

INDIA AND TOLERANCE: A STUDY OF ITS CONTEMPORARY CONNOTATIONS

**A Dissertation submitted to the Indian Institute of Public Administration (IIPA)
for the award of Post Graduate Diploma in Social Sciences, in Partial Fulfilment
of the requirement for the Advanced Professional Programme in Public
Administration (APPPA), 2018-19**

By
Jyoti Trivedi
Roll No. 4436

Under the Guidance of
Prof. Geethanjali Natraj



**INDIAN INSTITUTE OF PUBLIC ADMINISTRATION
NEW DELHI**

**44TH ADVANCED PROFESSIONAL PROGRAMME IN PUBLIC
ADMINISTRATION
2018-19**

CERTIFICATE

I have the pleasure to certify that Ms. Jyoti Trivedi has pursued her research work and prepared the present dissertation titled “India and Tolerance: A study of its Contemporary connotations ” under my guidance and supervision. The dissertation is the result of her own research and to the best of my knowledge, no part of it has earlier comprised any other monograph, research work or dissertation. This is being submitted to the Indian Institute of Public Administration (IIPA) for the purpose of award of Post Graduate Diploma in Social Sciences , in partial fulfillment of the requirement for the Advanced Professional Programme in Public Administration of the Indian Institute of Public Administration (IIPA), New Delhi.

I recommend that the dissertation of Ms. Jyoti Trivedi is worthy of the award of Post Graduate Diploma in Social Sciences

Date:
Place: New Delhi

(Prof. Geethanjali Natraj)
Indian Institute of Public Administration
I.P. Estate, Ring Road
New Delhi-110002

ACKNOWLEDGEMENTS

I wish to place on record my sincere gratitude to IIPA for giving me this opportunity to research and write this dissertation, which has immensely increased my awareness about the subject.

I am indebted to **Prof. Geethanjali Natraj** for her support and valuable guidance at every stage of my dissertation work. She was the inspiration behind my taking up the subject of 'India and Tolerance' for my dissertation.

I am deeply grateful to Prof Ashok Vishandass and Dr(Ms) Kusumlata Khurana, Programme Director/coordinator, 44th APPPA for their constant cooperation and encouragement.

I am also grateful to the staff of APPPA Office and Staff of IIPA Library for their positive and timely administrative support in compilation and submission of this dissertation.

.

Date:
Place: New Delhi

(Ms. Jyoti Trivedi)
Roll No. 4436
APPPA 44

DECLARATION

I, the undersigned, hereby declare that this dissertation titled “India and Tolerance : A study of its Contemporary connotations” is my own work, and that all the sources I have accessed or quoted have been indicated or acknowledged by means of completed references/bibliography. The dissertation has not been submitted for any other degree of this university or elsewhere.

Date:
Place: New Delhi

(Ms. Jyoti Trivedi)
Roll No. 4436
APPPA 44

TABLE OF CONTENT

CERTIFICATE.....	2
ACKNOWLEDGEMENTS	3
DECLARATION	4
CHAPTER – 1.....	Error! Bookmark not defined.
INTRODUCTION AND RESERCH METHODOLOGY	Error! Bookmark not defined.
(Introduction, Methodology and Literature Review).....	Error! Bookmark not defined.
CHAPTER – 2.....	Error! Bookmark not defined.
Tolerance: A necessity Or waste ??	Error! Bookmark not defined.
CHAPTER – 3.....	Error! Bookmark not defined.
The Stages In The Making Of India and the Basic hardship.....	Error! Bookmark not defined.
Chapter 4	Error! Bookmark not defined.
The Making Of India-Its inquisitiveness	Error! Bookmark not defined.
Chapter 5	Error! Bookmark not defined.
All Of Us –Creation Of One God.....	Error! Bookmark not defined.
Chapter – 6	Error! Bookmark not defined.
The practice of discourses and it’s relevance ;Renunciation for attainment	Error! Bookmark not defined.
Chapter – 7	Error! Bookmark not defined.
Power: Whom It Is Meant For?	Error! Bookmark not defined.
Chapter-8.....	Error! Bookmark not defined.
The Present India: Heritage or Development ...	Error! Bookmark not defined.
Chapter -9.....	Error! Bookmark not defined.
The arrival of the Islam and assimilation of the opposites : the Ganga Jamuni tahjeeb	Error! Bookmark not defined.
Chapter-10.....	Error! Bookmark not defined.
Coordination: A natural attribute to India.....	Error! Bookmark not defined.
Chapter-11	Error! Bookmark not defined.
Religion and Man.....	Error! Bookmark not defined.

INTRODUCTION AND RESEARCH METHODOLOGY

(Introduction, Methodology and Literature Review)

Tolerance: what is it all about ?? why it is required ??

India is a nation with an interesting and distinct mix of different cultures, religions, traditions , races and tribes etc. and tolerance is it's soul which has been able to retain , maintain and bind it together . However, in today's scenario, the world 'tolerance' has been in so much discussion and debate that a question has arisen whether the meaning of tolerance is properly conceived.

The search for an answer to this question leads us into a journey from past to present : where we were, where we are now ??

The word tolerance which is often taken synonymous with words like kshama, sahisnuta etc. and is related to religious connotations only, is in fact a wider concept which not only implies equal respect for all religions, but it applies to much that is not religion, say, art, literature, manners, morals, and taste, etc., or even opposed to religion, like Marxism, Freudian psycho-analysis, and nihilism, etc. Tolerance, in the fullest sense, embraces differences in the total spectrum of human life, language, dress, customs, food habits, morality, religion, art, politics and social institutions.

Tolerance, like truth, love, power, has several dimensions, and further that each dimension has a scale. Thus a person or society may be tolerant in one sense, but not in another and may show different degrees of tolerance on any particular dimension.

In view of the different dimensions and degrees of tolerance, no individual or society may properly be judged as tolerant or intolerant on an either or basis. Rather the elements and degrees of tolerance or intolerance should be identified. Even if no society be perfectly tolerant, it could be graded.¹

In the context of India, we see that India is a country with a history and legacy of more than 5000 years old civilization and is considered as a bouquet of diverse cultures, values, traditions, religions and languages.

¹ Lecture - Concept and Role of Tolerance in Indian Culture, www.jamalkhwaja.com/.../Lecture_-

Indian civilization is adorned with mixed character from the beginning. The pluralistic and combined ethos of Indian civilization started developing during Vedic period and was complemented with the rise of Buddhism, Jainism and further strengthened during the medieval era which witnessed the entry of Islam, Sikh, Rajput and Mughal dynasties. Foreign invasions, migration from various parts of the globe, presence of diverse culture, languages and religions have made India tolerant, flexible; on the other hand, it is continuing its unique legacy and rich culture.

Throughout its history, India has observed the principle of assimilation and acceptance and indeed 'tolerance' is that underlying essence as a result of which, India has become a country with the diverse population with different beliefs, cultures, languages, tastes and lifestyle. At the same time, "Unity in Diversity" is its distinctive feature.

In the above backdrop, I shall focus my research on bringing out the real self of Indian tolerance ; the much discussed and debated topic today.

Statement of the Problem

1. India is a nation with an interesting and distinct mix of different cultures, religions, traditions , races and tribes etc. and tolerance is it's soul which has been able to retain , maintain and bind it together. However in today's scenario, the world tolerance has had been in so much discussion and debate that a question has arisen whether the meaning of the tolerance is properly conceived.
2. The word tolerance which is often taken synonymous with religious connotations only, is in fact a wider concept which not only implies equal respect for all religions, but it applies to much that is not religion, say, art, literature , culture , manners, morals, and taste, social norms etc., or even opposed to religion, like Marxism, Freudian psycho-analysis, and nihilism, etc.
3. Tolerance, in the fullest sense, embraces differences in the total spectrum of human life, language, dress, customs, food habits, morality, religion, art, politics and social institutions which needs to be taken into account and understood well before arriving at any conclusions.

4. In view of the different dimensions and degrees of tolerance, no individual or society may properly be judged as tolerant or intolerant on an either or basis. Rather, the elements and degrees of tolerance or intolerance should be described in order to assess the situations converging in the form of deviance and delinquencies.

Research Objectives

1. To explain the meaning of tolerance and develop qualitative indicators of it.
2. To document the meaning of tolerance with special reference to Indian context.
3. To list down occurrences from the past that emerged due to intolerant group behaviours.
4. To chart out effective measures to combat intolerant approaches and activities at individual level instigating society as a whole.

Research Strategy and Design

The research design is descriptive and exploratory in nature. It will be mainly descriptive as the objective and intention of my research is to describe the meaning and current form of tolerance in India in the background of its journey from the past to the present ; the dimensions and connotations given to the term ‘ tolerance’ in today’s Indian society .

The information on tolerance will be garnered from select writings and narratives .The comprehensive analysis of the literature referred on the subject will be followed by interpretation.

Rationale of the Study

Considering the current scenario of growing intolerances among the society ,the necessity of understanding the spirit of tolerance and searching the reasons of intolerance is important not only for me but also for all those who want to know why evil forces are successful in blocking the path of progress of our country in contemporary era. By going through the analysis of the elements of the tolerance, we will analyze to understand the sole causes of intolerance and narrow mindedness.

Research Questions

1. What are the different meanings of tolerance in India?
2. What are the dimensions of tolerance at individual, community and societal levels?
3. What are the unacceptable social behaviours leading to intolerance?
4. What is the real self of Indian tolerance; the much discussed and debated topic today?
5. What are the effective steps to combat the menace of intolerance?

Hypothesis

Tolerance strengthens the fabric of a society.

Research Limitations

1. In a limited period of time, the study is to be conducted.
2. On the basis of the accessibility of secondary sources, the study is to be conducted.
3. Only select cases of intolerance would be placed, considering the limited time period of study
4. The study may have imprints of subjectivity as the reports, narratives etc. are not prepared by the scholar. However, the in depth description of the subject opens a new vista for understanding tolerance vis a vis intolerance

Literature Review

Some of the books / articles that have been reviewed are as follows :

Kamayani- In his world fame epic ‘Kamayani’ Sh. Jai Shankar Prasad focused on the integrity aspects of the universe and he visualized that the same theory can be applied in human beings’ day-to-day life. Power of tolerance was well understood by the author of Kamayani that is why he has declared it as a basic thing for human civilization –

*“auron ko haste dekho manu, hanson aur sukh pao
apne sukh ko vistrit karlo sab ko sukhi banao”.*

The Buddshit Literature- Buddha attached more importance to individual upliftment rather than overnight improvement in society. He emphasized that the

humanity could live in perfect bliss provided they try to uplift by introspecting them. According to him, “Mind your own deeds and actions, instead of seeing others and they will follow suit. How can a man, involved in mess, guide others to come out of it? The man, who is the followers of the truth, can alone help others do the same.”

The Quran - The message of tolerance and peace is well deliberated in holy book Quran. Quran is the compilation of findings of Mohammad Sahib in which the God has shown him the path of living the life, the meaning of Islam is- “enter into peace” Mohammad Sahib heard the voice of the god is deep meditation were: “O the man bearing blanket! Awake and set right those astray” He had got the Divine Message, ‘LA ILAH ILLALLAH MUHAMMEDARSULULLAH’, which means “God is one Mohammed is His Prophet. Praying other than God is poisonous to humanity. Man, detached from all worldly desires, should live selflessly with feeling of brotherhood for others.

(Sura An-Nisha / Ayat no. 36) “If you want to put out My life, I am not going to let you hold My hands. Whosoever kills an innocent, kills the whole humanity altogether. The one who saves others life, saves the rest of the human beings.”

The Guru Granth Sahib- It is compilation of words of great saints and Siddhash of Northern India- Raidsh, Kabir, Nanak, Meera, Ramananda, Namdev, Muslim Sufi saints, Sheikh Farid, Bhagat Bhikan and others. Japuji Sahib is the very integrated part of Guru Granth Sahib. ‘The Japuji’ of Guru Nanak Dev is the outcome of his foresighted approach. It has the same regard in the Sikh community as that of ‘The Ten commandments’ in the Jewish, ‘Sermon On The Mount’ in the Christianity, ‘The Gatha’ in the Persian, ‘The Dhamma Pad’ in the Buddhism, ‘The Navokar Mantras’ in the Jainism, ‘The Geeta’ in the Hinduism, ‘The Kuran’ in the Islam. The Japuji is a pocket sized, interesting and rare creation which was included in the Guru Grantha Sahib by the period of Guru Govind Singh, the last Guru of the Sikh. It is indeed frugal in words and fathomless in meaning. Whosoever reads it, undergoes serenity of mind and thoughts.

Guru Nanak Dev would say, “One may however assume as good but one alone is good if so regarded at the abode of god.” (Guru Grantha Sahib Shri Ram M.I. 4:4)

The Kabir Literature - In the medieval periods Kabir, the greatest of all time social reformers, later on propagated the greater sense of harmony throughout the country, trumpeted by Nanak. Kabir was very straightforward. He had greatly risked himself to undertake an ‘Open Heart Surgery’ of what blocked the veins of the society and checked for free progress of India for more than two thousand years. He successfully weeded out the outdated veins of customs and practices that resulted as the renovation of the country. Without any slight hesitation, and in a complete authoritative manner as he was the joint-preacher, sermonized both the Hindus and the Muslims. It required indomitable courage for such preaching, which would have risked one’s life. In order to call spade a spade against the orthodox Hindus and Muslims alike, one would have been a man of unconquerable courage. He said it well-

“kazee, (a moslem judge) what book do you talk of,
It is long since you have been reading this,
Yet you are sans its meaning.
*“kazee kaun kateb bakhane
padhat-padhat kete din bite,
gati ekai nahi jane”*

Then he describes the truth –

*“pothi padhi padhi jag mua, pandit bha na koi,
dhai akhar prem ke, pade so pandit hoye.”*

Through his messages for love and harmony among the different sections of the society, he emphasized on uniting both the Hindus and the Muslims without discrimination. Kabir, as a fakir, advises people that they should not indulge themselves in superfluous talks rather they need understand that God is one for all whether Hindu or Muslim. Nobody can ever know of His ways.

The Ramcharit Manas- In his immortal epic Ramcharit Manas, Tulsidas tried to find out middle path between the extremes of good and evil. He sketched the human nature that good and evil both have sustained from the past running in to present. There must be some secret that we need know why the world goes on even when good and bad both types of men are found. He has thus disclosed:

*“sudha sura sam sadhu asudhu, janak ek jag jaldhi agadhu
bhal anbhal nij nij kartuti, lahat sujat aplok vibhuti .*

He has shown a middle path which should have coordination-

*“tulasi ya samsar mein bhanti-bhanti ke log
sab hil mil jul chaliye nadi naw sanjog.”*

Concept and Role of Tolerance in Indian Culture , Jamal khwaja

The author has given an analysis of the concept and role of tolerance in Indian Culture. He has viewed that in view of the different dimensions and degrees of tolerance no individual or society may properly be judged as tolerant or intolerant on an either or basis. ²Rather the elements and degrees of intolerance should be identified. Even if no society be perfectly tolerant, it could be graded.

Indian identity is forged in diversity, Article by Shashi Tharoor in The Guardian, 2007

In his article dt. Aug 14, 2007 the writer has perceived that the idea of India is of one land embracing many. The author further emphasizes that in a democracy you don't really need to agree-except on the ground rules of how you will disagree.

He has opined about India as an ever-ever land-emerging from an ancient civilisation, united by a shared history, sustained by pluralist democracy. You can be a good Muslim, a good Keralite and a good Indian all at once. The author very firmly views that the Indian idea is the opposite of what Freudians call” the narcissism of minor differences”; in India we celebrate the commonality of major differences³.

Riot; Book by Shashi Tharoor - Taking history as his base Tharoor revisits the past with objectivity and irony and transforms it into his historiographical meta-fiction which problematizes history by presenting historical incidents and characters. Riot is based on the actual incident related to a riot that took place in Khargone, M.P. and also gives accounts of the conflicts/ incidents of ram janam bhomi / Babri Masjid controversy. In this novel the author very beautifully points a very balanced picture of the view of the different communities, what emerges is the conflict of communities rather than the conflict of religion. He has tried to show that each and every issue is

² Lecture - Concept and Role of Tolerance in Indian Culture , www.jamalkhwaja.com/...

³ [Shashi Tharoor: Indian identity is forged in diversity.
https://www.theguardian.com/commentisfree/2007/aug/15/comment.india](http://www.theguardian.com/commentisfree/2007/aug/15/comment.india)

politicized and it is the innocent victims like Priscilla who suffer. He reiterates the fact that secularism should focus on day to day activities, and handle routine problems for harmonious co-existence.

Building a culture of tolerance, article by vasundhara sarnate, 2014

The writer Vasundhara Sirnate in her article dated Apr 10, 2014 , updated 13.6.16 , has viewed that - In India, the state cannot afford to be indifferent to religion because societal and individual decisions are still dictated by religious conditioning and imperatives. Indian society is not yet fully secular, while the Indian state understands secularism as state neutrality towards religion combined with select interventions in the religious domain to safeguard some rights. Perhaps the concept better suited to understanding Indian society and its relationship with religion is more like a “scale of tolerance” – in some places, society is more tolerant of other religious and caste groups, in some places less so, but nowhere in India is society perfectly secular, i.e, nowhere in India do people not care about religion or maintain their distance from it.⁴ As per the writer, tolerance is an independent, individual choice and cannot be forced onto anyone. It is also a deeply patronising value, Its exercise rests on perceptions an individual possesses about another community and its implementation then becomes a matter of individual dispensation and benevolence.

Religion and the secular state: indian perspective, Tahir Mehmood

TAHIR MAHMOOD, also has been Member, Law Commission of *India*, is a renowned jurist .The author in his article has written about the concept of religion and secular state in Indian perspective. As per his opinion, India is preserving its secularism through constitutional provisions, state policies and judicial pronouncements.

India is unique State, believing in secularism and yet preserving its spirituality through constitutional provision, legislation, State policy and judicial pronouncements.⁵ Maintaining a rational balance between secularity and religiosity,

⁴ [Building a culture of tolerance - The Hindu https://www.thehindu.com › Opinion › Lead](https://www.thehindu.com › Opinion › Lead)

⁵ [India - International Center for Law and Religion Studieshttps://www.iclrs.org/content/blurbs/files/India.rev.2011.05.16.](https://www.iclrs.org/content/blurbs/files/India.rev.2011.05.16)

accommodating religious sensitivities of the people to a reasonable extent, avoiding religion-based discrimination among the citizens as far as possible, and endeavouring to put them on a par regardless of religious affiliation, are the basic features India God and Cases a both have a place under the constitutional and legal set up of the country.

[Shades of grey: How India is both a tolerant and an intolerant societyhttps://scroll.in](https://scroll.in) › [Opinion](#) › [Anything That Moves](#)

Nov 25, 2015 – Writer Girish Shahane in his article has referred to a heart-warming piece by a Jewish Indian named Nathaniel Jhirad that celebrated India’s ecumenism and religious diversity. Recalling the chant of his synagougue’s hazan being followed immediately by a similar sounding azaan issuing from a nearby mosque, Jhirad wrote, “ This is what it means to me to be Jewish in India; The idea that multiple faiths can peacefully intermingle not only doesn’t shock us, as it does for some in the West- it’s actually taken for granted . Indian traditions of tolerance and mutual respect. The writer sees India is a rare although not unique case , in its tradition of organic tolerance.

[Soul of India is in tolerance: Pranab - The Hindu](#)

<https://www.thehindu.com> › [News](#) › [National](#)

Jul 24, 2017 - In his last address to the nation as the Head of State, President Pranab Mukherjee stressed the need for pluralism and tolerance. Shri Mukherjee reiterated that the soul of India resides in pluralism and tolerance, underpinned by what he called ”the essential prevalence of multiplicity of opinion”. Mukherjee, in his farewell speech, said that plurality of society had come about through the assimilation of ideas over centuries. The multiplicity of cultures, faiths and languages was what made India special.

Mukherjee emphasized that the capacity for compassion and empathy was the true foundation of Indian civilization but expressed concern that there had been increase *in* violence. He said that the power of non-violence had to be resurrected for a caring and compassionate society.

[An Atmosphere of Intolerance in India | SPJIMR](#)

www.spjimr.org/blog/atmosphere-intolerance-india

Shri R Jayaraman in his article dated 21 Nov 21, 2016 expressed concern over the alleged growing intolerance in the country, dubbing it “a curse we are seeing of late.” According to him ,the culture of the Indian soil has always been Athithi Devo Bhava. However, the issue of Hindutva brand of politics has come into practice with the BJP coming into power. He says , I wish to remind all that India is a civilisation which has been around for many moons and will be around for many more; however, it has to be rejuvenated from time to time. Like what Krishna says in the Bhagavad Gita-I will appear from time to time to establish Dharma when I perceive threats. The great Indian culture will fight to preserve itself but never impose itself on anyone. The process of going from the present when the country has disowned its civilizational heritage under the garb of secularism, to the real Hindu Rashtra, where the only business that anyone has is to find his path to moksha through karma yoga, irrespective of what his creed, religion, etc is what the journey is going to be. We must listen to such wise counsel, like that of Mr Tata, and make the necessary course corrections and assure them that the movement towards a more egalitarian society, for which our ancient land has been well known, will stay its course.

India 2017 international religious freedom report - US Department of

<https://www.state.gov/documents/organization/281266>.

India International Religious Freedom Report *for* 2017 gives an account of Religious Demography, status of Government respect for Religious Freedom with reference to legal framework and Government practices and status of societal respect for the religious freedom in India. As per the report , the constitution provides for freedom of conscience and the right of all individuals to freely process, practice, and propagate religion; mandates a secular state; requires the state to treat all religions impartially; and prohibits discrimination, based on religion. It also states citizens must practice their faith in a way that does not adversely affect public order, morality, or health. There were reports of religiously motivated killings, assaults, riots, discrimination, vandalism, and actions restricting the right of individuals to practice their religious beliefs and proselytize.

Chapters on Socio-Cultural and Religious Ethos of India , religion in India's history, Tolerance as solution , Gandhian concept of religious tolerance , Indian Society – past and present – by Shodhganga

shodhganga.inflibnet.ac.in/jspui/bitstream/10603/129921/7/07

Tolerance and acceptance have long been the hallmark of *Indian* thought and faith.

Gandhi gave a deeper and wider *meaning* of the word, *tolerance*.

In India, religion has different shades and colors. Religion as a meeting of man with something in the higher order of existence, philosophy as a reflection of the phenomena as a whole and morality as personal and social code of conduct are interconnected; they constitute the spiritual endeavors of man. India is an abode for many religions. Each religion is a social phenomenon, and each has its own community.

Research Methods and Data Sources

- My Study will be based on mainly Critical review of secondary sources
- Information collated from the secondary source will be interpreted and analysed to impart a logical flow of thought & arrive at specific facets of the problem.

Data Sources

- The Secondary sources would consist of both quantitative and qualitative information. Secondary data available in public domain i.e. books ,journals, periodicals , research reports, academic papers , newspaper and magazine articles etc. will be consulted to cull out relevant information on the subject with special reference to riots, social imbalances and analysis thereof.
- Inferences based on exploratory research for analysis of the information and formulation of views.

Tolerance: A necessity Or waste ??

I would like to put up before my learned readers, three minor observations noticed from three different incidents in my life:-

First: One day, having resolved to worship Lord Indra, to get rain water, all the villagers congregated to pray at an open space. There was nothing spectacular in the crowd except that a lad came with an umbrella in his hands at the prayer!

Second: When I swung my baby of one year, he would giggle with his bonny lips. This happened as many times as I did. Then only, in my life, I noticed the fact that children chuckle when swung in the air.

Third: A man very often picked up quarrels with his spouse; thereafter he would sit to retrospect his faults. He wanted to find out the reasons why the general arguments of day-today life turned out to be quarrelsome and discordant. After every such dispute, he would swear not to fall apart. However, as it usually happens to the husbands, he would fail in his planning. Every time he went for the afterthought but he would not assess his errs. Having been deeply troubled in this for many years, one day he got to know that a Faquir, who is capable solving all the problems of people, was staying at the outskirts of his village. He also went to him and narrated his troubles. The Faquir (mendicant), after hearing him unperturbed, went into his cottage and brought for him a bottle of medicine. Giving the medicine, he instructed him when there arises further quarrel, he should put a spoonful of medicine in his mouth, but cautiously as long as his spouse kept on quarrelling, he should neither swallow nor spit it out. But when she ends speaking, only he should spit it out. The man returned home but he started thinking how that sort of medicine can help avoid quarrels. Fortunately, he had not to wait too long and there arose argument between the two. He, instantly, struck the advice of the Faquir and put a spoonful of the

medicine in his mouth and as soon as she was over, he spat it out. After a while when she was further quarrelsome, he followed the same treatment. He found that except the taunting of his wife, they did not fall apart that day. This became the habit of the man that as soon as she started out of any dissatisfaction, he would use the ways of the Faquir till she was quiet again. It is worth mentioning that even without the medicine being taken in, the man was getting improved and he was not in the fray. One day when the medicine was consumed, he went to the Faquir to bring another dose of it and he thought if he had to pay him anything for such a miraculous medicine, he must. However, when he reached there, the Faquir had already left. Before departing from the place, he had left a message for him, "If used wisely, there is no need of another bottle."

The above observations appeared to me as usual-nothing noteworthy or appealing, yet now they are penetrating, and this is what I now want to share with my readers. In the first incident, none but the lad had sterling faith in God because his presence in the congregation of Lord Indra, with umbrella, shows the least doubts in the benedictions of the Almighty. In the second, the boy being tossed up in the air, had abounding trust in the hands holding him that he was securely-secured. He had least doubts of falling down from the hands otherwise, he would have cried instead of giggling. Perhaps giggling of the baby is only a biological perception. He felt tingling in heart. However, I do not want you to be more logical in this regard except to feel the essence of the fact that he did not know if the hands holding him, did have good grip, he might have fallen on the ground. This innocence is the essence, which is ultimately required today to retain the existence of the universe. In the third incident, I got to know, later on, about the medicine of the Faquir that the bottle contained water

only but the dose of tolerance it ensured in the man would not have been found in Hakeem Lukman.

I would call the first “Faith”, the second one “Trust” and out of these two divine qualities there erupts “Tolerance” which is the best attribute in this universe. If a man has faith and trust, he can endure anything, everything in life.

The tussle of superiority of the east and the west:

During the last decade of the 19th to the middle of the 20th century, not only the Indians but also the majority of people across the world had the common idea that the Indian and the Western cultures are two different poles. This has been reflected vehemently in one of the Bollywood based Hindi movies titled ‘Purab Aur Pashchim’. This movie though not greatly artistic, suits the ideological thought of the common Indian fans. The Producer of the film has successfully drawn the two ideological differences of the East and the West that these cannot be contrasted together. The similar facts are revealed in the several films of those decades which are cited below:

*mehmaw jo hamara hota hai, wah jan se pyara hota hai
jyada ki nahi lalach hamko thode se guzara hota hai.*

(One who is our guest is excessively dear to us
We don't have greed for a lot as we live on a little.)

*kuchh log jo jyada jante hai, insan ko kam pahchante hai
ye poorab hai poorab wale har jaan ki kimat jante hai.*

(Those who know more about the world are devoid of humanity
It is the East and the Eastern well know the cost of life.)

*jo jag se mila sikha hamne, gairo ko bhi apnaya hamne
matlab ke liye andhe ban ke roti ko nahi pooja hamne.*

(We learned that we got from the world and also we made others, ours.
We were neither blinded in selfish motives nor only given to hunger.)

Similar thoughts are presented in the many contemporary movies. In which one advocates hedonism while the other proclaims self sacrifice; one thinks for the

accumulation and desires to be the richest ever man in the world whereas the other represents the exalted thoughts of self abnegation that even after the Independence of the country, he had no desire whatsoever for any post to himself. Rather ensured it well that none of his descendants should desire for such posts. Out of these two thought realms actually people often generalize that our thoughts are superior to them, as also screened in the movie. We assume the pre-dominance of our reverend culture. The producer having conveyed the same ideas would have felt satisfied. But if we see the way India is heading on today or we view our contemporaries, in such a case the end of the film would have been with another twist. If we look closely & observe the way of life of the Indians today, we will find voluptuousness which is liable to be rejected and condemned as per Indian ideology. What we discarded saying Epicureanism is now luxuries as well as essentialities in life. Some solemn features are put up here to show how the dreaded hedonism clouded and edged over our innovative thought of self sacrifice.

Let's consider the thoughts of Swami Vivekananda, on the West, delivered in his speech at Shakespeare's Club in Pasadena, California on 31st Jan'1900. If the same message is gone through by the Indians, even after one hundred and eighteen years, whatsoever the surge of feelings would be or should be, that is towards what I would like to draw the attention of my readers. He had said, "Sita had to undergo so terrible sufferings and miseries even then she did not utter a single harsh word against Lord Rama. She endured all those hardships humbly thinking it as her duty. Let's think of her exile from Ayodhya with Rama-gross injustice but even no thought or unfeeling." Such feeling of endurance and patience is the ideal of the Indian way of life. Lord Buddha said, "If some one hurts you, and you try to retaliate that, you are going to get no respite, satisfaction what so ever. Rather, it would add another sin to the world."

Sita, truly, represents the ideals of Philosophy of life; she even did not think a word to repulse the undone to her. The West holds, “We overcome evils and then annihilate them.” The East propagates, “We eliminate evils by enduring them.” They yield pleasure to us. But who knows that out of these two ideologies of the East and the West which is dominant and superior and which will keep on its sustenance till last? Perhaps both of them. Which ideology will be the touchstone for the deliverance of the mass of humanity and that which of these Tolerance or Bustle/Endeavour will save them from the devilish acts; whether it is power; virtually the strength of the West or tolerance, forgiveness and endurance of the East? ⁽¹⁾

Swami Vivekananda passed away pre-maturely in 1902. Simultaneously a man, who had not even heard that speech of Swami Vivekananda, was raising his voice for the rights to the under privileged Indians in South Africa. This man, actually, leading an average life, wished to be an integral link in the sequence of tolerance and thought to carry forward the old heritage of endurance. This turned into a strong determination after 1906 and accordingly, in the year 1908, he underlined his priorities and determination of life in a book titled Hind Swaraj. ⁽²⁾ This man, as scheduled, continued on his mission for the next 40 years until he was eliminated shot dead by another Indian who belonged to the same ideology and thereafter this rare human quality (tolerance) did not take long to diminish from the Indian thought-realm. The present India at this juncture is juxtaposed to the speech of Swami Vivekananda in 1900 that which of the two ideals-“the strength of the West” or “Tolerance of the East” can diminish cruelty and hard-heartedness from us. Gandhiji tried to give answer to the question of Swami Vivekananda by spreading his message of truth and desired to live on this earth for 125 years, though it only remained his unfulfilled desire. Even today, we are facing the same question; still we have to find out whether

we should adopt our ideological inheritance of tolerance which has been the part and parcel of our life or we should take over the Western ideas of attaining sheer mundane pleasure and luxuries, instead. At this juncture, it is also imperative to reflect whether emphasis laid on this ideology has been beyond feasible limits and has proved an obstacle in the material progress of our people. It is also to be analyzed whether the sense of tolerance has led India lagging behind in the achievements attained by the West, or neighboring countries like China and Japan. We also have to consider whether this ideology which is a human quality has instilled the Indians to be over submissive; whether only this element has led us to develop a tendency of being religious fearing and compromising without any spirit of retaliation against the injustice. We would also like to know whether the Hindu religion was the sole mythology to teach the message of tolerance in India and whether this tendency mesmerized the Indians to diffuse their natural quality of revenge and retaliation against injustice of the foreign invaders coming to India, whether the other religions reaching India also got inclined with so called tolerance?

whether the thought of the so called tolerance, running from thousands of years back from the periods of our saints to the great personages of Renaissance of the 19th Century of India, is only a 'Comfort Zone' or opportunism or the Indian used it as a means of self protection sensing danger when unable to face the challenges before them? Leaving aside the long past incidents of the history, the same ideals of tolerance has miraculous effect on our neighboring countries like Pakistan, Nepal and Bangladesh because we are more powerful than these countries. But compared to China, the case is entirely different. The same ideology does not work as well. We are put to humble. The saying "God helps the Weak" as the greatest mark of tolerance cannot shield us whatsoever. We dare not oppose Chinese show of power and return

to our last refuge the rock of tolerance. After the war in 1962, the foreign policy of India has been sharply criticized ⁽¹⁾ by the Indian Litterateur, Thinkers and Press Reporters. The thing which still haunts the mind is whether forgiveness is the natural instinct of the Indians or the human weakness of surrendering, bowing down before the mightier. In the Indian history of 3000 years, whenever it was required to conceal our weakness of strength, tolerance was a shield. We started universalizing it by saying “Sarve bhavanti Sukhina” (May all live happily!)

It is a humble attempt on the part of the author to present before the learned readers the feasibility of “Tolerance in India”, on the practical grounds, particularly considering the after effects of the war with China in 1962 to the kargil war of 1999 and more recently the surgical strikes taken up by India against Pakistan in 2016 and latest in February 2019. It is more so relevant to discuss its contemporary connotations in the present day to day scenario of changing socio - political environments. Ramdhari Singh ‘Dinkar’, known as “The Poet of the Nation” in ‘Humkar’ and ‘Parshuram ki Pratiksha’ (the collection of poems) has snapping attitude towards the ideology of tolerance running in the nerves of the Indians since thousands of years back. Here, I would conclude the chapter by citing the following verses of ‘Dinkar’ so as to make the readers contemplate -

*“kshama shobhati us bhujanga ko jiske pas garal ho,
usko kya jo dantahin vishnin vineet saral ho..!”*

(Forgiveness by the powerful is an adoration whereas it is abhoration by the weak)

घातक है, जो देवता सदृश दिखता है
लेकिन कमरे में गलत हुक्म लिखता है
उस कुटिल राजतंत्री कदर्य को धिक् है
यह मूक सत्यहंता कम नहीं बधिक है
यह पाप उन्हीं का हमको मार गया है
भारत अपने घर में ही हार गया है

जो चरम पाप है, हम उसी की लत हैं
दैहिक बल को कहता यह देश गलत है
तलवारें सोती जहां बंद म्यानों में
किस्मतें वहां सड़ती हैं तहखानों में
जातीय गर्व पर क्रूर प्रहार हुआ है
मां के किरीट पर ही यह वार हुआ है
हम मान गए वे धीर नहीं उद्धत थे
वे सही और हम विनयी बहुत गलत थे
साधना स्वयं शोणित कर धार रही है
सतलज को साबरमती पुकार रही है
दानवी रक्त से सभी पाप धुलते हैं
उंची मनुष्यता के पथ भी खुलते हैं
सच पूछों तो अब भी सच यही वचन है
सभ्यता क्षीण बलवान हिंस्र कानन है
जब शांतिवादियों ने कपोत छोड़े थे
किसने आशा से नहीं हाथ जोड़े थे
पर हाय धर्म यह भी धोखा है, छल है
उजले कबूतरों में भी छिपा अनल है
जो पुण्य-पुण्य बक रह उन्हें बकने दो
जैसे सदियां थक चुकी, उन्हें थकने दो
वे देश शांति के सबसे शत्रु प्रबल हैं
जो बहुत बड़े होने पर भी दुर्बल हैं।
रामधारी सिंह 'दिनकर'

(1) Vivekananda Literature- volume 7, page-132 to

146

(2) Hind Swaraj-Mahtma Gandhi

(3) Parashuram Ki Pratiksha-Dr. Ramdhari Singh

'Dinkar'

The Stages In The Making Of India and the Basic hardship

I don't intend to describe the history of India but clear my view points by citing the instances of historical facts. While highlighting the process of the making India, the deviation from the topic is not unexpected, yet sincere efforts are made in this regard to relate with the main points which my readers will better acknowledge.

The review and analysis of The Making Of India, particularly, the past events and incidents are needed in this context because we will come across what was the past compared to the problems which India has been facing even in the modern age. This way, the readers will not only absorb and digest the ancient events and incidents of India, arrival of the great personalities, advent and propagation of various religions, but also they can come across the changes in ideological preferences in the contemporary India through cultural evolution. When India had so many specialties in the past, why the contemporary Indians are being arrested intolerance and are so narrow minded. The soul aim of the writer to describe the past of India, is to any how reflect to the readers that the particular region, religion, thoughts or ideas, caste, language etc. which the contemporary Indians think as their own, is not so at all. All these attributes are the result of age-long collective efforts & the features and specialties of any particular region, religion and language are due to their presence in the large part of India. None of the above feature is any one's possession. How is it that a man assumes his greatness merely by being born in a particular casts, region or religion? If a bird born on a particular tree, feels hurt by the comments of his fellow birds about the progress of the tree only because it was born there and those that are

not attached to the tree, how can they make any comment on that. The other birds may or may not be benefited in an incident like this, but ultimately harm must come to the bird. The natural progress of the tree will be checked and it is bound to become bald and sere. The same is applied here as well. Why do we have any sense of belongingness and superiority? By review and analysis of the facts of the Making of India, the truth, as bright as the day light will reveal that religion, region, caste and language are not a man's property. Birth in any religion, region and of course language do not bear any specialty and it is none other than the will of the Providence. What can your parents as well as you yield in your birth except the will of the Almighty? They can give you birth at any place, in a parentage, caste, and religion. How disastrous can it be to feel proud of our birth, parentage, religion or region . . ! This can be seen very clearly in the contemporary India. The narrow mindedness in which man lives, may be that individually he can get name and fame, post and power or by sheer luck he can become an eminent personality such as the Prime Minister, but India will suffer greatly because the elements in the Making of India, which are the greatest attributes of our country will crumble away in half a century only.

My aim of showing the elements of The Making of India is to let the readers acknowledge the evil designs of those who have perverted the truth, time and again, and till date they are in the same frame of mind.

One who is ignorant of Swami Vivekananda and by seeing his portrait in any particular programme, will generally form an opinion that he is definitely the forerunners and supporter of a distinct religion; whereas by studies, evaluation and analysis of the literature of Swami Vivekananda, we aspire to reveal the truth that he did not intend to establish any religion and he was not at all the patron of Hindus only. He was collectivist rather than a separatist. According to him, "How grand it is that

we have so many doctrines which provide the befitting paths to embrace the truth! If there had been only one path, it might have been adoptable for the limited only. If a particular language is not suitable for some, why should he not try for another? That's why we have resolved ourselves to proclaim this ideal and embrace its feasibility. What is intended to show is the spirituality of Hindus, compassion of Buddhists towards animals/creatures, pursuit of Christian and brothers' hood of Muslims. Through the practical course of life, we have resolved – (a citation from the celebrated speech of “My Life and Aim” by Swami Vivekananda “We will form a universal religion, at the same place and at the same time and we will not pause” (1)

The one who considers Swami Vivekananda, deeply rooted in the Hindu tradition and in case coming across his original thoughts around 19th century about his doctrines of the cosmopolitan religion, (though still not perverted) will abruptly realize that either the portrait of the Swami ji should not be placed a the particular programme or must be found in the similar functions of all the religions around the world.

With the reference cited above, I intend to express that the ‘concept of ownership’ is absolutely misleading and unfounded. Let's consider a particular community, an organization or a religion that claims Buddha, Mahaveer, Jesus, Mohammad Sahib, Guru Nanak, Rajneesh, or great personalities like Vivekananda, Hedgewar, Gandhi, Ambedkar as his/its sole property and for the selfish motives prevent the ideologies of the Prophets and great personalities to reach to the mass of humanity not for an year or two but for the centuries. In this hypocrisy, they are indulged in their evil design and incur immense loss to the society.

By citing the above Prophets and great personalities, I want to put up, before my readers, some burning questions – whether Muslims alone can claim to follow Mohammad Sahib? Whether Zihad comes under the purview of Muslims only and it is as per the interpretations of Taiban and other terrorist groups.

Is Jesus only the son of a Christian? No, He is an Israelite by birth. He is exactly like others who are born as children. The difference is brought upon by their families; the world and after all by us. Is Buddha the only possession of Buddhists? Should the absurd deeds in his name be accepted? Can any one be conceited to be a Buddhist only by setting up the Statue of Buddha? Never so The touch stone of Buddhistic attributes are abnegation, compassion and renunciation; whereas his followers or so called patrons are indulged in amassing wealth. Is Swami Mahaveer the sole legacy of rich Jainees and what about the slogan, “Live and let others live.” As a Muslim is free to take the course of Zihad because of suffocation felt by misconduct and atrocities, likewise the followers of any other religion are free to oppose the misconceptions. “Zihad” means untiring efforts for a noble cause and in that pursuit supreme sacrifice is to be laid on the altar. This should be done in the only condition when all other means to fight against atrocities are resorted to, otherwise, Allah will not accept to that sacrifice unless all the possible ways are tried.(Quran-E-Pak)

Describing The Making Of India appears to me noteworthy because, speaking frankly not only in Maharashtra but in the other parts of India; people want to show superiority over others about the past glory of their caste, creed, religion, region and even ancient names of their cities. Time and again these forces are trying to revive

their ancient culture and their peculiar features. However, very few are trying the collective renaissance; very few are trumpeting the revival of Indianness and the feeling of tolerance. Those, who are allegedly trying to lead their caste, creed, religion, region, city, country etc., their aim is not to work for their well being, rather selfish motives to accumulate vote and unlimited fame thereupon. Some times, finding themselves in deep trouble, they try to sneak into the vote-games. It is a matter of regret, though not disappointing, none dare check and raise their voice against such elements.

In fact what they want to propagate is that caste, creed, religion, region and culture have their own importance and they should be abided by. Actually in this way these elements want to gain. Hence, we must understand the factors contributing in making of India. What are those attribute and how delicately have they flourished? Our past deeds and actions have their long lasting imprints in its making but on the same glory and the traditions, India alone can not run along. Receptivity is the greatest attribute of India whereas narrow mindedness will dry it and convert it into desert of dead habits. Generosity in Indian way of life has paved it a path of peculiarity. Can Indian thought realm survive without tolerance and generosity?

In the past our society was divided on the basis of caste & class and atrocities were done on the untouchables. These underdogs were considered incapable. If this idea of discrimination is not checked and corrected, the pointed inequality will again surface in the society. It is the need of the hour not to commit any such err otherwise this may be disastrous. Tamil poet Subrahmayam Bharti has beautifully expressed,

“MEIN AUR TUM KAHNE SE OTHA NAHI JUDATE LEKIN HUM KAHNE SE TO JUD JATE HAI.”

The orthodox practices of the ancient, medieval and later periods are still haunting the contemporary India. The past conventions, beliefs, traditions, conservative ideas and the cult of religious rituals are so deeply rooted in our veins that we can hardly get rid of these confinements. Unfortunately, past contumacy even these days, incite us to act against the unity of the society, checking the progress of the nation and creating hindrances in the comprehensive Indian thought and action. The Britishers, initially used the practices of “Divide and Rule” and later on the politicians of the country keep on exploiting the innocent people on the matters of poverty, religion, region and dalits. They divided our people on the basis of caste, creed and religion to fulfill their selfish political motives. They have created the sense of hatred among our people and when the Indians feel cheated and misled, they out rightly deny, having any hand in the entire business. They would deny to have any role in the massacre erupting after the demolition of Babri Mosque or say that the slogan to abolish poverty and increase Dalits or the policy of appeasement, they are ignorant all about. The gist of my analysis is whatever they said or would say or may be that we misunderstood it, whatsoever the case may be, has only resulted in riot after riots leading to bloodshed of humanity. People are not amicable simply because of hatred for others in them. The people of one state of India dislike the inhabitants of other states. In such conditions should people not hope to live and let others live. Should we live and fight altogether with our people? Should we lay down our life in the same way?

In the democratic stream of life, caste, community, region, language and religion are creating hindrance in the unity and integrity of our country which are leading to intolerance even among those who are literate and holding high positions. As a result, the fabric of composite culture of India as well as the manual labour and individual efforts and achievements are getting set aside. People are not united for the common cause and public interest even in the 21st century. Human rights are conferred to dalits, women, children and people but they are still misguided from their duties. By going through the analysis of the elements in making of India, we will analysis about this importunity. It is our endeavor to find out the sole causes of intolerance and narrow mindedness. So the reasons of intolerance and the necessity of the spirit of tolerance is important not only for me but also for all those who want to know why evil forces are successful in blocking the path of progress of our country.

(1) Cited from the famous speech of Vivekananda – My Life and Aim.

The Making Of India-Its inquisitiveness

The general awareness of geography is essential for understanding the 'making of India'. The Indian sub-continent is so vast that excluding Russia, it can contain the whole of Europe. The process of formation and development started around this geographical unit of the sub continent expands well over India, Bangladesh, Nepal, Bhutan, Pakistan and Burma. The area of this region approximately measures about 4,202,500 Sq Km. The Indian sub-continent is apparently a geographical entity and its vast areas stretch across tropical regions. Even, singularity in climate makes the whole region in uniformity. This factor only has naturally made it a consolidated unit. By passing through the different stages, this sub-continent is called India. Thus, the climatic factor is the first and foremost in the 'Making of India' which will help in elaborating the other factors too. This climatic factor alone has provided the dwellers of these large region expanding well over 3200 Km. the similar opportunities. Knowing this singular climatic asset enveloping the whole region, even if denying its role of uniformity, we want to live confined in a particular region, the matter is different. The Monsoon of Southern west and Northern East ever make us realize that it showers its attributes alike in the entire part of India.

I do not aim at simplifying my points by these factors of Monsoon and climate. Though the Monsoon and climatic conditions were more or less similar in the entire part of Indian sub-continent yet the behavior of the dwellers at all places were not alike. The physical and climatic factors have their limitations and these can elaborate to some extents only. But it depends on inhabitants to bounteously adopt the climatic resemblance. In the beginning, the evolution of History largely depended on

how human beings responded with the surroundings. This inter-relationship of Nature and the man rendered the gradual development which kept on its consolidation for the thousands of years which has yielded the common identity to this geographical unit. When the inhabitants of Sindhu Valley, a civilization existing thousands of years back, had visited out of Harappa and Mohanjodado, they would have felt that the climate and inhabitants there were similar to theirs. Seeing the face and complexion of the people of other regions as alike as that of Sindhu valley, would not have been easy for them to deny those similarities. They might also have noticed that in spite of the regional differences, the residents other than Sindhu Valley were very much alike them. The above stages in the evolution show that though there were changes in climate and human surroundings yet the people of these areas had wonderful adaptability of Nature. A milestone in the progression of the civilization happened when these communities began to live organized and adopted farming and animal husbandry. It took a long time for these occupations to perfectly flourish but it led the formation of prehistoric villages. Although these occupations are commonly linked to the New Stone Age (nearly 7000 BC to 2500 BC) yet the more noteworthy thing is that instead of hunting for food on other places and at different times in Indian sub-continent, the initiation of farming and animal husbandry show the dawn of new era in the development of the Indian Society. The first ever civilization in the Indian sub-continent originated around the bank of Sindhu where as the formation of townships, states, society and empires around the plains of the Ganga goes back to the first century before Christ. A completely arranged farming & villages depending on this occupation and advancement in other systems like towns, states and flourishing of trade existed during 1500 – 100 BC around the Ganga Valley which later on expanded all through the Indian sub-continent. These activities had reached the East and the

South by the creation of the last Vedas because the term 'Chakravorty' referred to in the Vedas means that the area up to the sea was the area of 'Chakravorty Samrat'. The very interesting fact is that the area up to the sea is almost as vast that of the Indian sub-continent. The same concept started bringing uniformity all over this region. Although these regions were the united alike in nature, the sub-regions falling under them cannot be ignored. The environmental differences of ancient Tamilakam (Tamil Nadu), Andhra and Orissa can be in seen the similar aspects. In spite of whatsoever differences of races, the Vedas included these regions in the concept of the land of the Aryans'. The 'Aryans' attached greater importance to horses and because horses, speed, they had traveled for and wide in these regions by the year 1500 BC. The first ever written mention of the Aryans is found in the Rig-Vedas. The similar revelation is also present in the Avesta, the oldest Iranian epic. Thus the similarities of the facts in two civilizations i.e. Indian and Iranian, flourishing on two different regions are more noteworthy because the similarities of ethics bound us together from thousands of years back and these have led in the making and development of India. In this way after the primitive civilization the following three important changes can be underlined in the process of the Making of India:-

- Coming out from the culture of Neo Stone Age.
- For the first time flourishing of civilization in the Harappa region which already existed in the forms of trade, commerce and other exchanges in the different regions across the sub-continent. The religious practices of Phallus worship, the worship of goddesses etc. in those periods can more or less be found even in modern India.
- The exploration of iron and the arrival of the Aryans.

Together with these, the alleged arrival of the outsiders, the usages of Sanskrit, dresses and offering of light refreshment to others came into practice which still continues. One thing is very notable that when the inhabitants of these areas had neither seen nor heard about these practices yet they very gladly adopted them. In the Rig-Vedas there are frequent mentions how one of the kings defeating bandits and destroying their areas was called Purandar (one of the names of Indra, the chief of gods). But the primitive castes, dwelling that area, did not completely outlawed those bandits. Rather they remained with them near the valley of the Ganga. They gradually gave up the lives of vagrants and began to live in the organized villages. That's why the concept of villages confirms these facts. The historians at least have no difference about the following three factors about the Rig-Vedic Age-

1. If the Aryans or the groups of Aryan speaking people landed this sub-continent, neither the displacement was on a large scale nor did the local residents move to other places due to their (Aryans') victory.
2. As per the references in the Rig-Vedas and according to the first ever book created by the Aryans, animal husbandry was their initial occupation rather than farming.
3. The tribal life, mentioned in the Rig-Vedas, is unlike the life of the vagrants because they lived at their fixed places. Now they moved forward in groups to find out more fertile lands, forming village after villages. Those groups did not remain at any place permanently. Thus the process of the making of India gradually started taking shape. They had established the sense of belonging with those areas by the post Vedic period. They created in them a sense of

attachment with natural objects such as flora & fauna and the rivers which later on strengthened the concept of the land of the Aryans. Thus amidst 1500 to 2000 B.C. the practices which started coming into the existence those days, prevail even today and bind us together. The only difference in the period of the Aryans with that of present is that they were taking control over vast lands either with the sense of affinity or with the desire of expanding their boundaries whereas the present situation is entirely different. Considering your surroundings as your own and declaring anything afar, as of others. This concept is homo and heterogeneous.

All Of Us –Creation Of One God

Homo and Heterogeneous: The foregoing chapter was concluded with two words like homo and heterogeneous. I would like to begin this chapter with the following statements of Mahatma Gandhi, “Homogeneity and Heterogeneity are the human feelings. There has been a series of incidents all through my life due to which I could very well become familiar with the followers of different castes and creeds. Nevertheless it can be said that I have never distinguished men between men; native or aliens; white or coloured; Hindus, Muslims, Christians, Parses or Jews. I dare say that my mind was never inclined to such discriminations”⁽¹⁾ To understand India in totality, the above reference of Gandhiji is as relevant in the modern context as that of the ancient times; more particularly situations arising out of religious and philosophical revolutions after post Vedic periods. All the human dealings and other practices in the beginning of the Vedic era were conducted to provide the fullest advantages to the community and the pervasive concept of –SARVE BHAWANTU SUKHINAH ‘May all live happy’ interpreted the whole clan as a lone family. This idea was not limited to the political, economical and social contexts only; rather the religious rituals in the beginning of the Vedic era were performed for the same goals. Thus, this process was vice-versa and the religious rituals were then performed for the benefit of society. These congregations and rituals were the occasions when the chief of the clan, in the presence of the community, ensured distribution of cash, kind, cattle, food grains as well as lands. But the features and objectives of the religious rituals of the post Vedic era were entirely changed by the year 1000 to 600 BC and the sense of collectiveness was missing from them. Thereafter, the chief aim of the

distribution of cash and kind was to hold control over the community. The religious rituals being in practices for many years turned out to be complex in nature and secondary altogether. They were only show off and as a result, only the rich were capable to organize them and rest who remained at such congregations were facilitators whose chief motive, to partake in them, was to get money. As a result they were reduced as beggars. By the passage of time, the traditions of presenting cash, kind and cattle to the whole community ceased. Instead, there flourished a custom to present gifts to the Brahmins only for undertaking religions rituals and offering animal sacrifices for the chief of the clan. Thus, this was a sort of remuneration rather than present which gave rise to a new Purohit System (Religious preacher). For getting more and more money, the Purohiths started encouraging large number of animal sacrifice. Due to this rising tendency of animal sacrifice, the availability of the cattle ran short, which resulted imbalance in animal husbandry and farming. Then the animals were lesser in number and even the meagre numbers were offered in sacrifices during rituals. There are plenty of illustrations of lacs of animal offered in sacrifice and given to Purohiths as charity 'Dana' in the post Vedic era.

The Revolution In Thought: The social structure of the tribal people in the initial Vedic era was based on the popular equalitarian order which later on turned out to be complex and unequal. These tribes were then divided in groups of the superior and the inferiors. Due to these feelings, there started conflicts among them which were called 'Samgram' (war) which later on turned out to be ancestral conflicts. Having faced day-to-day tribal quarrellings, they would have been fed up with that life style. Consequently, they would have sought finding out an easier, better and more peaceful

life. Due to these, there appears dozens of new ideas from the following thinkers in the post Vedic era seeking a head way from the complications. These personages are:

Puran Kassap, Makkhaligosal, Ajit Keskambal, Pakudh Kachchayan, Velatthaputta, Niganthh Nathputta, Charvaka, Alar Kalam, Mahavir Jain, Buddha etc.

Puran Kassap: He was a passivist. He would say, “There is no sin what so ever, if one does something or get it done; kills or get killed; be in troubles or make them troubled; feel sorrow or let others feel it; fear or frighten; killing other creatures, stealing, robbery, possessing others houses, pick pocketing, eloping with others wife or telling lies. If one makes a heap of living flesh of animals by cutting them, even it is absolutely no sin at all.”

Makkhaligosal: He was a fatalist. He would say, “There is no cause or reason for unholiness of the creatures. They are profane without any cause or reason. No cause or reason exists for the purity of the man and they are holy without these. Nothing can be done with our own powers or the powers of others. Man can do nothing with his own.”

Ajit Keskambal: He was indifferent, unattached. He would say, “Charity, yajna, oblation are meaningless. Good and evil deeds are alike. There is no difference between parents, Devas or sinners. In this world there is neither any Philosopher who claims to have the knowledge of the present as well as the next world, though he may teach others the good path in life nor any Monk nor a Brahmin who has exalted thoughts.

Pakudh Kachchayan: He was a reciprocalist. He would say, “Seven elements are above anything, everything. They are fixed, unmoved at all places like unfertile, hill top or the porch. These neither move nor alter, nor cause any friction. These are above

joy or sorrow. What are these? These are earth, Ap (base), Tej (brilliance), air, joy, sorrow and creature. There is none in the world who can kill or get these killed, know or describe these.

Sanjay Velatthaputta: He was a mystic. He would say, “If anyone asks me what the other world is, I will say, ‘Yes’ only when I know it but ‘No’, if I am not sure. I am not certain whether or not - the other world exists; Devas and sinners are; good and evil deeds influence their doers; Buddha lives even after his death.

Nigantth Nathputta: He was the follower of the four paths. This is illustrated in SAMANSUTTA, though not complete. Even he believed that Truth, Ahimsa (non-violence), Asteya (no stealing), Aparigraha (renunciation) are the four Yamas and the man can be free from evil deeds only by following these.

Charwak: He was completely atheist. His philosophy can be seen in the following expressions:

“YAWAT JIVED, SUKHAM JIVED, RINAM KRUTVA, DRUTAM PIVET,
BHASMI BHUTASYA PUNARAGAMANAH KUTAH”

“Enjoy life as long as you live; borrow money to live luxuriously; once dead who comes back to repay his debts . . . !”

Alar Kalam: He used to preach that man can attain peace only by self constrain. He regarded this self control as a stage of Meditation (Samadhi). He laid more emphasis that the ultimate goal of the man is to remain concentrated in Meditation. He has no other duty and responsibility greater than that.

Mahveer: Parshwamuni, before Mahaveer Jain, had already preached Truth, Ahimsa (non-violence), Asteya (no stealing), Aparigraha (renunciation) and four Yamas. Mahavir also attached celibacy to these. The gist of the above Yamas and penance is to deliver man from the sins in the present as well as in the next birth and when this

process is over; the man can attain the ultimate Truth which is the greatest goal in the Jainism.

The Essence of Discourse: Apart from these sects, there was another personage who was disappointed with the pervading sorrows in life. He was deeply inquisitive to find out the reason why the man is so helpless before miseries. He was Bodhisattva who decided to reveal this secret in the public interest. Leaving aside his dear wife and child, kith and kin for the attainment of this fact, he renounced his home. This topic will be discussed in the later chapter; here let's concentrate ourselves with the main theme at hand.

Though Buddha followed the path of self constraint advocated by Alar Kalam yet later on he felt that this path of salvation alone was no good for the humanity because the later stage of self constrain was Meditation (Samadhi) and thereafter man lives confined within himself. That man withdraws himself from the duties and responsibilities towards others. Mahatma Buddha was innovative. He found that life is infinite tale of sorrows, "SABBAM DUKHAM" and greed is the main cause of this. This was the first ever exposure that the man's miseries are not bought upon him by Nature rather it was his excessive greed responsible for that. According to Buddha it was meaningless to know wherefrom greed accumulates, but it is the eternal truth that as long as greed is, all the human happiness will be clouded over with sorrows. If the man wants to get rid of grief, he must follow self restrain not to let it arise in mind whatsoever. In Buddhism 'ASTANGIK MARG' (eight ethics) are laid down to curb greed in man. The first stage of this ethics is 'SAMYAK DRUSHTI' i.e Precise Intuition. This preaches to treat everybody alike and equal. The second one is 'SAMYAK SANKALP' i.e Precise Determination. Always thinking that evil is not a part of mine. I am eternal sacred, eternal liberated, (free) and eternal enlightenment

(Buddha). The third is 'SAMYAK VACHA' i.e. precise in speech. Avoiding bitter speech at all times; restrain from back-biting, flattery, abuses and meaningless arguments rather using gentle and endearing words with others. The fourth is the 'SAMYAK KARMAS' i.e. Precise Deeds. Your deeds should be such that once done, you need never repent whatsoever. Mahatma Buddha has notified such deeds as can be discarded. These are—"Theft, adultery, murder, violence, lie, fraud etc." The fifth one is 'SAMYAK AJIVA' i.e. Precise Livelihood. Earn your livelihood in such a way that might not cause injustice to society. The sixth is 'SAMYAK VYAYAM' i.e. precise exercise of mind. Always keep away the evil thoughts from your mind through a constant restrain. Increasing such mental restrain is the part of 'SAMYAK VYAYAM' The seventh ethics is 'SAMYAK SMRUTI' i.e. Precise Remembrance. Remember it well; repeatedly that this body is subject to age, disease, death and separation. Therefore, it is not wise, a sort of waste taking too much care for our body. There is and will be pang of separation. So, knowing this universal fact that people pass away leaving their near and dear in critical sorrow, it is better to feel and follow it. Therefore, it is required of man always to develop such sense and have the self-realization thereof. The eighth and the last in this ethics is 'SAMYAK SAMADHI' i.e. Precise Meditation. Recollecting all above seven ethics, sitting in for Meditation with utmost concentrated mind but this whole process should be natural; spontaneous without any hardship. SAMADHI i.e. Meditation referred to by Buddha neither means living aloof from the society of the poor and the needy and practicing Meditation in dense forests nor it is the ultimate path of life. It is only a sort of Self-Realization whereas attainment of 'NIRVAN' is the final goal of life.

Before the Self-Realization of Buddha, as mentioned in the various sects above, SAMADHI i.e. Meditation was held as the highest attainment in the endeavor

of Spirituality but Buddha regarded it as an essential path only in the 'ASTANGIK MARG' (eight ethics) which was a way to get enlightenment. According to him, the ultimate aim of man is to attain 'NIRVAN' which means such pleasure, such peace and such rest that seems to have no ending, no limit. That is getting rid of all desires, diseases and sorrows for which man is doomed to go astray in his life.

This Self-Realization is the highest attainment in life of the man and by getting that enlightenment (Being 'BUDDHA'), he should be the part of the eternal joy. Therefore, Buddha preached that being free from all desires should be the aim of life and the man should try his best to achieve this rather than indulge in YAJNA (rituals) for prayers and sacrifices. Thus, unlike Vedic religious rituals, Buddha emphasized the practices of strong moral conduct of the man. He preached for the middle path in life such as internal purification soul and mind rather than the extremes of external hypocrisy and physical infliction. He advised people to save themselves from both severe penance as well as voluptuous living. According to him out of these two extremes, there is the middle path. In this way, out of the two extreme ideas of the Vedic rituals and Jainism, Buddha propounded an innovative thought which was easy and attainable for the common people. He preached friendliness, compassion and love which common people could easily understand. According to him,

NA HI VAIRAIN VARANI SAMMANTIV KUDACHANAH,
AVIRAIN CH SAMMANTI ES DHAMMO SA NANTANO",⁽²⁾

which means- "love begets love and hate begets hate". Therefore, "overcome hatred with love; hostility with friendliness; anger with compassion & peace." For this he laid more emphasis to self discipline. He used to say that the man who himself is indisciplined, how can he teach it to others; the one, who is not at rest how can he make others live in peace; the one who, is not submissive how can he hope modesty

from others; but he, who learns to live in discipline can make others also live so; one who is calm, detached and submissive, has the Mesmerizing powers to make others live alike. Lord Buddha says in the eighth SUTTA of MAJJHIM NIKAY:-

“AKRODHEN JINE KRODHAM SADHUNAM JINE,
JINE KADARIYAM DANEN SACCHENALIKVADINAM”⁽³⁾

It means “Overcome anger with forgiveness; wickedness with morality; stinginess with charity.” He would say that this way peace shall spread across this earth.

Which Path To Tread: The Aryans of the Vedic era, other than the above mentioned personages, were not crazy for salvation because they had sheer desire to enjoy their life to the last lease. The hymns of the Rigvedas are abounding with illustrations to enjoy the same temporal pleasure. Even in ‘Kamayani’ (4) the same theory is well illustrated and the feeble can even feel revitalized. All their prayers were aimed at attaining long life, health, victory over others, temporal pleasure and prosperity. “Jiveth Sharadah Shatam, Modate Sharadah Shatam i.e. live as long as centenarian in perfect bliss. The Rigvedas is abounding with such hymns.

We should live hundreds,
And widen our knowledge over these years,
By remaining strong and healthy,
Lead our life in perfect bliss.

“O Lord! You are Omni luminous,
Lend us Your lusture.
You are Omnipotent, lend us Your Vigious,

Lend me all Prosperity.

All the directions should bow down before us.”

Thus, the desire of extreme voluptuousness has made the man imbalanced. Initially Society was divided on the caste basis but later on it shifted to lineage. The earning by the manual labor was considered base and even this practice turned out to be worse when these groups, having been given the lowest status, were called the untouchables. Thus not only their social status was reduced but also they were deprived of their share of resources. Another evil that also got attached to this hedonism was the denigration and dispossession of the women's right. As per the Vedic references, they would attend the meetings and take part in those proceedings but there was subjection to women, because of hedonism. After that the women lived the lives of parasites. In the Vedas, there is clear mention of the difference between men to women – “I am a poet, my father a Vaidya (an Ayurvedic Physician) and my mother is a rigorous household worker and we do dwell together in the same house.” It is apparent that the members of the same family can adopt different occupations which denote the caste of the man. In this way many castes can be found in a single family which clearly shows an open social order. Later on, the possibilities of different occupations were treated as out of practice with the restricted social order so that people should not feel shy to reveal their castes by following different professions. In the passage of time, the same feeling gave rise to the restricted social order. However, such references are not available now-a-days. By the periods of the Brahmin Granthas (Books), the Shudras (town trodden) were prohibited the Samskaras of Society and they were not considered entitled to Upanayam Samskar (wearing of sacred thread) performed for them. Some of those so called underdogs

felt it deeply to that unworthiness imposed on them by society. The Jainise were the forerunners against this social evil. Besides them the personage like Purans Kashyap, Makkhaligosal, Ajit Keskambal, Pakudh Kachchayan, Sanjay Velatthaputta and the Buddhist sects like Lokayat, Philosophy of Charvaka became very popular. Although they were not unanimous yet they had some uniformity.

- They disliked Yajna (Religious rituals).
- They did not attach more importance to animal sacrifice.
- More or less they regarded for self mortification.

Actually all the above liberal minded men were fed up with the-then social practices and voluptuousness. Seeing their illusions, this should not be assumed that the teachings of the Vedas are wrong or only they led to hedonism, the fact, however, is this that we pursue what is not intended. This is innate human weakness. Whatsoever transparent path you show to the human beings, confusion is but natural to them.

The then society had already gone astray but the above noted personages did not want to be the part of those common masses. They were all aloof and apart as there was no other option. They felt suffocated in such a situation but did not find any insight to channelize their ideas. As they were logical and rational, they could clearly view the downfall of humanity. Being troubled inwardly, they wanted to check and correct that social evil. But the main problem was that the mass did not want to listen and follow them. Having meagre number of followers, they were in strange anxiety. In that situation, they started denigrating the Vedas not that they were unfounded and baseless but because the followers of the Vedas were indulged in immoral acts. They

would have thought that the misconducts were the outcome of the Vedas. Instead of 'Hating the sin, they started hating the sinners', and attributed all evils to the Vedas. They propagated not to recite the Vedas, even not to see or touch them.

“TRAYO VEDASYA KARTARO BHAND, DHURTA, NISHACHARA” an extract from ‘SARVA DARSHAN’ a book of Charvak which means that the Vedas are created by the three-the Hypocrite, the Knave and the Demon. ⁽⁵⁾

These thinkers and philosophers had a strange reaction. “Hating the sinner rather than the sin and having a sense of disgust to all other things related to the Vedas, though it was baseless and unfounded on their part. Suppose, there arises out an enmity with a person of any family, people start disliking the whole members of that family; may be that other members of his family are gentle, good natured and devotees like Prahlad or like Ram, the best among human beings. The above personalities were in the state of utmost dilemma and indecision. They did whatever came to their mind to oppose the Vedas or fight against the social evils. Although they were right to some extent yet they had the sense of contumacy and perversity which, instead of any good, inflicted more harm. In that situation quarrels increased as the mass did not perceive their ideas and those who understood, remained at a distance from them with the fear of society. Being isolated in society, they went to the forest in dejection and became more aggressive. They blasphemed God and turned out to be atheist. Though they were born in the same society yet by the virtue of their insight visions, they could see the demerits and drawbacks of the-then society. As a result, they had a sense to distinguish what was just-unjust, fair and foul. But the mass did not pay any heed to their ideas which even more frustrated them. Thus, though they were leading the masses for a cause yet they were left aloof and apart. At last, they turned out to be atheist. They could have done little to avoid such situations.

The people studying the world civilizations are familiar that similar circumstances have arisen in the other parts of the world too. What was happening in India 600 BC, existed later at other places too. In the west when Moses, being fed up with hedonism, animal sacrifices and misconduct of Firaun, started making his community aware against the above social evils but only few listened to his advice. Moreover those who followed his path had to face severe atrocities of Firaun. So Moses had to escape from his native place. Even when Prophet Moses was fleeing with his men, the troops of Firaun chased them to the river side. There were only two ways out for him; either get drowned into the river or face mass slaughter by his oppressor. 'Between the devil and deep sea', Moses, though unwillingly, had to use his Divine Powers. By the beat of his stick in water, he had to pave a pathway across the current of water to wade his follower cross the river. Though Moses wanted his followers to get them free from social evils, he used his Divine Powers for them, the same disciples became narrow minded and were again badly indulged in lewdness. Once when Moses was descending the hills after his meditation, what did he see— the men whom he had led away from the astray of Firaun, had once again given into the symbolic worship, hedonism and licentiousness. Then he preached those misguided followers 'Ten commandments' which again set them upright but after his death, they were head on misconduct. Thereafter, Jesus Christ came on the scene and also did his part to pave the right path for the humanity but due to human nature, the same thing happened though after the gap of centuries. Later on, a Prophet named Mohammed Sahib, in Arabia, started his crusade against immorality and misconduct. He advised people to learn from their past follies. Referring to the Prophets, he showed them new hopes in life by saying: "Before this there was Moses' book 'Ten Commandments'

that preached them heroism, kindness and compassion and now the Quran, in Arabic, is the confirmation of the percepts of Moses so that tyranny could be checked. ⁽⁶⁾

The preaching of Mohammed Sahib had deeper influence on people and there arose renaissance and reawakening in them but the point here is that the tendencies of epicurism, hoarding and amassing wealth in the Post Vedic era of India, had created a sense of strong repulsion in some of them. As a result, there erupted the new sects such as the sceptic, atheist, disbeliever and pluralists. As Moses raised his voice against Firaun in the West, in the same manner, Buddha and Mahaveer Jain too came on the scene who did to deliver the masses away from the chaos of the post Vedic era. These two incarnations, through their insight did their best to lead people and bring them on the right path. But after them, their followers were again misled like their predecessors. The Buddhism fell a prey to spell and incantation (hocus-pocus) and the Jainese were enticed to amassing wealth. As Jesus incarnated after Moses, the Geeta once again showed the humanity the right path. But when the innate weaknesses of the man led them toward the same downfall, Shankaracharya helped them to course through the highway of Moral values. That's why; he is called the concealed Buddha.

Brand Image And Simple Life (Discourse): With the above evaluation and analysis, it is aimed at showing that if instinctive human weakness is to be easily misled, Nature has been shaping such men with innate sense of right and wrong, fair and foul to lead others out of these misdemeanors. Preaching people to follow the right path, in such an adverse situations, could not have been achieved over night or in few years. Rather, the noblemen like Buddha and Mahavir had to put untiring efforts

for years. When masses were not ready even to listen to their gospels, they had to use the spell of their personalities so as to let other be influenced. That grand appearance would have been sole cause for the masses to follow them. One such incident, to underline how Buddha created his appearance among the masses, is essential to highlight the situation which is also illustrated in the noted book of Buddhism - 'Maha sachchakasut'. When Buddha, during his self mortification, had already spent seven long years, but all of a sudden it came to his mind that it (self mortification) was entirely useless and there could be salvation without it. Then leaving that way he decided to meditate and in the process he started taking food. Then five monks who had gathered round Buddha in the sheer hope that after attaining the inward light, he would teach the same to them, but when they discovered that Buddha was taking food grains, they thought, "Buddha having fallen down from his penance and having been enslaved to hunger, he had nothing to enlighten them. One who is degraded what will he offer to us?"

Thinking so, all the five followers desisted him. But Buddha was unmoved. Leaving aside the self mortification, he started meditation. One day after getting alms from a lady named Sujata, he sat under a peepal tree, beside the river for meditation. In the night of Vaishakhi (a famous Indian festival observed on the full moon day in the second month of the Hindu calendar), he realized the Supreme Truth. From then onwards Buddha is called Bodhisattva and the peepal tree is called Bodhivruksha. After attaining the Supreme Truth, he first of all thought about those five monks whom he had assured of teaching it. He set about in their search and got one of them at Rishipattan, near Varansi and with his help he found the rest of his fellows. When Buddha abruptly, announced to them that he had realized the 'Supreme Truth', they could hardly believe it. One of them said:

“Long live Gautama! You could not attain enlightenment by the severe mortification, and later on having breach of ascetic practices, you started eating. How is it possible that in such a way you have realized the 'Supreme Truth'?” Buddha sensed when his monks who had associated him all the time, could not believe him then what about others. Mentioning his past life, he said:

“Oh monks, Have I ever exaggerated anyone, anything? Have I ever twaddled? If not, pay heed to me. I have got the essence of life!”

Hearing this from Buddha, they all five started whispering and they came to conclusion that he might be right. He has neither talked big nor told a lie ever, then why should he do now? So let's pay heed to him. When they listened to him, it was no ordinary, but the 'Supreme Truth' for which they had attended him. So it was an incident from his life to prove how a man like him could create 'Brand Image' and how with this he won over the support of his suspicious follow monks as well as attracted the humanity towards him.

After attaining the enlightenment, instead of the tendencies of repudiation and vindication, Buddha followed a new practice which is now called logic. In the epoch of thousands of years, Buddha was the first ever man who had a habit of argument in his dealings. He also had showed immense patience to listen to the baseless and illogical arguments of his opponents and critics. None of his predecessors ever had such composure. Take the example of ascetic philosopher Yajurvedy and his wife-Maitree. She used to ask him question and after getting the answer, she would again put up other ancillary questions. Even the ascetic like him would be board of her questions and would say irritably, “Now you either keep mum or I must behead you.” This was not new, as it so often happen amidst the spouse. So naturally, it would also

have happened to them. But the precepts of Buddha showed the whole world that human attribute of tolerance knows no bound. If a man tries his best to listen to the others till infinite, he can put up before others the most befitting, argumentative and logical reactions. Thus coming out from baseless opinion, Buddha made the power of argument as an 'art' and later on it was shaped as the philosophical attitude for many to follow. The same tendency became the life line in the later history of India. Asoka, the emperor of India, in the third century B.C. had utterly emphasized the concept of tolerance and necessity of the wide thought realms and laid the 'moral code of conduct' to sort out disputes through negotiations. According to that moral code of conduct, even the opposition should always be honored whole-heartedly. This dogma acquired by Asoka from Buddha, appears the guiding principle from time to time in the religious and political debates in India. In the later periods, the Moughal emperor, Akbar like political apathy, had followed the practices of tolerance among all religion.

When at the time of Akbar, there was a texture of all religion tolerance (Din-E-Elahi) running in India; those opposing Christianity in Europe after heresy-trial and being declared as accused were burnt alive. What I mean to say is that the European Historians misquoted calling the Medieval India as barbarous but to a large extent India was civilized and well cultured compared to the contemporary Europe because at that time a Muslim emperor was very much concerned for the ensuring prayer and religious rituals for the religions other than Islam. Due to that humane quality of care, Akbar flourished 'Din-E-Elahi' a common religion for all. In the same context, the national poet of Hindi, Maithili Sharan Gupta has expressed:

“PRAKAT TRIVENI TAT KE MAN ME EK AUR SANGAM KI
CHAH HINDU-MUSALMAN KA MANAS MILAN TIRTH
YAH MAHA PRAVAH RAM-RAHIM DHAM HOGA
TAB WAHI DURG SANNAT SANNAH US MANDIR KA
ADI-PUJARI SWAYAM SIDDHA TU AKBARSHAH.”

Even in the present age, the excessive practices of dialogue and the traditions of acceptance of plurality have greater weight and the importance of argument & logic in public debates should not be denied. Dr. Amartya Sen looks this issue with extreme optimism and has written, “If moving ahead from the structural priorities, the practices of plurality are accurately used, it will extremely be beneficial to eradicate social evils and also eliminate poverty and dearth. Criticism against social evils and poverty has ever been useful to take up the cause for the poor and participating in dialogue serves a common opportunity.”

1. ‘My Experiments With The Truth’ - Part-IV chapter 10 and 22)
2. Yamakvaggo/s/Dhammapada
3. Majjhnikaya –the eighth Suttas
4. The Kamayani- Jay Shankar Prasad
5. From Charvak’s ‘ Sarva Darshan’
6. Sura-al-Ahfaq/Ayate 12/the Quran

:-:-:-:-:-:

The practice of discourses and it's relevance ;Renunciation for attainment

Not only the preaching of Buddha but also the events of his life are having their message which can guide us as well as help betterment in society even today. Buddha's renunciation is one such event that stands like a Pole Star to lead the right path to the humanity. The chief aim to draw the readers' attention towards his preaching and life-events is to illustrate that if the same concerns are taken into account and people follow the set of moral code of conducts based on tolerance, it will help them avoid chaos and disputes across the world even today. Buddha's psychological attitude was the single formidable force to let him renounce the world. He treated home as the place of rubbish thoughts whereas Pravajya (wandering outside in natural surroundings) as the place of feeling fresh breath. Due to that peculiar psychological nature, when he saw the bloodshed in the battles between the republics of the Shakyas and the Koliyas for the possession of land and rivers, his tender mind could visualize then and there that in that way, battle arising out of revenge could go on forever without any respite, peace and harmony for the mankind. He was determined that he must show the humanity another way, free from battles and bloodshed. He himself portrays his thoughts in ATTADANDSUTTA.

“ATTADANDA BHAYAM JATAM JANAM PASSATH MEDHAKAM,
SAMVEGAM KITTAYISSAMI YATHAA SAMVIJITAM MAYA (1)

FANDMANAM PAJAM DISWA MACHCHE APPODAKE YATHA,

ANJAJYANNEHI VYARUDHE DISWA MAM BHAWABHAVISI, ... (2)

SAMANTMASARO LOKO, DISA SABBA SAMERITA

ICHCHHAM BHAWANAMATTNO NADDASASIM ANOSITAM

Meaning: (1) Arms and weapons appeared frightening to me. See, how terribly people fight with each other with these (weapons). How I abruptly got detached from these, let me tell! (2) As fish feel breathless in shallow water, my inner soul embraced abnegation by seeing the uneasiness of the subjects in killing others and getting killed. (3) The world around me looked meaningless. All the directions appeared shaking and even a safe place as shelter could not be found. I was deeply fed up, seeing people fighting against each other.

Quarrels had often arisen between the Shakyas and the Koliyas for the possession of the river water and land or some other selfish motives. Buddha then would find himself in dilemma whether or not to take up arms and weapons. He understood then that if those disputes were disposed of by force, they would never end and there would be possibilities of fresh disputes. Thus, the feeling of revenge cannot let the mankind live in peace and amity for the time immemorial. He felt then what is the use of taking arms? These all appeared meaningless. Being disgusted with their use, he made up his mind to set forth a reverse path. This can be confirmed in the following dialogue when Buddha said to Kanthak, his beloved horse while forsaking his palace. "Oh dear, this night you help me in my deliverance, later on I shall deliver the Devas along with the mankind." Apparently, Buddha's agony was caused with the unrest in society which led his renouncing the world.

Thus, he did not forsake it only for attainment of self enlightenment; rather he was ever thoughtful whether there can be a society without arms and weapons, based on fraternity. He set forth some standards to find out such wicked men and warned

others to be cautious against those having the following behaviour: “Those who either disclose the statements of someone to others to create only rift among themselves, divide those who live peacefully together or fuel the fire in quarrels. They get pleasure to cause frictions or instigate or abuse others; speak foul, wicked, harsh & piercing words; look furious and when they speak, it disturbs the peace of mind; they twaddle; either choose the wrong time to speak or speak what is baseless and unfounded. They are blasphemous and immodest; incite on the trivial matters and their speech is absolutely contrary.”⁽¹⁾ Thus, by telling the man’s innate qualities of good and evil, Buddha preached them to gradually uplift their life.

Buddha attached more importance to individual upliftment rather than overnight improvement in society. He was concentrated that the humanity could live in perfect bliss provided they try to uplift by introspecting them. According to him, “Mind your own deeds and actions, instead of seeing others and they will follow suit. How can a man, involved in mess, guide others to come out of it? The man, who is the followers of the truth, can alone help others do the same.”⁽²⁾ Thus, the vision for the development of society based on individual upliftment, was the sole priority of Buddha and he found it as the means for the deliverance of the mass of humanity. His key note was that man must use his mind to see what is higher and nobler which is still absolutely relevant.

SUDDHI ASUDDHI PANCHTATTAM NANCHO ANNAM VISODHYE

ATATANAM CHE TATHA KAERA YATHANNAMANUSASATI

SUDANTO WAT DAMMETH ATTA HI KAR DUEMO

[ATTWAGGO12/s]

It means that “None can purify other men. First of all we should make ourselves such as we preach others to become. Tell them to rise above their senses only when you keep your senses under control. Let alone others, self restrain is difficult.”⁽³⁾

Instead of introspecting ourselves, as long as we keep on pointing our figure towards others, the unrest will continue. Celebrated Hindi litterateur Ramdhari Singh ‘Dinkar’ in his book ‘Sanskrit Ke Chaar Adhyaay’ has aptly mentioned in the reference to Gandhiji which is equally parallel to Mahatma Buddha. “The main difference between Gandhi and Marx is that Marx wanted to convert the earth in the frame of leather while Gandhiji wanted to attain this by providing shoes to each and every individual.” Buddha, particularly, was peculiarly concerned for the individual upliftment rather than any overall package for all, which appears logical because when every individual amends himself; the society itself will be a place suitable to live in.

We must try to make out how far the practice of discourse in ancient India is contextual and useful for the modern society in eliminating the feelings of intolerance in the contemporary society. The credit of introducing this tradition, to a great extent, should be rendered to the Buddhist and the Jainese. They had deep faith in social advancement through discourse.

The Jainism is much older than the Buddhism. Rishabha Dev had first introduced this sect. Later on Lord Mahaveera, (the last of the twenty four leading religious preceptors of Jainism) born in 599 B.C. had well established it before his Nirvana at the age of 72. He had thoroughly propounded non-violence (Ahimsa) in this sect. Being above the desires of worldly attainments in life, he is called Lord

Mahaveera (Jin) or (Jayee). That's why this sect is called Jainism after wards. From the beginning, Jainism adopted vocabulary of the Vedic religion. Although the Jainese were a separate group yet they refined the Agnostic Doctrine as Sceptis which pre-existed in the Vedic literature. The most celebrated 'Srushti Sukta' (the verse of creation) in the Vedas concludes with such sceptical idea- "who knows it really? When has this creation taken place ? Devas (Gods) existed only after its creation. Who then possibly knows where the universe got created from? May or may not it is self created. What is the truth behind the creation of universe, only the Almighty knows. May be that He too doesn'tknow about this!" Not only this verse but also the whole Vedic literature abounds in such Shlokas. Here the following Shloka is contextual to mention:

*"hiranyagarbhah samavartagre bhutasya jatah patirek asita,
sadamhar pruthvih dhvamutvemam kasmai devah davisha vidhema."*

This sceptic tendency pervading the Vedic hymns is later on found in Sanskrit literature too. This is well known that in comparison to the available literature in any language from the ancient time, more voluminous work is created in this literature. Sanskrit, popularly known as Dev Bhasha, and its literature is an integral part of the Hindu philosophy. The maximum theme in this literature is based on scepticism, atheism and antagonism. This sceptic tradition of the ancient time passing through the extreme intellectualism of Charvaka has flourished up to 'Sarva Darshan Samgrah' of Madhavacharya in 14th century i.e. the Middle Ages. The writer, in his first chapter has supported atheism and worldliness and thus he has approved of the charvak philosophy. We can come across this sect by going through the literature in Sanskrit of the 18th century. 'Tatwopalava Singh' of Jayashree is the leading one. The sceptic ideology in Sanskrit which continues till the modern periods proves that

the tendency of assimilating different disputes and diversified thoughts & ideas, through argument, have been an integral part of India which has given rise to tolerance here. But it is rather astonishing where has this tolerance and tradition of argument, flourishing from the periods of the Vedas, running through the time of the above Granthas to the present age have been diminishing after the Independence of the country? The more awesome fact is that talking about caste, religion and region was thought priority prohibited but stating about any kind of constitutional reform now is a guilt even when the constitution itself guarantees 'the freedom of speech. Here I would like to conclude by an illustration of King Asoka. The third Buddhist congregation was held at Patliputra (now called Patna) the Kingdom of Asoka in the third B.C. At that time the opinion of Asoka held utmost attention for the rulers participating from almost all over the subcontinent along with the distant places like Afghanistan. He was more bent that public discourse/ argument should go on without any slight feeling of hatred and violence. He had devised and formulated the first ever set of rules were to be observed in public debate. He was particularly concerned that the participating speakers must use moderate language and none try to justify his ideology superior to others. He had persuaded that they would look gentle, modest and use soothing language on such occasions. Thus, at the time of hot debates, he had made it compulsory to show good will and equality towards other sects and their followers. After adopting the set of rules guided by Asoka, he himself would put his head on feet of the participating members so as to show his respect before bringing them to congregation. Amatya Yash his Maha Mantri did not object any other act except bowing down of his Majesty's holy and dignified head on the dirt stained feet of the pauper like mendicants and monks. Asoka, instead of replying him directly, instructed Amatya Yash to inform him the amount which he would get from

selling the head part of a dead goat in the market. Acting on the instructions of the King, the Mahamantri informed him to have got some coins from that. On that the emperor again ordered him to sell the head parts of the dead buffalo, horse, and cow in the market and to inform him the money got. Amatya Yash informed him the second time that some more coins are got that time. The King told him again to sell the declaimed head of a dead man and report as soon as possible about the money got. After some days he told the King that there was no price of the head of the man. He then told him to give it to anyone without any charge; even then nobody was ready to take it. Then his minister replied him the same. Asoka said to him, “Why do they not take the dead head even without cost?” He replied, “Because people abhor with the dead head of a man.” Asoka again asked, “Whether people abhor that particular head or all alike heads. He then said, “Oh emperor! If any such beheaded man be taken to the people, they will dislike it alike. Asoka then said it very quietly, “Whether they will also hate mine?” Amatya Yash hesitated to answer the King but having been given the word-Abhay (fearlessness), he said, “Your Majesty, people will give the same treatment to your head too. Then Asoka said, “If the dead head of mine will cause displeasure and abhorrence among my subjects, is it not proper to aptly purify the living head by bowing down to their feet?” ⁽⁴⁾

Not only Emperor Asoka but also Buddha attached great importance to discourse. He has very effectively this art in his ordinary discussions. I would like to show the readers the sort of dialogues that Buddha used in his preaching. When he had to say anyone anything, he would closely observe the other man’s face and then say. This is illustrated here from a ‘SUTTA’ ⁽⁵⁾

Some of the ‘Nirgranthas’ (the mendicants who were seeking enlightenment through self Realization) standing on to their feet in Rajgruh were rapt in their mortification.

Reaching out to them, Buddha exclaimed, “Oh brothers! Why are you inflicting so severe pain to your bodies?” Those Nirgranthas answered, “Nirgrantha Nathputta is Omniscient. According to him, we should be engaged in penance in all conditions such as walking, sleeping or awakening. He preaches us whatever sin we have committed in our earlier lives; we can only minimize that by undergoing so severe inflictions. In this way the sins of the past life would be burnt away and the present life being free from any sin, would also diminish the ‘KARMAS’ in the next birth. In this way all the sorrows would end. So, we like this sermon of our preceptor.” Thereafter, the conversation of Buddha, with those of Nirgranthas is put up as follow:-

Buddha – O Nirgranthas, do you know whether or not you were born in the past?

Nirgranthas – No, we don’t know whether or not we were born before, Buddha.

Buddha – Well, do you perceive whether, or not you committed sins in your preceding life?

Nirgranthas – That we don’t know, O Buddha.

Buddha – Do you know whether and to what extent your sorrows are extinct or remaining?

Nirgranthas – That too is obscured to us.

Buddha – If the above perceptions are dead mysterious to you, will it not be perceived that your deeds were cruel like the fowler in your past lives and for that repentance; you are inflicting pain to yourselves?

Nirgranthas – Gautama! (Buddha) we know only this much that happiness does not yield pleasure but contrary to that sorrows can lead to joy in life.

- Buddha – Nigranthas, it is improper to think and say that sorrows yield in happiness.
- Nirgranthas – If happiness comes out of pleasure, emperor Bimbisara would have enjoyed to the greater extent than that of Buddha himself.
- Buddha – Nirgranthas, you made this statement out of rashness. Here I didn't intend to say that pleasure arises out of happiness. I would ask you only this much whether by sitting straight for seven days without speaking a single word, emperor Bimbisara would have felt secluded pleasure. Let alone seven days, would he feel such pleasure even for a single day?
- Nirgranthas – This is not possible for him.
- Buddha – If inflicting pain to our bodies would have yielded pleasure, emperor Bimbisara would also have felt that.

Thus, with his innovative approach, Buddha showed the Nirgranthas the right path by proving that inflicting so severe hardship to their bodies was nothing else than their follies.

The Buddhist literature is abounding in the exceptional logical references of Buddha. Some of his arguments which oppose the racial supremacy are illustrated both in 'SUTTANIPAT' and 'MAJHJHIMNIKAY'.

Once, Buddha during his course of visit, stayed at Ichchhanangala village. At the same time, a number of Brahmins had also lived there. There arose a debate between the two young Brahmins, namely Vashishtha and Bhardwaj whether 'Birth' or 'Karmas' (act) make one greater. Bhardwaj said to him (Vashishtha), "One whose parents are n

ot having inter-caste union and seven of his generations are unadulterated, is a superior Brahmin.” Vashishtha opined, “Bhardwaj, if a man is virtuous and dutiful, he may be called a Brahmin.”

After a long argument, they could not agree with each other. At last Vashishtha said, “Bhardwaj, we ourselves cannot reach to a unanimous conclusion to this issue. See, Buddha has been in our village. He is enlightened as well as a reverent preacher; his name and fame has now reached far and wide. Why should we not contact and tell him our problems? They went to him and after asking the welfare of each other, both of them sat there aside? When Buddha asked them the reason of their being there, they said to him plainly, “Gautama, the Brahmins say that they are superior to all other castes; the rest are inferior, what is your opinion about this.....!”

Buddha did not answer to that question directly. In stead, through a series of dialogues, he succeeded in convincing them in the end. The following are the discussion:

Buddha - Dear brethren, tell me whether the lady Brahmin undergo the period of menses, give birth and feed their babes?

Brahmins - Oh yes.

Buddha - Thus, the lady Brahmin and their offspring are equal to women and children of other castes.

Brahmins - Kindly elaborate it, Gautama.

Buddha - In the land of Yawana and Kamboja, there are only two races – the Aryans and the Dasas and they convert themselves from the Aryanas to Dasas and vice-versa. Do you know about this?

Brahmins - Of course, we do that.

Buddha - If so, what then is the logic that Brahma created the Brahmins through His mouth and they are superior to all others?

Brahmins - Whatever you may say, but the Brahmins firmly believe that only they are superior caste and the others are inferior.

After hearing them, Buddha was neither arrogant nor didn't he lose his temper; rather he started asking them even in more cool and composed manner.

Buddha - Do you think if a Kshatriya, Vaishya, Shudras (down trodden) commit murder, theft, immoral acts and speak ill, backbite, abuse or they take possession of other's wealth, spread hatred and follow atheism will be awarded hell and on the contrary if the Brahmin commit such misconducts, will they not meet the same fate?

Brahmins - Gautama, Those who do such immoral acts are bound to go to hell whether or not they are the Brahmin because everyone must atone for his sins.

Buddha - Do you think that if a Brahmin who keeps himself aloof from the above misconducts and also he is free from ten such other sins, is only entitled for a place in heaven and similar man of other castes will be constrained from it?

Brahmins - No, the man of any caste who is not a sinner has the right claim for heaven.

Buddha - why is it so, Brahmins?

- Brahmins - Because good renders good equally to all whether the Brahmin or non-Brahmin.
- Buddha - Do you feel that on this land only a Brahmin can live above hatred and enmity? Can he only live friendly with others while the Kshatriya, vaisya, and shudra can not?
- Brahmins - No, in our region not only the Brahmins but all the four castes (varnas) can show friendliness with one another. What is wrong in doing so because Cordiality and compassion are universally acknowledged and imitable human virtues?
- Buddha - Then what does it mean that only the Brahmin are superior and other castes are inferior?
- Brahmins - Whatever you may say is right and we do acknowledge it but Brahmins will continue thinking themselves superior and the others inferior.

Buddha kept on listening attentively to the Brahmins whatever they said. The following dialogues suggest that he was even more polite and modest to discourse with them.

- Buddha - Brahmins, if a learned emperor assembles hundreds of men belonging to all castes and calling the men of so called upper castes like the Brahmin and the kshatriya and say to them to stir up fire by the UTTRARANI (upper part of the bicipital stick used of offering fire sacrifice) using superior shaal and sandal wood. If the same king, among the gathered mass, call to the lowest of the low castes (like chandala and nishadas) and say to stir up fire in the pots used to feed the dog and swine with the castor stick (Uttarani). In that case whether fire erupting out from the fireplaces of the Brahmin and the kshatriya will be more resplendent than the fire generated by those of the lowest

caste; whether fire produced by the lowest caste will have the essence of fire that can burn?

Brahmins - Gautama, a man born in any caste can produce blazing fire by any kind of wood-stick as Uttarani at any place.

Buddha - Don't you think that a Brahmin maid and a Kshatriya youth establish an inter-caste relationship and a son born to them will he be alike his parents? In the same way whether a son born in vice-versa case (as Kshatriya maid and a Brahmin youth) will be unlike his parents?

Brahmin - The offspring born whether of inter caste relationship or marriage, will certainly be alike parents and in such a case we may call him a Brahmin or a Kshatriya as well.

Buddha - If a colt born to a cross breed of a mare and a donkey can be called alike its breeder?

Brahmins - In such a case, it will neither be a horse nor a donkey; rather a mule as a new breed.

Buddha - Brahmins, there are many species & varieties in animals, insects, trees, plants, flora & fauna and the distinguishing marks are apparent in them. But such evident distinctions are not found in the human beings. A man is not entirely different from other human because they have similar bodily features like hair, nose, ear, mouth, lip, brows, neck, back and limbs. That is to say that unlike the human beings there are many species in animals as per their size. Man, being alike in bodily features, cannot be distinct from others only on the basis of castes except through their karmas (deeds).

When both of the Brahmins looked convinced with the arguments of Buddha, he further said to them elaborating his view points:

Buddha - “Suppose between the two siblings, one is learned and he has thoroughly studied the Vedas but the other is illiterate; out of the two who will be more respectable and who will be preferred to be invited by people?

Brahmins - Naturally, to the one who is thoroughly educated.

Buddha - If the learned among them is licentious and wicked but the other, though illiterate is moral, modest and virtuous, in that case who will have more veneration?

Brahmins - Gautama, the man of good moral character, will be more venerated and he will be invited first of all.

Buddha - Why so?

Brahmins - It is because how Dana (Charity) given to a wicked and immodest man be fruitful?

Then, in order to draw the conclusion of the arguments, Buddha said, “Oh Brahmins, during the discourse, you had laid more importance to caste, then learning and now good moral character i.e. purity of mind, speech and action. After all you like me follow the same path of good moral conduct. After hearing this and bowing down before Buddha, they set off.

It is obvious with the above dialogues that in case of difference of opinion, the mutual debates have decisive role in carrying out human business. This trend flourished by the Buddhism is relevant even today because Buddha has more emphasized on action than religion. That’s why the Buddhism is mainly an ethos religion; a philosophy. He knew it well that man’s being virtuous and vicious; his sorrows and happiness depend on his actions and conduct. He firmly believed that

man should be more bent on what he does rather than what he knows. Prophet Mohammed Sahib has also said alike:

“Allah, show us the righteous path to follow and act rather than knowing, understanding or stating.”

1. Lord Buddha: Life and Philosophy, page no. 184 and 185- by Dharmananda Kausambi
2. Majjhim Nakay- Sutta no. 8
3. Attawaggo 12/s
4. 5.‘Divyavadan’, the Buddhist literature.
5. 6.MAJJHIM NIKAYA (Name of the Biuddhist Grantha

Power : Whom It Is Meant For ?

In this chapter, I would like to elucidate my viewpoints on the common strands running through the public and the government at present. The modern society has been facing severe difficulties now. This is to see whether they are merely lookers on to the resultant dilemma and if this is their ultimate fate; whether such situations can be justified and whether the present condition will serve any good to India; or whether those holding highest positions should not come forward to lead away people from such mesh-mash? I would like to illustrate two references: one from the periods of Asoka in part-1 and the other is Pushyamitra Shunga, the savior of the Maurya Dynasty in part-2 below to provide solution of the said disharmony:

PART -1

When Asoka took over the reign of the Maurya Empire, the imperial system was rather complicated, altogether the 'Kautilyan Economics' contributed to make it worse. It should be taken into account that the entire state affairs of the Mauryans were conducted on the economic policies devised by Kautilya. Bureaucracy and many layers of the officials in the Kingdom had completely cut off the public from the emperor. The imperial order was deeply intertwined in various cultures, faith, social and political systems. There were only two options available before Asoka; either by using his powers, he should maintain status quo (imperial order) that would need quiet a lot of expenditure or he should show such exalted moral values as would be acceptable to all- the social groups as well as religious sects. He found this solution in

Dhamma Ethics'. Here I would like to mention this only how Asoka used his powers to maintain social harmony which stands a imitable example before the world.

The-then society was undergoing numerous hardships. Significant efforts were made in the 'Dhamma Ethics' to provide solutions thereof. Here avoiding the needless social details and without further elaborating history, I want mainly to cover my view points. The analysis of the records available during the era of Asoka shows that on the one hand Asoka had deep faith in Buddhism but on the other hand he was spreading the message of tolerance and social accountability through the 'Dhamma Ethics'. This ethics was an individual effort of the man like Emperor Asoka who wanted to upright the social unrest. That effort need to be redefined in the modern context. If Asoka dare do that to redress the social evils centuries ago, why the present political high and might dare not do even today? Self confidence of Asoka and his concern to find out solutions to the difficulties before the Kingdom caused him to formulate the 'Dhamma Ethics'. Here we have to differentiate Asoka's social accountability in the 'Dhamma ethics' and his adopting Buddhism. Till now both things are taken together in singular context. Therefore, let's understand the social perspective in which he was brought up and the same influence is seen on the remaining part of his life. The Kings of the Maurya Dynasty had liberal outlook; as a result Chandra Gupta Maurya adopted the Jainism in the later part of his life. Bindusar, his son, followed Ajeevaka creed where as Asoka himself was a Buddhist but he never tried to impose this theology on his subjects. Thus, Chandra Gupta Maurya who founded this empire on the boons of Chanakya, the fosterer of the Brahmin lineage, could not continue the same religion as the son of Chandra Gupta adopted a different faith. Asoka also adopted a new religion for himself. Let's consider the flexibility of mind and tolerance some centuries ago in our country that

the people of the same family (dynasty) could spontaneously adopt different faith of their liking and choice; no interference of the grandfather to grandson whatsoever in the matters like religion. In this context, the question that even haunts today is when there is so grand a history of flexibility and tolerance, why the Indians are avoiding treading the same glorious path. What I want to express is that history doesn't mean only taking into account the negative aspects of life; rather it is abounding in positive aspects which can be our Guiding Principles even now. But it fully depends on us how much do we learn to use from such references.

Asoka was well aware of the unrest in the contemporary society which was caused by the Orthodox religions like Brahmin, Jainese and Buddhist, as a result Ajeevaka, skeptic, atheist and many such other unorthodox sects came into existence. Those unorthodox sects (ASANATNI SAMPRADAY) were on an upswing and stood against the Brahmanism, yet the Brahmins held control over the social order. Thus, it was very essential to maintain mutual harmony and faith when the sense of enmity was pervading in society. In the entire empire of Asoka some of the regions were free from the dominance either of the Brahmanism or the other unorthodox sects. In his stone inscriptions, Asoka himself had mentioned the land of the Yawanas where neither the Brahmins nor the Shramana's culture were in force. In many other tribal areas too, the Brahmin and unorthodox sects were non-dominant. Out of this mess, an understanding and a social order based on mutual equality was badly needed to carry out the affairs of the Kingdom. Therefore, Asoka formulated the 'Dhamma Ethics' in such a manner that could have been equally acceptable to all social groups as well as the followers of the different faiths. He did neither formally define nor compile the 'Dhamma Ethics'; rather laid more emphasis on practicing tolerance and good conduct alone. Dhamma has emphasized twofold forbearance in which people are

expected to have self discipline, self tolerance as well as following the tolerance of faith. Asoka, insisted on showing sympathy to the slave and the servant; giving respect to the elder; bestowing generosity on the needy, the Brahmins and the shramanas. Thus, he called upon all the religions and sects to show mutual tolerance for each other. He highlighted non-violence (Ahimsa) in 'Dhamma Ethics' which meant 'giving up expeditions of battle and victory' and he himself followed it admirably well. Asoka has mentioned in his 13th stone inscriptions, "Emperor Pithyadassi, a devout, had victory over Kalinga after eight years of battle together with his penance. But after that he was filled with deep remorse. "Even, if only the hundredth or thousandth part of the dead, wounded or dislodged people as those of Kalinga triumph, are open to face such calamity and slaughter even today, it would have been great burden to Pithyadassi himself. This written inscription is dug out so that none of his lineage should ever or even think of such conquest in future. Only adopting the teachings of Dhamma and any such victory got by the similar ethics, should be regarded any triumph worth mentioning. He would get utmost happiness only when others getting pleasure with the Dhamma ethics as priceless possession not only in the present but also for the life after death." His preaching of the Dhamma Ethics was not the compilations of the mystic sentences only but to follow the same in the affairs of the Kingdom. He had declared, "Whatever I carry out in day-to-day life is an attempt to repay the obligations of various living creatures on me." This thought of Asoka was brand new and that can become 'Motto' for those sitting in the Government because when Kautilya, before the period of Asoka had justified with his arguments that the emperor is indebted to none and anyhow his motive is to effectively rule over others. Contrary to that, Asoka's ideas for public accountability still stand tall and towering which is entirely innovative and it can be slogan even now

for the top official ruling the country. Romila Thapar, in the analysis relating to the Maurya Empire has clearly stated that Asoka's 'Dhamma Ethics' is not only a wonderful set of guidelines for fundamental humanism but also it presents relevant solutions to the-then social and political problems. ⁽¹⁾ Asoka's laying more emphasis to non-violence (Ahimsa) should not be conceived impractical and his passive attitude to the affairs of the state security. Instead, he had inscribed warning on stone to the rude and rebellious elements. As per those inscriptions, "Unless compelled to use force, I abhor and desist from it." When society was already divided on the grounds of race, religion and caste, the appeal of tolerance by Asoka was undoubtedly a wise act. By such ethics, instead of preceding rulings, he devised foresight to solve the knotty affairs of the state. His efforts for those innovative ideas to develop a consolidated strand between the ruler and the ruled certainly proved a milestone for achieving the comprehensive goals of the state. I would end part-1 with this interrogation whether or not the above ethics of Asoka be re-explained in the modern context of India?

Part – 2

The second century, before Christ, was the era of deep gloom in our country. The lineages of Asoka were lewd, coward and astray. The dignity and glory of the state was almost marred. The foreign invaders had trodden over the central part of the nation. Vruhadratha, a ruler of the Maurya Dynasty, was an impotent and vigourless and he was ruling over Magadh. During his reign, his subjects found themselves rather helpless before atrocities of the foreign invaders, but the emperor himself was unable to render any help to them. The-then recorded documents reveal that the invaders like the Yawanas could reach very near Patliputra without any fear of slight resistance. This aggression has been mentioned in the 'Mahabhashya' of Patanjali,

Gargi Samhita and ‘Malvikagnimitra’ a play of Kalidas. In the ‘Mahabhashya’ it is thus referred to elaborate past:- ‘ARUNAD YAWANAH SAKETAM, ARUNAD YAWANAH MADHYAMIKAM.’⁽²⁾ which means – The Yawanas attacked on Saket, the Yawans attacked on chittor (then called Madhyamika). Such illustrations in grammar are floated to recount the widely known incidents that had taken place very recently so as to enable people to relate them as ready reference. The above invasion is also mentioned in the ‘Gargi Samhita’.

“TATAH SAKETAMAKRAMYA PANCHALAN MATHURAN STHATHHA,
YAWANA DOOSTA VIKVANTA PRAPYASYANTI KUSUMDHWAJAM.”⁽³⁾

Meaning – Mighty knave Yawanas, taking control over Saket, Panchal and Mathura landed near Patliputra. Demetrius or Menander is said to be probably leading the aggression of the Yawanas. Tarn in his book ‘Greeks in Bactria and India’⁽⁴⁾ has mentioned this fact.

At the time when the Yawanas were atrocious in India, the Fortune Maker of the country was corrupt and head on voluptuous. He did not initiate any action to fight that invasion. When his Courtiers would advise him to act firmly against them, he would timidly say, “Non-violence (Ahmisa) is the best policy” and insist on the ways of Asoka, his grandfather and call the use of force as sin. Thus, by citing the ‘Dhamma Ethics’ of Asoka, he wanted to hide his cowardice. He, having taken pledge for non-violence, would also prohibit the use of arms. All his officiating Mantris, Sachivas courtiers and army felt helpless with that act of the emperor. Due

to the increased outrages of the Yawanas over his subjects and seeing their helplessness, Pushyamitra Shunga, the Commander General of Vruhadratha was deeply moved. He consulted over the matter with other likeminded people of the kingdom to find out solution to that problem which would often take place at the Ashram of Patanjali, the creator of Mahabhashya. That resulted in Regicide by Pushyamitra Shunga. Once when the King was through the course of a Parade, Pushyamitra Shunga, the Commander General announced before the public, "The Maurya Emperor was no longer able to safeguard his subjects therefore, he is unfit to rule over the kingdom any more. So, I take over the reign of the Kingdom and put out the life of Vruhadratha." Saying so, he beheaded the King. Though after the regicide, he had the reigns of the state in his hands yet he did not retain the title of the emperor all through his life. Even he is referred to as a 'Soldier' rather than 'An Emperor' in the Puranas, Harsh Charita, Malvikagnimitra and other contemporary historical documents. On this ground the historians opine that he murdered the king not to rule over the Kingdom but as making the best efforts to drive the invaders out of India and safeguard the interest of his subjects. Thus, he helped regain the lost glory of Magadh and tried to establish peace and prosperity for all. However, in the 'Divyavadan' a Grantha of the Buddhist and Taranath, a Tibetan historian portray and criticize him as the greatest enemy of the Buddhist and the destroyer of the Stupas (generally pyramidal or dome like form). On Pushyamitra Shunga's, being portrayed as a real villain, Kashi Prasad Jaiswal in his book 'Journal of Bihar and Orissa Research Society' has written "some mendicants had established amity with the Yawanas in shakal (A place in Syalkot, now in Pakistan) and for the killing of those traitors he would have done all those."⁽⁵⁾ Except that there was no such conflict of Pushyamitra Shunga with them. Instead, he had appointed some of the Buddhists, as his ministers

which are illustrated in Divyawadan.” Here, calling those foreign invaders (the Yawanas) as terrorists and those mendicants working for them as traitors will not be wrong. It shows that regardless of the era, as it may be the first century B.C. or the 21st century, there always have been some groups in the country to aid and support the oppressors or terrorists and this is not a new thing in our country.

Today one may call the act of Regicide by Pusyamitra Shung a coup in Magadh which was as a result of conspiracy hatched at the Ashram of Patanjali. But if after the centuries, we look at the whole matter impartially, we will find that lust for power was the least factor in it, rather he was well wisher of public and more bent for their welfare and bring laurel for the state because Vruhadratha who was boned to be the emperor, was coward. He wanted to hide it under the cover of ‘Non-violence as the best policy’. Instead of taking any notice of disaster before his subjects, he only desired to rule over the Kingdom luxuriously. Though he had a quadripartite army and a valiant Commander General yet they remained as show pieces only and before them all the foreign oppressor was posing a serious threat to the sovereignty and cultural heritage of the state. It was not only a matter of protecting the territorial integrity but also safeguarding the pride and interest of the subjects. Pushyamitra Shunga visualized that under such an impotent King, he alone could solve that hardship. What he did 185 years B.C., needs re-emphasized even today. He was out rightly loyal to the nation and its public rather than the throne and he showed that much devotion by ejecting the enemies out of the Indian Territory. With the above illustration of heroism, courage and sacrifice of Pushyamitra Shung, dare we not yet put up the question subserviently before the high and might holding the highest

position in the country whether their loyalty is towards the nation or to a particular lineage?

1. The History Of India-Romila Thaper
2. The Mahabhashya, 3/3, 111
3. The Gargi Samhita
4. The Greeks In Bactria and India –Torn
5. The Journal Of Bihar And Odissa Research Society-Kashi Prasad Jaiswal

The Present India: Heritage or Development

This chapter will present the analysis of the disruptive forces coming here and their worth role in the making of India. Many alien communities came to India and still they are living together which has become exceptional heritage of India.

In the foregoing chapter, the regicide by Pushyamitra Shunga, for the welfare of his subjects, which was presented with a view to show that the tolerance of Indians should neither be mis-concepted as weakness; cowardice nor the significance of valour of the coup be misjudged merely as a conspiracy. The Indians have this peculiar tendency from the dawn of the civilization and they very well adopted the theory of, 'Excess of everything is bad.' Whenever the extreme ideas seem to arise here on this land, there is the incarnation like Buddha and birth of others to show the mass the middle path; between two extremes of Vedic brutality and the Philosophy of active association with mundane existence. The descendants of the Maurya Dynasty, on the one hand, tried to tread the path of extreme non-violence and tolerance and on the other hand, there was the arrival of practical man like Pushyamitra Shunga who could very well feel the pulse of his subjects. By his noble acts, he proved that loyalty does not only mean to remain faithful to the ruler, rather to the people and the nation. In this way both Mahatma Buddha and Pushyamitra Shunga, whether or not knowingly, adopted the 'Udiamian Ethics' (the ideal state of peace and happiness) formulated by Aristotle in the years 350 B.C. The mention of the above ethics of Aristotle should not be taken as diversion here. In 'Udiamian Ethics', Aristotle has illustrated that if a man leaves the analytical tendencies, his personality may not be shaped in perfection, on the contrary the state of excellence in personality as well as in deeds can be achieved by this continuous practice. According to Aristotle, this is the ideal state of mental peace and happiness. The man of middle path feels

complaisant but anything lesser or greater than that, leads him to extreme situations.

Let's see these conditions in the chart given below:⁽¹⁾

Below par	Ideal/Blessed Condition	Above par
Cowardice	Courage	Rashness
Stinginess	Liberality	Profligacy
Spinelessness	Gentleness	Rage
Boorishness	Wittiness	Buffoonery
Surliness	Friendliness	Obsequiousness
Lethargy	Ambitious	Hysterical

In the foregoing chapter, I have tried to present the solutions to the problems raised in the chapter Two; whether or not the tolerance is cowardice or enduring all atrocities over them in Indians. Only readers can draw the right conclusion. Leaving this matter on their own discretion, I relate the present chapter.

While analyzing the foreign invasion in India, it is noteworthy to find out how the culture and civilization of India absorbed those aliens and they are now distinct Indians. On the contrary, if they are excluded from the Indian context, the present face of India will not be found. There poured many alien cultures in our country which fully absorbed them and making them distinct Indians. Those invasions certainly would have caused endless troubles to the-then-society in the forms of loss of life and property but due to our natural tendency and specialty of tolerance, we have endured all those misdemeanors. The study of the Indian History shows that the Athenians' first of all effectively came to India. Alexander overcame many rulers of this land but it remains non-confirmed fact that he had ruled over here. This ancient fact reveals that the Indians were not slave to anyone that time. Later on the Shakas, Mangoles,

Tatars, Hunas, Christians and Islam came on this land. But there is no mention available for the suppression of the Indians by any of the alien castes by the ninth century or prior to that. Obviously, there is no question of slavery in India by then.

Initially, the Muslim invaders started suppressing the Indians on the basis of the religion. But later on due to the imposition of the 'Zazia Kar' (a type of tax) and similar other factors, their acts were less severe. During the ninth to the fourteenth century, the Turks ruled over the different parts of India. After them, the Moughals came here and leaving aside the feelings of aliens, started living on this land as their native place. The other communities that establish themselves here by the dint of their valour and if the Indians were mixed up with them that should not be treated as their slavery rather a symbol of amity among all religions. The Islam has dislodged various native religions of the world wherever it reached and established itself as a 'Unanimous' religion. On the contrary, the Indian culture and civilization has fully absorbed it making it a part of India. The Islam could not replace the religion already flourishing on this place. This shows the greatness of our culture and civilization. As sugar is diluted into water and becomes inseparable part of the solution, in the same way any other religion that came from outside, wanted to influence the Indian culture and civilization but it did not change at all. The alien religions lost their characteristic features at the time when they came in contact to the Indian religion. The Islam too was no exception. Neither the Indians were slave to them nor would it be appropriate to say that the above absorption or tolerance was due to the Indian nature of slavery. If they were tolerant because of slavery, the question but naturally arise what will people say about the endurance, tolerance and generosity of Lord Rama? The Incarnation of Lord Rama at the time when there was none other than the Aryans. During that period not only Lord Rama but also other personalities set forth grand examples of tolerance,

among which Bharata and Sita are foremost to be mentioned. Let's see the life of Sita, was she enduring to all hardships of life because of slavery? She was ever so tolerant because of her grand and serene personality. Such a personality can only be shaped through the evolution of thousands of years back. People were also greatly influenced with such noble characters and also assimilated the virtues of tolerance in their dealings. As a result, the Indians were basically tolerant which has become one of their natural instincts.

The Arrival of the Iranians: Attacks on India, as stated above, had started by the arrival of the Aryans. The contemporary Iranians were attracted towards the culture, civilization and set up of cities by the Aryans. That time the Iranian ruler, Ixhamani, with a desire to expand his territory, had started moving towards India. Darius, the Iranian ruler, entered India through the North West regions in the year 516 B.C. He expanded his boundaries up to the Punjab and the western part of Sindhu by overcoming these lands. Then that Indian part became twentieth 'KSHATRAPI' (state) of Iran, the-then-Pharas. That part of India was the largest populated and the most fertile land. The Indians became the part of the Iranian empire and their youth began to join the Iranian Army. Then onwards to the present time the people of this land have great lust to join the Armed Forces. This trans-border co-existence continued for almost twenty years which greatly enriched these areas. The trade as well as the cultural ties between India and Iran flourished. The Iranian scribe, who was then called 'QUATIB', introduced a particular way of writing in India called 'KHAROSTI SCRIPT (LIPi). In this script, writing starts from right to left. Many of the records found during the reign of Asoka were written in this script which shows that the people living in that region were very eager to adopt the alien properties. As

also they introduced to divide the whole empire into states and later on the Indian rulers also adopted this system.

The Arrival of the Greeks: But coming in contact with the Iranians, the Greece also came to know about this land and that of great wealth of India which tempted them. Alexander, at last attacked on India which resulted in the first ever horrible sight of battle, bloodshed and slaughter of human lives in that area. Surprisingly, that fighting and the bloodshed were not between the Indians; rather between two foreign invaders- The Iranians and the Athenians in which the Athenians put an end to the Iranian regime. Even then the Iranians kept on living here and many a custom Of Iran, continued arriving India from thousands of miles away. After overcoming the Iranian, Alexander targeted the Native rulers of India. The battle fought between Pores and Alexander at the Jhelum in which strong opposition raised by Pores proved to be a setback for Alexander's desire to hold control all over India. Though Pores lost the battle yet he made Alexander lose his self confidence of valour and power. The references available at the time of Alexander show his mental state at that time, "Instead of disloyalty and cowardice in my men, I wish let them highly spirited." Thus, the invader who never lost the battle against his opponents was bound to surrender because of his demoralized men and return to his native place. Alexander lived in India for almost nineteen months (from the year 326 to 325 B.C.) and before departing he divided the territory under his control into three parts and handed over them to the Athenian Governors. The very positive aspect of Alexander's arriving in India was the first ever opening between India and Europe or the meeting of the East with that of the West.

The Arrival of the Jews and the Christians: In the beginning only some of the Jews came to India and started living here but after the death of Jesus Christ, many groups of the Europeans came here which has its significance. Romila Thaper in her book 'History of India' has mentioned that the Christianity came to India in the first century through the western merchandise ships which can also be linked to the arrival of Saint Paul in India. According to the Catholic Church of Edessa, he had twice visited India to propagate Christianity here. Saint Thomas next came to Malabar (India) in the first half century where he set up many monasteries. He started preaching at Madras where he was done to death at Mailapur. The Christians coming to Malabar from Syria are still found existing there. Surprisingly Jesus was crucified in his native place and by his own people whereas this faith has found a place in India from the first century.

The Arrival of the Bactrian's: India faced another attack by the Hind-Yawanas. They are so called Hind-Yawanas because after the fleeing of Alexander, some of the Athenians continued dwelling in India. Finding Vruhadratha the last ruler of the Maurya Dynasty coward and negligent, they attacked on him to hold control over all parts of India in the year 180 B.C. History acknowledges this as 'Bactrian Attack', which was led by Demetrius. Previously Pushyamitra Shunga had foiled such attacks. Later on Vasumitra, Pushyamitra Shunga's descendants drove them away to the river Sindhu. Although the Bactrians could not conquest India yet many of their descendants started dwelling here. More important than that Menander, One of their leaders adopted Buddhism. While living in India, not only they were fully influenced with the Indian culture and tradition but also they left their impression here. In the field of art, 'Gandhar Sculpture' in India, owes its origin to them. Together with this, the elements in coins, astronomy and medication express their influence. Medicines

from Greece known as Homeopathy were also brought to India by them from that time.

The Arrival of the Shakas: The Shakas next invaded India in the year twentieth century B.C. They were basically wanderers from Sirdarya who were in search of finding more fertile lands. The climate and geological features here suited their tribe so much that they inhabited India. They ruled over some parts of India from the year twentieth century B.C. to two hundred A.D. Rudra Daman was the most powerful king of this tribe and Shakas-Sambad owes its origin to him. Like King Asoka, he was also devoted to the welfare of his subjects. As a result, he got canals, dams and lakes constructed for them. Sudarshan Lake in Saurashtra still stands the testimony of his pro-public outlook.

The Arrival of the Pahalavas: The Pahalvas were the next attackers on India. The history of the Pahalvas and the Shakas is very complicated together. The Pahalavas came to India basically from Partia, a place to the South East coast. Gondoferneese, the chief of this tribe, was ruling over the Punjab and Sindh around 46 A.D. But he could continue for a long as the Kushanas took over their reign in the 65 A.D.

The Arrival of the Kushanas: The Kushanas of the Yuchee tribe in China set out to India in 50 A.D. Kanishka was the most powerful ruler of the tribe, was the unrivalled emperor of India (excluding three or four distant states of South India) as well as the regions situated in Pakistan at present. Apart from this, he also attacked China and ruled over a large part for some time. Thus the territory of India under the rule of Kanishka was the inter-world empire. The Kushanas lived in India around 250 A.D. and during their stay, they vividly enriched the Indian culture and civilization. The temple in Mathura and Sarnath are abounding in the Sthapatya Sculpture which is the

innovation of the Kushanas. This sculpture was not used in India ever before. They did a lot to blend together the salient art of the Indian Sthapatya sculpture to that of Middle East. So far as the wearing/dress is concerned, Kanishka himself adopted newness and popularize cloak as upper and Pantloons as lower wearing among the Indians. On the one hand, they adopted the Indian religion and on the other hand the Indian Preacher also started adopting the alien culture and tradition. According to Manu, the aliens like the Shakas, Yawanas, Pahalavas, Kushanas etc. could be treated Kshatriya because of being well cultured. As a result, they were attracted to the Indian faith like-Vaishnava (the Sect devotees to Lord Vishnu) and Shaiva (the devotees to Lord Shiva). Some of them wanted to show their attachment and devotion by adopting BHAGWAT DHARMA (Hindu religion) and introduction Garundhwaja (depicting a large mythological eagle like bird believed to be the career of Lord Vishnu on their flag) and some others were named Vasudev (one of the names of Lord Krishna as well as a name in the lineage of Kanishka). The depiction of TRISHUL (trident used by Lord Shiva as Weapon) and NANDI (the career of Lord Shiva) was more than enough to show their faith in the Shaiva.

Not only the Iranians, Athenians, Pahalavas, Shakas and Kushanas but also many other tribes, coming to India, were absorbed in the Ocean of the Indian culture and tradition. Let alone their mention for the apprehension of elaboration. Others like the Mangoles, Tatars, Hunas etc also came to India and became so infatuated admirers

\ \ □□□□□-□-□□□□□ □□□□□
 □□□ □□ □□ □□□□ □□
 □□ □□ □□□ □□ □□□□
 □□□□□-□□□□ □□□□□
 □□□ □□□ □□ □□ □□□□□
 □□□□□ □□□□ □□□□□

\ \ UNAN-O-MISRA ROMA MIT GAE SAB JAHAN SE
 AB TAK MAGAR HAI BAKI NAMO-NISHA HAMARA
 KUCHH BAT HAI KI HASTI MITATI NAHI HAMARI
 SADIYO RAHA HAI DUSMAN DAURE JAHAN HAMARA"

“Gone past is the existence of

Athens, Egypt and Rome from the constitutes,

Yet holds this Land such enduring attributes

That sustains its survival long lasting,

Even for centuries the world was foe-fostering.”

India’s attributes of assimilating others, a unique distinction, is not new. While going through this chapter, we have come across the facts that our land has natural tendency of absorbing the features of others which they are devoid of. Owing to the same specialty of this land, Ravindra Nath Tagore has aptly expressed in his celebrated poem:

√ □□□□□ □□□□, □□□□ □□□□□□ □□ □□□, □□□□□□-□□□□ □□, □□□□□ □□□□□-□□□□□□ □□ □□□□ □□□□ □□□ √	“ HETHAY ARYA, HETHA ANARYA HE THAY, DRAVID-CHEEN SHAK, HUNA DAL PATHAN MOGOL EK DEHE HOLO LEEN.”
---	--

The aim for which the invasion in India has been elaborated is still unfulfilled

because the most prominent among these aliens is the advent of the Islam in this country. Therefore, taking into consideration the arrival of this faith, I elucidate my viewpoints further.

(1) The consolation of Philosophy-Allen D. Boton

1. □ □□□□□□□□ □□ □□□□□□□□ – □□□□ □□. □□□□□□

The arrival of the Islam and assimilation of the opposites : the Ganga Jamuni tahjeeb

The advent of Islam is related to the birth of Mohammed Sahib. The Islam is the ultimate result of continuous struggle against the Arabians showing about their voluptuous and immodest way of life so as to bring them on the path of godliness. The literal meaning of the 'Islam' is 'entering the realm of peace and devoting oneself to God.' Mohammed Sahib was born at Mecca in Arabia in 570-71 A.D. His father Abdullah and mother Asina were related to "KURAISH" tribe. The Arab tribals used to fight among themselves and the practices of revenge with one-another would go on from one generation to another. Mohammed Sahib himself did not feel easy with the then life style. Even he felt it deeply to obscenity, nakedness, illiteracy, and apparent misleading which was prominent in society.

There was a change in his outlook when he was past thirty. He didn't feel any attachment in temporal things. Instead, he would sit in meditation for hours in the narrow caves in the hills near Mecca. At the age of thirty nine he very intently felt the divine message that he is the representative of God on the earth. He is supposed to have got 'NABUBAT' (enlightenment). Being frightened with those feelings, he ran back to his dwelling place and awfully narrated KHADIJA, his wife everything that had happened to him. His whole body was shaking with fear. He then felt that he would not remain alive in the world. He wife consoled him saying, "There is no danger to your life whatsoever. You are a virtuous man working for the welfare of your near and dears, sharing their troubles, helping the gentle, the saint, the poor and the needy. No evil can happen to you." On this boost up of his spouse, he was a bit

relaxed but on the contrary, his wife also felt uneasy. She took him to an elderly Priest and narrated what had happened to him. The Priest said, “He is the same Prophet who has the realization of the Supreme Truth. Earlier He came in the perception of Moses. But the men of your (Mohammed Sahib’s) tribe will ex-communicate and oppress you.” Thereafter, Mohammed Sahib became aware of those conditions. He used to go to ‘Heera’ cave in the sheer hope of the similar insight, which helped him fully concentrated in his meditation. As a result, the human impress on him were eliminated. His heart, engrossed in meditation only, would desire of the Divine intuition and His message. One day in his meditation, he perceived the initial ‘AYAT’ (sentence or verse of the Quran) which is as follow:

“O the man bearing blanket! Awake and set right those astray” He had got the Divine Message, ‘LA ILAH ILLALLAH MUHAMMEDARSULULLAH’, which means “God is one Mohammed is His Prophet. Praying other than God is poisonous to humanity. Man, detached from all worldly desires, should live selflessly with feeling of brotherhood for others. Thereafter, Mohammed Sahib was on his mission of preaching his tribe about the Supreme Truth to the dwellers of Mecca but he was greatly opposed. The disbelievers’ made his fun and tortured him in many ways. On the contrary, those who trod his message became more virtuous, truthful, pure and polite. That apparent difference of nobler behavior in his followers but naturally influenced others.

Through Mohammed, Sahib’s many lofty ‘AYATS’ started originating which fascinated his listeners as well as the readers:

“And bestow the ‘YATEEMS’ (orphans) their money; neither exchange their good things with bad nor mess-mash and occupy their property.”

(Sura An-Nisha / Ayat no. 2)

“Whatever God had blessed others anything more than you, don’t desire to possess that.” **(Sura An-Nisha / Ayat no. 32)**

“And be well behaved to your parents, relatives, as well as the orphan, the deprived, the neighbor, the servants and those living around you.” Undoubtedly, Allah does not like those self-conceited and braggart.

(Sura An-Nisha / Ayat no. 36)

“If you want to put out My life, I am not going to let you hold My hands. Whosoever kills an innocent, kills the whole humanity altogether. The one who saves others life, saves the rest of the human beings.”

(Sura-Almaida / Ayat no. 28 & 32)

“Oh NABI (prophet) ! Let them (people) know that I (Mohammed) don’t say that I possess the treasure of Allah. Also say them that neither I know the secrets nor do I call myself a Prophet. I only follow the path shown by my Maker.”

(Sura Al-An-Aan / Ayat no. 50)

“And you have intelligence/knowledge bestowed by God. Whosoever applies his intelligence/knowledge ends well and those not using these qualities incur their own harm. . . . And if they pray anyone other than Allah, the follower of the Islam should not speak ill to them lest they should be blasphemous.”

(SURA AL-AN-AAN / Ayat no. 105 & 109)

“Let me tell you what your Master (God) wants you to restrain from. Let no one partake with Him; treat your parents politely; don’t kill your offspring due to poverty; don’t indulge in obscenity whether naked or hidden; don’t put uut life. . . don’t try to possess the property of the orphan; and whenever it is required of you, only speak the truth whether it may be against your near and dear one’s.”

(SURA AL-AN-AAN / Ayat no. 152 & 153)

“Tell them that my NAMAZ (formal prayer) and my life are only for God, Who along with mine is the lone Master of the Whole world. Call your Maker humbly, politely and silently.

(AS ABOVE/SURA 163 and SURATUL A-ARAFI/ Ayat no. 55)

“Be flexible and forgiving in your dealings with others; bid for whatever is good and don’t be ravelled up with the rude.”

(SURATUL A-ARAFI/ Ayat no. 199)

“Treat your parents well. If anyone or both of them become old, never express a word in dissatisfaction against them, rather talk to them affectionately. Bow down before them with benevolence and generosity and say, “Oh God! Since they brought me up in my infancy, You too be kind enough to them in their old age.”

(SURA BANI ISRAEL / Ayat no. 23 & 24)

“And don’t be indulged in lewdness because obscene act is undoubtedly evil. Don’t walk arrogantly on this earth. You can neither tear out the earth nor can reach up to the hill top.”

(SURA BANI ISRAEL / Ayat no. 32 & 37)

“O Prophet! Tell people whether they call Me ‘Allah’ or ‘Rahman’ or any other name they like; all the names are good to Him.”

(SURA BANI ISRAEL / Ayat no. 110)

“Whatever beauty and charm is created in the outside world for the various usages of people that is for testing alone and one should not get lost only in them.” (bl vuqokn dk ewy fgUnh ikB ls feyku djuk gS)

(SURA TOHA / Ayat no. 131)

“And whatever God has blessed you in this life, try your best to use it for your ultimate abode; never forget to play your good role in the world. Render your help to others as God is ever helpful and merciful to you; never cause rift among people on this earth because God does not like such men and their evil deeds.”

(SURA AI KASASI / Ayat no. 77)

“Oh Prophet, read the descending book meant for you and offer NAMAZ (formal prayer) because it will certainly help prevent lewdness and evil deeds.”

(SURA AL ANKABUTI / Ayat no. 45)

“Be extremely grateful to Me and your parents because after death, you will be back to my abode. Follow those men who are deeply attached to Me. . . . My dear children, offer NAMAZ; bid them for the good of others and check them from treading the evil path in life; Whatever misfortunes befall you, endure that patiently because it is a matter of self courage. . . . And neither show your anguish before others nor walk arrogantly on the earth. Undoubtedly God does not like anyone who is complaisant or braggart. Tread your way humbly, don't raise your voice, certainly, bleat of the donkey is the most loathsome of all sound.

(SURA LUKMAN / Ayat no. 14-19)

“God has impregnated in it (Quran) the best of all things. All the topics are inter-related; therefore, it is a marvel/per-excellence. It is His preaching/message and by which He shows the people right path in life.”

(SURA TUJAJUMARI / Ayat no. 23)

“Neither good nor the bad conduct is good in itself. Follow the man of good conduct to avoid the follies in your character. By doing so, you will find that your rivalry will turn out into intimacy.”

(SURA TUHAMIM ASSAJDATI / Ayat no. 34)

“Taking revenge against the undone is not a justice, rather amounting to another sin. Therefore, pardon them for their sins. If you do this, the befitting punishment to others sins awaits at the God’s end. Instead, if anyone takes the revenge for the injustice done to him, he cannot complain any way and since he himself has taken the revenge, God is not responsible for that. Endurance and forgiveness are the qualities essential to succeed in life.”

(SURA TURA-SURA / Ayat no. 40-43)

“O men of faith, if you hear any report, first of all check its credibility lest it should be baseless and unfounded and you need to repent on having acted on to that. . .O believers’! Don’t be proud of yourself; and also avoid back-biting. These are sins. Will any one of you like to eat the flesh of your dead brother? The one, who fears from his men for anything undone to them, will be dear to God and greatly reverend at My abode.”

(SURA TUL HUJRAT / Ayat no. 06, 12 & 13)

“And never show your power on the orphan, and never treat a suppliant irritably.

(SURA AL-JUHA/ Ayat no. 09 & 10)

When the Meccan heard such grand thoughts in plain humanism, they became infatuated admirer of Mohammed Sahib. On the contrary, the defaulters of such ideal conducts went against him. Hence, they started insulting and humiliating him. When Mohammed Sahib was on his way, they would hit his ankles with stone pieces. Even when he continued wandering outside, he was thrown ashes on his face. Out of those atrocities, when he was unmoved in his mission of teaching the lesson of humanism-peace and tranquility to his people, he was conspired to be burnt alive at midnight in his own dwelling. Fortunately he saved his life as he beforehand sensed the evil design of his opponents. Being fully fed up with the ill treatment given to him by his

own people, he left Mecca and came to Medina in HIZARI SAMVAD-one (622 A.D.) for his self defence and carry on his mission; as a continuous efforts named as 'ZIHAD'. He tried his best to adjust himself against those misconduct and atrocities prevailing in the-then society but in vain, even he negotiated them, sought to establish peace and amity with them but it proved to be of no use. When the 'KURAISH' (his opponent tribe in Mecca) hatched a plot to eliminate him, he was forced to live in Medina and adopted the course of the 'ZIHAD' for his existence. After creating favourable conditions for himself in Medina and associating likeminded followers, he attacked on Mecca in 628 A.D. He had only ten thousand valorous men with whom he overcame Mecca. After being victorious, he delivered his historical speech which is cited below as reference:

“O Meccan, None other than God is adorable. None is His comrade. He has helped His men and destroyed the gang of sinners. Listen to this as well, all these expeditions, slaughter of men and bloodshed are underneath my feet. Oh KURAISH! (the men of the Kuraish tribe) God has let your incivility and pride of great birth eliminated forever. You all are born to Adam and he was created (born) with soil.”

The above speech of Mohammed Sahib shows that after registering victory over his opponents, he neither felt elated at all nor assumed his peculiarity over others. On the contrary, he let it known to all what had happened was only the wish and will of God.

Thus, after holding over Mecca, the Islam emplaced itself amidst the religions of the world. That victory expedition covering the whole of the Arabian Subcontinent reached Africa from Europe and Asia Miner. Here our motive is to show the readers the arrival of the Islam in the Indian Sub continent. So let's concentrate over that.

The Muslims started making their way to India in the year 626 A.D. when the first group of the Arab Merchants landed on the western coast of India. It was an arrival for promoting trade and friendliness but the invasion of the Muslims started in the year 712 A.D. when Mohammed Bin Qasim, a minor (of the age of seventeen years') commander of the CALIPH imposed violent invasion on India. It was more severe than previous attacks but its impression was short lived. The bands of the chauvinistic Muslim came to India with a feeling of flourishing their religion but they could not make their way beyond the border lands. They returned only after plundering that land. That trend of attack on India continued for the next two hundred years. Among them, Mahmood Gazani's invasion is worth mentioning. He came to India in the year 1001 A.D. with a view to loot its resources. He had pledged to impose at least one attack on India every year. He was badly in need of money for the Islamic Empire which was facing the crunch of assets. He attacked seventeen times on India and every time he left it with a lot of wealth. His attack on the Somnatha Temple in the year 1025-26 A.D. was more severe than his all other invasions because it gave unending woes to India.

The Muslims continued dwelling in India even after the exit of Gazani and many of their groups settled permanently here. This was beginning of a unique culture which is now popularly called 'GANGA JAMUNI TAHJEEB' (a culture flourishing on the banks of the Ganges and the Yamuna). Though the Turk invaders inflicted great damage to India yet some rare things also reached this land which will be a matter of illustration here. Mahmood Gazani will not only be recorded in history for causing destructions in India but also be noted for bringing the learned man like Albarni. He was such man as the most balanced and leaned among his contemporaries. He was very liberal hearted who never differentiated anyone. He

would even handedly praise anyone's qualities. On the one hand, Gazani who had insulted the Indians by saying them 'Atheist', on the contrary, Albarni opined that there are as many Socrates living in India as there is the number of the streets. Whether Astrology or Science, Mathematics, Philosophy, Literature or History, he was very well versed with all disciplines of knowledge. He compiled hundreds of books to be distributed amidst people which stand as the testimony of his knowledge. Being an indifferent man, he had expressed in the beginning that to some extent, the act of some Muslim rulers were not based on religion but had their axe to grind for killing and looting others. That's why his statements appear credible and hence they should be believed. Many people may be astonished to find such appropriate facts as many Canaries had joined the army of Mahmood Gazani, the Sultan, in Karnataka. He had very reliably expressed that due to the frequent attacks of the Turks on India, the gaps based between the Hindu and the Muslim were widening on principles and emotions. Albarni was a good psychologist. In his book 'Kitabul Hind', he has written:-

“Indians are to a great extent different from us in their manner and behavior. Even they scare their children too by citing our talks, wearing, traditions and customs. They not only describe us as devils but also treat all of our deeds against anything, which is good. But we should assume this fact that misunderstanding against the alien tribes is found not only in our country and India but also found in all the countries of the world.” Such an instance of Self-criticism (self-assessment) and generalization of concepts are rarely found.

By citing the above reference of Albarni, I wish to express that showing sympathy towards the oppressors is to hide the truth knowingly. Albarni, who was a

part and parcel of the army of Gazani, owed his living to him yet let alone appreciate his deeds; he even didn't try to conceal them. He called the Gazani's act 'a spade a spade' and didn't regard them as per the Islamic teachings. He has apparently stated that instead of doing good to the Islam, Gazani has incurred greater harm to it.

In order to study the Indian Literature, he himself learned Sanskrit even at the verge of the old age and after studying the dozens of the Indian Classics, he has presented before the world an absolute view of India. On the one hand he was a great admirer of the Indian intelligence and knowledge but on the other hand he had criticized the evil practices in society. He has written, "The Indians treat any pot touched by any of the Aliens as impure and unusable which shows the narrowness of their attitude. They even don't know the art of re-using things." Thus, critical yet unprejudiced assessment which Albarni adopted in his dealings should be taken into account even today to make it understand the arrival of the Muslims and their dwelling in India. As the attempt of concealing the misdemeanors and cruelty of the Turks is decidedly erroneous, in the same way, to estimate their presence in India as aliens and outsiders will be even more unwise act. In this chapter we have seen that so many foreign oppressors came to India and they did such heinous acts as could have been avoided. However, they became an integral part of this land. The arrival of the Muslims is also to be taken in the same perspective. Deeply taking into account, Dr. Amartya Sen, in his book-'Argumentative India', has significantly expressed:

"Neither the condemnation alone of the atrocities of Mahmood Gazani and other oppressors nor overlooking of the long past history of religious tolerance will serve any purpose. In reality, whatever cruelty and misdemeanor the oppressors had adopted to at the time of their onslaught in India, yet despite certain exception, they

were given to the cause of tolerance, synthesis in India. Among the Muslim rulers, the Moughals are more apt to be considered more a maker than marauder.”⁽¹⁾ Making a separate comment on intrusion in India, he has written, “Religious endurance is apparent in India as it has the history of the religions like the Hindu, Buddhist, Jain, Jews, Islam, Persian, Sikh, Bahai etc flourishing here and their followers living together from centuries. The term ‘Hindu’ owes its origin to the Persians and the Arabs. The inhabitants around the Sindhu were named after the river. The Jews came to India just after the fall of Jerusalem but before them ‘Ben’ one of the tribes of the Israelites, came here in the year 8th century B.C. Thereafter, the Israelites used to arrive from time to time. The outlanders in the form of the Jews came to this place from the Southern Arabia and Persia in the 5th and the 6th century and from Bagdad and Syria in the 18th and the 19th century who mainly inhabited in Kolkata and Mumbai. The Christians also came to India as early as the 4th century and started dwelling in mass in Kerala. By the end of the 7th century, the Persians, being fed up with the religious bigotry in Iran, started moving towards India. The Behai were the last of all the outsiders who sought shelter here. Thus, many streams of life have been dwelling here since the long past history. The Muslim-merchants from the Arabia started settling at the western coast of India in the 8th century which can be regarded an incident before Islamic invaders from the Northern West. All religions could retain their peculiarities in an all-religious-background in India. The rich tradition of variety and plurality on this land has rendered mutual veneration for all and tolerance based on discussion is regarded as one of the fine attributes.”⁽²⁾

So, it is apparent with the above description that by the years 1000 A.D. many native as well as outlander communities began to live together in India. As a result, our culture was composite one which can be said as ‘a weird assortment of

heterogeneous elements.’ Now it is a matter of profound reflection that when there had been a tradition of diversity of religion and plurality in society some one thousand years ago in India, why have we now started referring to the dominance of one religion and one culture in the 20th-21st Century?

(1) The Indian Economics, History and culture-Dr. Amartya Sen.

(2) From the same book.

The motive behind illustrating the succession of foreign invasions in India in the foregoing pages was to show that the arrival of the Muslims on this land was, in no case, an unprecedented event. Like many other outlander communities coming to India as invaders, the Muslims should also be treated as a well-known alien caste arriving on this land. But many men cannot digest their being here so easily. They have even forgotten much more severe atrocities of the foreign invaders like Changej Khan, the Buddhist Commander and Halaku than that of the Muslims, only because those dreaded invaders like the Yawanas, Shakas, Kushanas, Hunas, Mangoles and many others finally adopted the Hinduism. These castes were so much absorbed here that they lost their own existence but unlike them, the Muslims have maintained their own identity by forming the Islam which is hard to digest for some people. Dr. Ramdhari Singh ‘Dinkar’ has written about the brutality of Changej Khan, though he was a Buddhist yet his deeds of cruelty made people shiver with fear. In order to conquer the world, he had annihilated BUKHARA, SAMARKAND, HEARAT, BALAKH and many other cities.⁽¹⁾ His lieutenant Halaku was all the more atrocious. But we have forgiven and forgotten their heinous acts. On the contrary, the heart of

some of us, towards the Muslims is not yet crystal-clear. Such men only desire to see India dominant in one religion only and ignore the attributes of the composite environment of the native & alien and internal & external in its making. In this way, they would have felt uneasiness with the presence of not only the Muslims but also the Christians, Parsees and Buddhists in India as all these faiths have their own existence here. We have forgiven the barbarous acts of the invaders like the Mangoles, Tatars and Hunas in India only because they have been absorbed in Hinduism and there is no separate existence of these castes. But the other outlander communities, which came to India like the above castes and surprisingly without being intermingled, are still playing their role in all walks of life in India. The sore cause of the uneasiness to some people here, is that why have they maintained their separate existence? Fostering such thoughts is ignoring the plurality of India which is against the fabric of our country. It is also well illustrated in the preceding chapters. In this way by showing the co-existence of the Hindu-Muslim in the background, it is an attempt, on my part, to show to my readers that if the answer to the question of the Muslims in India is neither easy, nor it is very complex too.

There can be no denying the fact about the ancientness of the Hindu Religion and their majority in India. This is doubtlessly the oldest religion of the country but imposing its dominance over other religions, on this ground, is unwise act. Dr. Amartya Sen has written, "Certainly, there cannot be any interrogation on the ancientness of the Hindu Religion but other religions are also fostered here from the long past age. That's why India has been a country of Plurality in nature from the olden times. Many other sects and creed have always found for themselves a place here. The Islam that came to India through the Arab traders in the 8th century has been a proof of the presence of the Muslims here for one thousand years. Before their

coming to this place, India was not a 'Hindu Nation' as the Buddhism was dominant here for almost one thousand years. The Chinese travelers have regarded India as a Buddhist state. In fact Hinduism and Buddhism both the faiths have found the Vedas and the Upanishads as their base. . . . The Jainism also has its long history.”⁽²⁾

Bearing in mind the historical events, some of the interesting facts of the Islamic atrocities come to light. First of all at the time of Gaznavi and Gauri, the Islam which came to India, was neither the Islam as propagated by Hazart Mohammed Sahib and his four Caliphs nor as it had landed on the western coasts of India through the merchants and fakirs. In fact, the Islam at that time, as according to M.N. Rai, was fornicated in the hands of the Turks and the Tatars.

One such situation also arose when the Moughals attacked on this country, the Pathans and the Rajputs established good mutual terms which lasted for a long. On the one hand one of the rows in the Pratap's Army at Haldighati comprised of only the Pathans who were very loyal to him. On the other hand the Rajput like Man Singh was working hand in hand to the Muslim ruler.

In this chapter, the efforts shall be made to illustrate the traditions shaping through the Hindu-Muslim co-existence after the arrival of the Islam here. We shall also try to realize how the Islam which came in contact with this land, was instilled with 'TASABBUF' (mysticism) and together with this faith, there started Bhakti Movement in India. In the Hindu-Muslim context, it is added that the Islam, too means, a peace loving and lustrous religion. Those oppressing India, were no true representatives of the Islam. Our opinion about the Islam is based on those Muslim rulers and their deeds. During 1200 to 1800 A.D. many of them ruled over India and it was presumed on their acts that such was the originality of the Islam and its

preaching. Leaving aside any such exception, none of the Muslim rulers can be adjudged to represent the Islam truly. All of them, during the above periods, more or less didn't abide by the Islamic teaching. In it, more emphasis is laid on the equality among human beings but this fundamental attributes of this faith was overlooked from the beginning of the Delhi Sultanate and Balwan, one of its rulers, started discrimination during 1266 to 1287 A.D. Before ascending the throne, he was a slave but no sooner did he occupy the throne than he got it proclaimed by beat of drum that if any slave found around him, caused him great anguish. Moreover, he held a distinct rank for himself by creating difference among them. Thus, his efforts of showing himself peculiar than an ordinary Muslim were fundamentally anti Islamic because it is said with all pride among them, "O beseechers, all those congregating at one place in prayer of the Almighty, are alike; none is great or small, high or low; rich or poor." On this ground, Balwan can't be regarded a true follower of the Islam. SIZADA and PAVOSH introduced by him hint at the fact that he wanted to make himself peculiar from the other Muslims; whereas his own faith opposed to such human distinction. According to the Islam none but 'God' alone is Distinct.

After Balwan, Allauddin Khilji (1296 to 1396 A.D.) set aside the Islamic set of rules and SHARIA (religious books of the Muslims) and declared that he has nothing to do what it says. He discarded the Islamic rules and dared say that he well knew what is necessary and unnecessary for him to rule over rather than the SHARIA. What happened at the thalamus (harem) of the Muslim rulers is an open secret. The religious movement against the lewdness, nakedness and immodesty which Mohammed Sahib started from Mecca, on the contrary, all those vulgarity were on the full swing in their thalamus (harem). The inter-relationship between Malik Kafur, the commander (1300 to 1320 A.D.) and the-then ruler was enough to show homo-

sexuality in the thalamus (harem). All of them openly used liquor which is strictly prohibited in the Islam. Showing love and respect to one's parents is repeatedly preached in the Koran:

“Treat your parents well. If anyone or both of them become old, never express a word in dissatisfaction against them, rather talk to them affectionately. Bow down before them with benevolence and generosity and say, “Oh God! Since they brought me up in my infancy, You too be kind enough to them in their old age.”

(SURA BANI ISRAEL / Ayat no. 23 & 24)

Though Aurangajeb, the Moughal Emperor, was known for the leading recites' of the Koran yet, how he treated his own aged father is known to the world. What I plainly mean to illustrate is that forming any opinion from the acts of the Muslim ruler during the period 1200 to 1800 A.D. will be injustice towards the Islam. All their acts show that they were not true representative of this faith, as they did all those deeds out rightly forbidden in the Islam. If they had brethren hood amongst themselves, the Mangoles had not attacked on Mohammed Tuglak (1326 to 1327 A.D.) Had they representatives of the Islam, Ibrahim Lodi (1517 to 1526) would have welcomed Babar on his arrival to India. On the contrary the Second battle at Panipat was fought between Lodi and Babar. What I want to say, in a nutshell, is that all the Muslim rulers didn't abide by the rules of the Islam at all and all their deeds and acts had their own axe to grind. Thus, how illogical it would be to form any opinion about the Islam based on these rulers' and their absolute anti-Islamic conducts because those who didn't represent this faith truly, and our finding any opinion on them, is to see the reality otherwise. What I do urge to underline the truth is that the immodest conduct of the above Muslim rulers should not be considered the Islamic practices. Instead to

be faced with the reality, we need to concentrate the glorious and self mortified life of Mohammed Sahib and the Initial Caliphs such as Abubakra (632 to 634 A.D.), Umar (634 to 643 A.D.), Usman (643 to 655 A.D.) and Ali (655 to 661 A.D.) They tried to live their lives as per the Islamic teachings and propagated the Islam before the world as a religion based on simplicity. It was their excellent endeavor to put this practiced in their deeds and actions. In the modern times, Mahatma Gandhi, practicing the same principals in his life, has tried to show the same message in the Hinduism.

On the basis of the Muslim rulers in India, forming any solid opinion about the Islam is not justifiable. When we hold this faith based on their misconducts, we are at a fault because what is the essence of the Islam, to a great extent, is not abided by them. In this situation how an impartial opinion can be formed?

The learned poet Rahul Sankrutyayan, has probably, perceived this reality. That's why he has written, "At first, the Islam wanted to expand the Arabic tribes throughout the whole world and instill its followers the simplicity, equality and fraternity of the tribe. But there were several so called Sultans, in the name only, who had nothing to do with the sanctity, simplicity, equality and fraternity of the Islam." ⁽³⁾

Whatever the Sultans did in India from 1200 to 1800 A.D but the Islam created a new pathway of Sufism (spiritualism) which is also called as the 'Islamic mysticism.' Coming in the contact with the phrase from the Philosophy of the Vedanta- ' AHAM BRAHMASMI' (I am God, I am Divine), the Sufism gave rise to ANHALAK (I am God) which later on took the shape of a religious movement. The Sufism is till date attached to the culture of the Muslims and speaking frankly, this sect is uniting both the communities i.e. the Hindus and the Muslims. Congregation of the people from both the communities for blessings at the Shrine of Sheikh

Moinuddin Chisti in Azmer is a symbol of such unity. All the saints and ascetics of the Bhakti Period, instead of the creating rifts amongst both the communities, tried to let them live together. The sect of Sufism which started from Sheikh Moinuddin Chisti (almost 12 to 13th century) prospered through the periods of Nanak, Kabir, Tulsi to Sanit Dadu Dayal in the 17th century and even beyond. Let's see what according to Dadu the importance of these two communities is:

DONU BHAI HATH PAG DONU BHAI KAN

DONU BHAI NAIN HAIN HINDU MUSALMAN”

“The twins are the limbs and the ears alike,
The twins are the eyes; the Hindu-the Muslim me-like”

His follower, Sunder Das, going one step ahead of his master for this unity, writes:

“HINDU KI HAD CHHODI KE, TAJI TURAK KI RAH

SUNDER SAHAJE CHINIHIYA, EKAI RAM-ALLAH.”

“Bidding adieu the limits of the Hinduism and the alley of the Turks

Sunder, on the lone path with ease;
Call it ‘Ram’ - ‘Allah’ as you please.”

It is essential to acknowledge how in India, the Sufism, a new sect came into being with the Islam. The God is ‘Allah’ in the Koran which means Omnipotent and before Whom let alone to raise one's sight, one dare not think disobey Him at all. That's why it is preached in the Islam that it is proper for the man to have an absolute faith in His benediction and there should not be the least sense of murmur through tongue or feelings against the wish of the Providence. Utmost submission before the wish of the Almighty is the greatest preaching in the Islam. But the human heart feels love and affection altogether with the devotion. The place where the Islam initially came into existence was badly affected with the severity of Nature and lack of rain falls which didn't give this faith such elements to include pomp & show and festivity

altogether with it. Flourishing on the deserted and desolate land, it emphasized the internal purity of thoughts rather than external decorations.⁽⁴⁾ On the contrary, the Islam having reached India was deeply affected with the lush greenery-scenery of the land and the coarseness between the man and his Master began to disappear. They treated their Maker with such emotions as would show His love and affection to them. This was started mysteriously by Sheikh Abulsaeed Ibna Arabi (around 952 A.D.) and Alagzali (1051 to 1112 A.D.) which later on sprouting through the intellectualism of Umar Khaiyyam, Abuara and Ibbasina, blossomed on this land. Thus, Sufism which came into existence in the Islam was largely propagated by the Sufis. They not only set out 'FANA' based on the principles of the 'MOKSHA' in the Vedanta Philosophy and the 'NIRVANA' in the Buddhism which mean deliverance but also adopted the Yogic 'Meditation' of Patanjali as 'MARAKABA'. They named the miracles of the Yogis (saints and ascetics) 'KARA MAT' and 'MOSES'. Among the Sufis, great emphasis is laid on cleanliness, purity, truth and detachment as well as remembering God by feeling the beads of a rosary one by one. Therefore, the impact of the Penance and simplicity of Mohammed Sahib and the Indian Culture on them cannot be overlooked. According to Prof. Humayun Kabir, "The Sufism was innate in the Koran but it was deeply influenced with the Indian thought-realm. The Christianity, the Sects like innovative AFLATUNIS', ZARTHUSTRI AND MANISM played an important role in its evolution. Externally, it was largely influenced by the philosophy of the Hinduism and the Buddhism."⁽⁵⁾

The eminent among the Sufis who did notable in flourishing this sect are Mansoor, Baba Fariduddin Attar, Jaliluddin Rumi, Khwaja Moinuddin Chisti, Sheikh Moinuddin Ibn Arabi Hazrat Sheikh Shahabuddin Suhrawardi (1145 to 1234 A.D.),

Sheikh Sadi, Khwaja Kutubuddin Bakhtiyar Kaki, Baba Fariduddin Chisti alias Ganje Shakar, Hazrat Nizamuddin Aulia, Sheikh Hamiduddin Nagauri, Sheikh Salim Chisti.

The above Sufis did their best to remove the misconception in the Mind of the Hindus towards the Muslims. When Albarni came to India, he visited across the countryside where he heard various stories prevalent among the Hindus against the Muslims. He has mentioned that the Hindus consider the Muslims as demons. In their stories, they have portrayed them as strange creatures in face and figure as well as in wearing. They had disgust at them for supposing them cruel and uncivil. They would also mention them as fearsome creatures to scare their children. Ravindra Nath Tagore, while describing the Pathan in his story 'KABULIWALA', has used this myth as the little girl was superstitious that the Pathans had living man in his long sack. Ibne Batuta has also written that the Hindus didn't allow them to use their LOTA (a rounded utensil used for drinking purpose) for drinking water. They would rather drop the water in their palms. There after they either keep it out of their house or throw away treating it as unusable. The reason behind such thoughts was that the Islam had been limited to the cities only. Except the invasion by the Muslim rulers, the villagers had not been any way familiar to them. On the contrary when the Sufis started moving across the villages, they treated the Hindus with love and affection. Then the innocent villagers realized the truth that the Muslims were also men like them. All the fables about the Muslims that they had heard appeared baseless and imaginary only. When the Sufis had to pass the night in any village, it were the Hindus who arranged for their food and lodging because according to the Hindu tradition, 'the guest is like god'. Hence, an outsider in any village was the guest of all the villagers and his reception was like their moral duty. In this way the mixing of the Sufis among the Hindu mass help reduce their ill feeling towards them. The rulers and

the Sultans remained flint hard and the influence of the Mullas on them was as usual. But people trod the way different from the Sultanates. It was also welcome and encouraging as they were neither attached by the Sultanates nor supported by the Mullas. However, But the common people trod the different path shown by the Sultanates. They were encouraged to follow the path shown by the Sufi saints because they were neither bound with the policies of the Sultanates' nor were they assisted by the Muslim-priests. The Sultanates as well as the priests very often opposed them. The Islam in India was shaped with the impress of the Sufis and the KALANDARS (Mohammedan recluse who are very carefree men) together.” In this way the Sufi saints started bringing the Islam in the main stream with the Hindus which now is called the ‘Ganga-JAMUNI TAHJEEB’ (civilization flourishing at the banks of the Ganga and the Yamuna). This TAHJEEB (civilization) is attributed its origin from these saints. We shall bathe in the thought rivers of the Ganga and the Yamuna in the coming chapter.

- 1- SANSKRUTI KE CHAAR ADHYAY-Dr. RAM DHARI SINGH
‘DINKAR’
- 2- THE INDIAN ECONOMY, HISTORY AND CULTURE-Dr AMARTYA
SEN
- 3- CHAPTER 14/CHAKRAPANI/FROM GANGA TO VOLGA-RAHUL
SAMKRUTYAYAN
- 4- SANSKRUTI KE CHAAR ADHYAY-Dr. RAM DHARI SINGH
‘DINKAR’
- 5- OUR HERITAGE-Prof. HUMAYUN KABIR

Coordination: A natural attribute to India

In this chapter, citing the illustrations of the Sufi saints and the poets, efforts are made to find out such elements, as are the salient features in making of the present India. The devout poets born on this land during the 13th to 14th Century and whatever they achieved through their deeds and speech did not perish even after their death. Instead, their work still prevails in society. The work of these devout poets has been everlasting source of exalted joy and inspiration in India for not only the Hindus and the Muslims but also the followers of other faiths too. Seikh Moinuddin Chisti died in 13th century yet the Muslims, the Hindus as well as the followers of other religions even go today to bow down before his shrine for the purgation of their souls and get their wishes fulfilled. Guru Nanak also left his body some 550 years back, yet his voice symbolizes one of the communities known as the 'Sikh'. Kabir, still stands tall and towering for inspiring all those who dare oppose superstitions, narrow mindedness and orthodox practices. 'The Ram Charit Manas' of Tulsidas has transcended time and space. Out of popularity, it is enthroned in the hearts of everybody, inspiring them to forget their miseries and setting their goals for higher attainments. Sometimes it appears that these saints and devout still keep on blessing and teaching the Indians in order to follow the right path in life from the past of India. These devout poets, though deceased centuries ago, are still alive in the hearts of people which can be regarded as the most zealous and blissful chapter of the past of India. There would be hardly any house of the Hindus without 'The Ram Charit Manas'; hardly any house of the Sikh without Guru Nanak. Whosoever Indian wouldn't like to seek blessings at the shrine of Sheikh Moinuddin Chisti? The Khwaja

does not only bestow his blessings on the bollywood celebrities but also being kind to the poor makes the wish of the poor and the needy fulfilled.

Without elaborating the golden period of India, how can I let you go sans showers of devotion from the trio-Nanak, Kabir and Tulsi? These are the gems for whom; I have been moving from pillar to post through the periods of the Buddha and Mahaveera. These Sufi saints and devout have helped us retain humane qualities. They have taught us to not only endure miseries, strengthen in defeat, remain refreshed in hardship but also guided us silence in illusion and have faith in God when astray. India, at present, treasuring the exalted human values of these saints and personages is the leading country in the world. Is Gandhi, Tagore, Ram Krishna, Vivekananda, Sai Baba of Sirdi and Abdul Kalam, the former President of India not of the same line . . . !

After an inspiration in dream from Prophet Mohammed Sahib, Khwaja Moinuddin Chisti, born in Sizzistan in 1141 came to reside in Ajmer. Being astonished with many of miracles and spiritual attainments not only the people living in the surrounding areas but also those of Delhi became his followers. He preached to treat everyone alike. The Hindu or the Muslim, the ruler or the ruled were alike to him. In his book 'Siyar-Ul Aulia', he has mentioned, "When I saw outside I found the lover, the loved and love itself were one and inseparable. One God dwells in all hearts." His ideas related to the God until that time, were the most revolutionary, which later on were brought out to the world by Ram Krishna and Vivekananda. According to the Khwaja, "Worshipping God is nothing but helping the troubled; supplying the wants of the needy and feeding the hungry." In this way, as per the preaching of the Khwaja, service to the humanity is above customs & traditions and religious rituals. In order to be dear to God, man must have certain virtues in life. He should be generous like the

river; affectionate like the Sun; respectful like the earth. This innovative interpretation of religion helped the humankind to save them from the narrowness of mind and motivated them to eradicate the ill feeling towards each other on the grounds of caste and religion. He would say, 'As long as there is an aggrieved man at his place, how he would sit in the prayer ignoring him !' From the above statement of the Khwaja, it is evident that later on Ram Krishna Paramhansa explained the same message to the world. According to him, "I can sacrifice twenty thousand of my lives for helping even a single man. How glorious is it extending help even to a lone man!" ⁽¹⁾ Swami Vivekananda brings out the same message to the world. Instead of rubbish thoughts, we need to lay more emphasis on mutual message of Moinuddin Chisti and the great personalities.

Hamiduddin Nagauri, the disciple of Khwaja Moinuddin Chisti, expanded the boundaries of the Sufi Movement beyond Ajmer. He started living like a self-contented farmer at Suwal, near Nagaur. Although before dedicating himself in the service of the Khwaja, he lived fast, yet he himself did farming to fulfill his day-today necessities. Even when there is scarcity of water in Rajasthan, he required only one BEGHA of land (a measurement of five-eighth of an acre) for farming. He lived in the hut and he himself did the essential part of farming like ploughing, sowing, weeding and reaping, had a cow and he himself milked her. His wife was also of the similar ideology and would spin cotton like other farmer house-wives for her existence. Both of them were pure vegetarian and hated non-veg. so much that they had warned beforehand that after their death, non-veg. items not be brought at their place. This sanctity of behavior, which emerged in 1250 to 1276, almost 650 years before the Phoenix Ashram of Mahatma Gandhi, indicates that these were the saints inspiring him. As a result, he started living such life in the years 1900 as that of those saints. If

anybody wants to know Gandhi's life well, he is advised to go through 'My Experiments with the Truth'.

Fariduddin Ganjeshakar alias Baba Farid, was one of the Sufis who is called Indo-Muslim Sufi. He was deeply influenced not by the Islam but also by the Hinduism as well as the Buddhism. He, like Buddha, in most of his preaching has taught to get rid of the desires and instead of widening the gap through quarrels, maintain unity & brethren hood. He would say, "Don't supply your worldly demands as the more you fulfill, the more these will increase. Never usurp anything from others because you cannot bear the shock if others do the same against you. Don't lose your control on the harsh words of your opponents." There is an interesting story told, that is related to Baba Farid. "Once a man presented a scissors to Farid but he denied accepting it saying that if he wants to give him anything, give a needle so that instead of separating, he can join anything. That's why the scissors were of no use to him." Like him, there was another saint named Bulle Shah. All through his life, he had laid more emphasis on uniting people rather than dividing them. He had repeatedly expressed it in different ways, which as an instance is cited below-

"MANDIR DHAH DE, MASJID DHAH DE
DHAH DE JO KUCHH DAHANDA;
EK KISI DA DIL NA DHAH DE
EN VICH RAV DA RAHAN DA."

Demolish the temple and pull down the
mosque
Raze whatever is apt to be wrecked;
But never break any one's heart
As the Master is enthroned in it."

All through his life, he tried his best how to sacrifice himself and this can be very well seen in his free verses. At last, he had attained such heights as to keep himself apart from his body. This can be felt in his creation 'Bulla Ki Jana Mein Kaun', Instead of

BULLA KYA JANE
KI MEIN KAUN HON?
NA MEI MANDIR MEI HUN

How can Bulla
Know Who am 'I'?
As neither 'I' am in the temple

the original chest and mystic version of Bulle Shah, the below given, is simple description for the convenience of the readers:

NA MEIN ALFAKKADI MEI HUN
NA MEIN NASE-PATTI MEI HUN
NA MEIN MASTI MEIN HUN
NA MEIN NIRI UDASI
AUR NA MEIN KAMCHORI MEIN HUN
NA MEIN GRUHASTHA MEIN HUN
NA SANYAS AUR SAB KUCHH CHHOD-CHHADNE
ME HUN
NA MEIN BRAHMACHARYATVA MEIN HUN
AUR NA MEIN AWAREPANE MEIN HUN
NA MEIN AKHI JAGAH MEIN HUN
NA MEIN JARA SE JAGAH MEIN HUN
NA MEIN TRUSHNA MEIN HUN
NA MEIN TRUPTI MEIN HUN
HOW DOES BULLA KNOW WHO AM 'I'?
NA MEIN ARABIC HUN
NA MEIN LAHORI HUN
NA MEIN EK JAGAH THAHRANE WALA HUN
NA MEIN SAIR SAPATO (YAYAWARI) MEIN
HUN
NA MEIN HINDU HUN
NA TURK, FARSI
NA MEIN APNE AAP PAIDA HUA HUN
AUR NA MEIN ADAM-HAUVA KA JAYA HUN
NA MERA KOI NAAM HAI
NA MERA KOI GHAR HAI
PHIR BHI MEIN APNA GHAR KHUD SAAF KARTA
RAHATA HUN
AUR SAFAI KARTE-KARTE KHOI CHEESE EKA EK MIL
JATI HAI,
WAISE HI APNI SAFAI KARTE-KARTE MEIN KHUD KO
MIL GAYA HUN

Nor 'I' am in absolute care
freeness
Nor 'I' am in any intoxicant
Nor 'I' am in weal
Nor 'I' am in woe
Nor 'I' am in idleness
Nor 'I' am in household
Nor 'I' am in renunciation-
abandonment
Nor 'I' am in celibacy
Nor 'I' am in wandering
Nor 'I' am in every place
Nor 'I' am in limited place
Nor 'I' am in greed
Nor 'I' am in contentment
How does Bulla know who am 'I'?
Nor 'I' am in Arabic
Nor 'I' am in Lahoric
Nor 'I' am to stay at one place
Nor 'I' am in moving
Nor 'I' am the Hindu
Nor 'I' am the Turk, Farsi
Nor 'I' am self born
Nor 'I' am born of Adam-Hauva
Nor have 'I' a name
Nor have 'I' any residing place

Even 'I' clean my own dwelling

AUR KISI DUSRE KE DWARA PAHCHANENE MEIN BH
 NAHI
 AATA HUN Ki E MEIN KAUN HUN
 NA MEIN KOI SAYANA HUN ...!
 NA KOI SARWA JANANI
 BULLA, TAJJUB MEIN KHADA HAI KI
 MEIN AKHIR HUN KAUN
 NA MEIN MUSA☆ HUN
 NA MEIN FARHAUN☆☆ HUN
 NA MEIN JAGNE MEIN HUN
 NA MEIN SONE MEIN HUN
 NA MEIN ATISH HUN
 NA MEIN PAUN ⁽¹⁾ HUN
 NA MEIN KHADE RAHNE⁽²⁾ MEIN HI HUN
 NA MEIN BEITH ⁽³⁾ JANE MEIN HI HUN
 NA MEIN KHUB LABADA ODHNE ⁽⁴⁾ MEIN
 HUN
 NA MEIN NANGA ⁽⁵⁾ PHIRNE MEIN HUN
 BULLA TAJJUB MEIN HAI KI
 AKHIR MEIN HUN TO KAUN HUN ?

Beyond any recognition
 Who am 'I'!
 Neither 'I' am very experienced
 Nor an Omniscient
 Bulla is in great mental
 Who truly am 'I'
 Neither 'I' am Mose
 Nor 'I' am Farhaun☆
 Nor 'I' am in awake
 Nor 'I' am in slumb
 Nor 'I' am in fire
 Nor 'I' am in lunacy
 Nor 'I' am in standing
 Nor 'I' am in sittin
 Nor 'I' am in wearing r
 Nor 'I' am in nakedr
 Bulla is utterly ast
 Who truly am 'I'?

☆ A prophet,
 born 1500 B.C.,
 preached 'Ten-
 Commandments',
 and the founder
 of the Jewish
 religion

☆☆
 tyrannous
 ruler; who wa
 outrageous o
 his own son
 treading th
 path o
 religion. Th
 incident i
 similar to th
 mythological
 Hindu referenc
 of Kansa
 Krishna an
 Hirankashyap-
 Prahlad

- (1) More than half mad
- (2) Hath Yoga (one of the six kind of yogas)
- (3) Idleness
- (4) robes put on by the Sufis or Muslim mendicants
- (5) The Nagas (the nude ascetic)

We come across another great saint of the 14th century-Hazrat Nizamuddin Aulia, as without his mention, this elaboration of the Sufi saints cannot be complete. The famous proverb, "Delhi is still a far cry" (HUNUJ DILLI DUR ASTA) is attributed to him. Baba Farid, his Guru, had once said, "You will be like a sheltering tree for others." This statement through the casement of the past has been realized in the present. The number of devotees from far away states of India thronging at his Shrine is now greater than those of getting peace there at that time. Highlighting his influence and popularity, Ziauddin Baruni, the then writer has written, "Sheikh Nizamuddin has opened his doors for the devotees who could save themselves from many evils because being his pupils, he got their sins atoned." The Tuglak Emperor was so annoyed with his fame that he wanted to avenge him. When he got to know this, he very care freely said, "Hanooz Dilli dur asta." Truly it so happened that when the emperor was returning Delhi after the attack, he died on the way. In this way, he could never reach Delhi. This is the miraculous strength of the saints' voice, since then the proverb "Delhi is still a far cry" became popular amongst the people.

Among the Sufis, Sheikh Salim Chisti, along with Nizamuddin Aulia, also became very famous saint. This is the same saint on whose place did Emperor Akbar went bare feet and uncovered head for prayer. Akbar bestowed his respect calling him 'emperor of emperors' and 'beloved of Ali'. He blessed Akbar with a son. On his name, Akbar would call his son affectionately 'Sheikhu Baba'. The same son of Akbar grew up famous as Jahangir.

The places of these Sufi Saints were open till mid-night where the poor and the deprived thronged to find out relief from their troubles. Those days the scene from the North to the South was such that those who wanted any sort of relief and sympathy would visit the places of those Fakirs. It was very surprising that most of them returned satisfied from those places. Though their doors were open to one and all, yet they maintained a fair distance from the rulers. If Nizamuddin Aulia came to know the coming of a ruler, to his place, from one side, he would slip away from the other side and would not come back until the Sultan was gone.

Due to the invaders, belonging to the Islam and their atrocities in India, had created hatred and ill feeling in the minds of the Hindus against the Islam. By their deeds and actions, indifferent behaviour towards others and the life of penance, the Sufi saints did one great good. They were able to transform such ill feelings ensuing the minds of the Hindus into mutual harmony. Their places became the meeting points of the followers of both the religions, which led the breath of mutual accord amongst them. In this analysis, I cannot resist myself quoting the lines of 'Dinkar' from his famous book 'Sanskrit Ke Char Adhyay'-

“When the Sufism was on its height, the Bhakti Movement had reached the North from the South. Both these movements abridged the gap between the Hindu and the

Muslim. People, divided on the political pitch, started integrating on the grounds of faith (though the present scenario is just reverse). The people shifted their differences to indifference. The Muslims started getting ready to listen to the myth of 'Lord Rama' and the Hindus too were ready to listen to the 'Tales of Hamza.' Instead of many references, single illustration from Amir Khusaro will be apt to describe the perversity of Dinkar's statement. Encouraged by outpouring of such feelings among the people of that period, Khusaro openly started saying, "I am a parrot of Hindustan, talk to me in Hindi as I have no words to express in Arabic and Persian."

Amir Khusro, who greatly contributed to flourish the definition of the Neo-Tolerance, can be called the first ever-great coordinator of the medieval periods. He was like a banyan tree whose roots nourished almost all the Bhakta saints. The three among such saints, who were more impressed with him, are still known as great coordinating streams of India. These are Guru Nanak, Kabir Das and Tulsi Das. The tangled branches of the Khusro tree have spread through modern India in the personalities of former President Abdul Kalam or great maestro of violin, Ustad Amjad Ali Khan.

Let's have a poetic bath in the creation of trio-Bhakta saints mentioned at the outset of this chapter. Guru Nanak was the first among these. He holds the same place in the Sikh as Jesus has in the Christianity. Though all recognize him as a great spiritual personage, I want my readers assimilate that attributes of Guru Nanak that shows his charisma as a coordinator in the country. In the line of the endowed saints he was the first ever siddhas who had unique preaching after attaining enlightenment. Buddha, after getting siddhi, preached that 'Greed' is the root cause of all sorrows in the world; Mahaveera said, 'Live and let others' live'; Sankaracharya said, 'God is

true, world is untrue' but this saint, when he opened his eyes after enlightenment, instead of any preaching, he said something that makes him rare from other endowed saints. When after many days of water meditation he came out, his forehead was resplendent. His first utterance is as relevant today as it was then. He broke out his deep contemplation saying, "We are neither the Hindu nor the Muslim; we are only human beings." This, indeed, was his first sermon, which sets him as a great coordinator of the society. The people who badly needed the righteous path had it in this form and then onwards, it can be related to as the sense of friendship extended from the Hindus towards the Muslims. Until then all such efforts, to unite people, were made by the Muslim Sufis but on behalf of the non-Muslims it was started by Guru Nanak. He taught the followers of both the faiths-the 'Supreme Truth' that 'God is Omnipresent.' He revealed people the sacred word of Kuran-e-pak 'RAB-UL-ALMIN' i.e. God lives in the heart of all and not only in the hearts of the Muslims. He is not limited to the Hindus or the Muslims but for one and all. Even animals, birds, insects and trees & plants feel his presence. As the Sun shines for all, earth gives shelter to all, air blows for all, water quenches the thirst of all, likewise God is one and for everyone. This ideology of Nanak, through Kabir reached Sai of Shirdi. Like Nanak, Sai also had the similar discourse by saying, "SABKA MALIK EK." Later on one more personality sacrificed his life for the same truth and appealing words were similar to his predecessors-

"ISHWAR ALLAH TERO NAAM

SABKO SANMATI DE BHAGWAN"

(Oh Lord! Give everyone wisdom as

God and Allah are only Thy names.)

Guru Nanak Dev was born on 15th April, 1469 in the Punjab. He learned from his childhood what imperishable assets for him were. Once it so happened that his father gave him money to bring something from the market but instead of doing that he spent the money on feeding the hungry and came back home empty handed. When his father saw him returning empty handed, he said to him, “Where is the thing, my son?” He said, “Father, I spent the money to buy imperishable assets.” (spent the entire money to feed the needy) Since then that place is popular with name ‘Saccha Sauda’ that is a pilgrimage for the all-the Hindu, the Muslim, the Sikh. At the abode of Nanak, there was no difference between the high and low, Hindu and Muslim and the rich and the poor.

Those who follow the path of the Lord,

Nanak believes, can know the ways of God.

It is said of Nanak that once he went to Mecca for Ziyarat (pilgrimage). When he was sleeping in the night, his feet were stretching to the Kaba. Someone objected to his posture, he replied what is the wrong in stretching the feet toward that. There came the reply, “Allah is there in that direction. Nanak very humbly said, “Brother, put my feet in the direction Allah is not found.” How apt reply, deep in meaning and sweet in tones! That simply means God is Omnipresent. That is why he used all names of God in his sermons. In the Guru Sahib, he has used the names such as- ALLAH, RAB, KARIM, RAHIM, KHUDA, HARI, RAM, YAR, PRABHU, VISHAN, GOVIND, GOPAL, GOSAI, MADHO, MURARI, RAJAK, SAHIB, MITU, PIYARA, PRITAM, WAHGURU, EK, ONKAR, ANEK, KARTAR KHALAK, KHALIK, KARAN-KARAN, HUKUMI, MUL, TEK, ADHAR, JAGJIVAN, PRANDATA, MALIK, PARAMJOT, SARABJOT, SARWA NIWASI, NERE HI TE NERE, BHOGI, ABHOGI, AAPE-AAP, SOHAM, TAT, BHUKTA,

NIRLEP, NIRANJAN, AGAM, AGADH, SACHU, PURAKH, SHAHNSHAH, AKAL MURAT, AJUNI, BHARPUR, SAIBHAM, DARIAAW, BEANT, HADURI, DUKHBAHANJAN, BABA, PITA, MATA, KANTA, KHASAM, BHAI, MITRA, SATIARA, SAKHA, PIYARA, NIRBHAY, NIRWAR, ADOL, SADGURU, MANMOHAN, SOHANA, RAJA, PATSHAH, THAKUR, ALEKH, ANAM. In this way, he used his foresight to keep the Guru Grantha Sahib not limited to one religion only. Such expressions are first seen in his creations:

Some say Rama, others say Khuda ¹
 Some worship Gosai², others Allah³,
 Karim⁴ be cause and effect,
 Rahim⁵ the all kind.
 Some say Moslim, others say HINDU
 From the Guru Granth Sahib.
 (1, 2,3, 4 & 5 different names used for
 God)

“KOI BOLE RAM, KOI KHUDAI,
 KOI SEWAI GUSAIYYA, KOI ALLAHI,
 KARAN-KARAN KARIM,
 KIRPA DHARI RAHIM
 KOI KAHAI TURUK, KOI KAHAI HINDU”
 From the Guru Granth Sahib.

Further elucidating, he says, “Hindu Turak duhu mahi ekai” (The Hindus and the Muslims both are one.)

‘The Japuji’ of Guru Nanak Dev is the outcome of his foresighted approach. It has the same regard in the Sikh community as that of ‘The Ten commandments’ in the Jewish, ‘Sermon On The Mount’ in the Christianity, ‘The Gatha’ in the Persian, ‘The Dhamma Pad’ in the Buddhism, ‘The Navokar Mantras’ in the Jainism, ‘The Geeta’ in the Hinduism, ‘The Kuran’ in the Islam. The Japuji is a pocket sized, interesting and rare creation which was included in the Guru Grantha Sahib by the period of Guru Govind Singh, the last Guru of the Sikh. It is indeed frugal in words and fathomless in meaning. Whosoever reads it, undergoes serenity of mind and thoughts.

Guru Nanak Dev would say, “One may however assume as good but one alone is good if so regarded at the abode of god.” (Guru Grantha Sahib Shri Ram M.I. 4:4) That is why warning his fellow beings he said, “O human beings, don’t show cleverness with thy Maker as the more you are clever the more overburdened you become.” Mardana, a religious muslim, was his closest disciple. He brought the message of his Guru to people by playing ‘RABAB’ (a musical instrument.) Even today he is treated inseparable to Guru Nanak and the Sikh regard him equally well.

Guru Nanak set out the innovative ways of coordinating people. This was never before in thought-realm of any Indian. He started LUNGER, a community dinner, comprising people of all caste and class-the high & low, the rich & poor, the Hindus & Muslims, the householders & ascetic and men & women. It proved to be a tool for uniting people that still stands a symbol of communal brethren hood. Apart from LUNGER, he also introduced SAMGAT (congregation of all faiths at one place), so that followers of other sects could sit together to bow down before the Creator of this world. Being inspired with this tradition, Gandhiji copied it by introducing prayers of all religions at his Ashram. Thus, India owes Guru Nanak greatly for his two assets-SAMGAT and PANGAT (a community dinner without any sense of discrimination as LUNGER).

Addressing the Hindus and the Muslims jointly for the first time, he said-

The Hindus and the Muslims both, though children of the same God,

Insincerely fight among them in the name of Ram and Rasul.

Teaching the Muslims what the true Islam consists in, he said- ‘Treat compassion as thy mosque and goodness & guilelessness as the sheet for NAMAZ (holy prayer), whatever is proper and just, thy Koran, politeness as circumcision,

etiquette thy ROZA (prayers offered during Ramzan); and thus you can become a true Muslim.’

Describing the daily Namaz of five times, he said:

“The first one is truth, the second justice,
The third-compassion and good faith the fourth,
The fifth is the repetition of the God’s name.”

He also taught the Hindus-the true Hinduism-

He who is neither saddened in sorrows;
Nor elated in happiness;
Gold and dust are alike to him
Nor does he distinguish between his insult and praise
He is free from all greed, attachment, and pride,
He is above joy and sorrows;
Admiration and contempt,
One whom does his Guru bless,
Renounces the world,
Like Nanak enthralled in GOVIND; (the name of Lord Krishna)
Or water dissolved in water.”

In the medieval periods Kabir, the greatest of all time social reformers, later on propagated the greater sense of harmony throughout the country, trumpeted by Nanak,. Commenting on the unique personality of Kabir, a great Hindi Litterateur, Hajari Prasad Dwivedi, in his book entitled ‘KABIR’, has written-“During one

thousand years of Hindi Literature, there is no such revolutionary personality as Kabir.” He practiced ‘venom treating venom.’ Instead of incongruous talks, he was very straightforward. He had greatly risked himself to undertake an ‘Open Heart Surgery’ of what blocked the veins and checked free progress of India for more than two thousand years. He successfully weeded out the outdated veins of customs and practices that resulted as the renovation of the country. Without any slight hesitation, and in a complete authoritative manner as he was the joint-preacher, sermonized both the Hindus and the Muslims. It required indomitable courage for such preaching, which would have risked one’s life. In order to call spade a spade against the orthodox Hindus and Muslims alike, one would have been a man of unconquerable courage. He said it well-

“kazee, (a moslem judge) what book do you talk of,

It is long since you have been reading this,

Yet you are sans its meaning

“KAZEE KAUN KATEB BAKHANE PADHAT-PADHAT KETE DIN BITE.

Then he describes the truth –

Though a mendicant as he is, “Kabir, treads his path,

Uniting Both the Hindus and the Muslims without discrimination.

“KAHAI KABIRA DAS FAKIRA APNI RAH CHALI BHAI HINDU TURAK KA KARTA
--

Kabir, as a fakir, advises people that they should not indulge themselves in superfluous talks rather they need understand that God is one for all whether Hindu or Muslim. Nobody can ever know of His ways.

Kabir, being the representative of the common person, knew it well that they wanted to live together peacefully but those leading them teach them bigotry. So, he was affront to those so called chieftains. Sometimes he called them 'PANDEY (PUNDIT) or KAZI (MUSLIM JUDGE) OR BHONDU (STUPID) and other times MULLA (MUSLIM PREACHER)

- 'PANDE KAUN KUMATI TOHI LAAGI'
- 'KAHAI KABIR CHAITU RE BHONDU, BELANHAR TURAK NA HINDU'
- 'MULA KAHA PUKARE DURI RAM-RAHIM RAHYA BHARPURI'
- 'KAHAI KABIR YAH MULNA JHUTHA, RAM RAHIM SABNI MAIN DEETHA'
- 'PADI LE KAZEE BAAG NAWAZA, EK MASEETI DASAUN DARWAJA'
- 'PANDE NA KARASI VAD-VIVAD'
- TU BRAHMIN MAIN KASI KA JULAHA'
- 'CHINHI NA MOR GIYANA'
- O Brahmins! What made thou at thy wits end?
- Kabir says, "O dullard! Recognize Him Who sits deep within you all. He is neither the Hindu nor the Muslim.
- O Mulla! Why do you call Him from tower top? He is not far away, rather inside you.

- Kabir says, “The Mulla is a liar because God in form of Ram or Rahim is seen in all of us.
- O Kazi! You are offering namaz aloud from the mosque. Your body itself is a mosque of ten doors why do not you offer your prayer there.
- O Brahmins! Do not argue with me
- Though being the Brahmins, you cannot test the knowledge of a weaver from Kashi.

Kabir, seems to be offering challenge before them in the form of open rebuke. He was so fearless that it would make the listeners tremble. This was his uniqueness of style. Having been least concerned of those chieftains, he rebuked them openly saying that instead of the Vedas and the Koran; they were responsible for misguiding people. In spite of narrating the truth of a particular religion, he drew the attention of the followers of both the faiths in order to create communal harmony and it was unique and all done innovatively. Keeping himself aloof from preaching the goodness of both the religions, he very emphatically struck to their conservative ideas. He got the idea that if their Maker was one, how can His children belong to different castes and creed.

<p>“HAM TO EK EK KARI JANO DOH KAHAI TINHI KO DOJAKH JIN NAHIN PAHICHANA EK PAWAN EK HI PANI, EK JATI SAMSARA DIGNITY AND RESPECT TO ALL</p>
--

(Those who do not realize that god is one are bound to the hell. We being one know only one god. As there is the same air and water for all, likewise the caste of all human beings is one. If the Creator and the Sustainer is/are the same for everyone, the BHAKTI will absolutely know no one caste.)

He said it in a challenging tone that if one had an opinion different from him, should at least tell him-

ARE BHAI DOI KAHA SO MOHI BATAO
BICHIHI BHARAM KA BHED LAGAO
JAUN UPAI RACHI HAI DHARTI DEEN EK GAI KARNI
KAHAI KABIR CHETHU RE BHONDU BOLANHAR
TURAK NA HINDU

(Addressing people, he expresses,” He who says god is duo, creates confusion in the mind of people. Bring him before me as he is a middleman of the society. He, who gives us birth, has His plan to sustain us. That is why, O dull men, think that the same God sits within the hearts of the Hindus and the Muslims.”)

Sending strong message to all class of bigots, he said that life does not mean to be rash rather to uncover its mysteries-

TO KAHTA KAGAJ KI LEKHI, MAIN KAHTA
AAKHAN KI DEKHI
MAIN KAHTA SULJHAWANHARI, TU KAHTA
ARUHAI RE,
TERA MERA MANUA KAIS EEK HOI RE.

(Addressing both the Pundits and the Mulla, he says, "What you preach is based on the writings but mine is experienced. I say how to reach the abode of God whereas you all say it a problem to meet Him. How can our mind come together.")

He advised the so-called forerunners of the society that instead of dissent, they should look for the assent. In place of complex ideas, they should talk of simplicity. Simple and plain ideas should follow instead of intricate ones. Go for the solutions rather than quarries and look for discourse rather than wasting time in mere arguments. The essence of his teachings are in-similarity not dissimilarity, discourse not dispute, simplicity not intricacy, solutions not problems, devotion not knowledge, feelings not books, brotherhood not fighting, peace not clamor, concentration not distraction, equilibrium not imbalance, salvation not bondage, assent not dissent, sanctity not hypocrisy, change not stand still, immorality not mortality. "KABIRA HAM NA MARAI, MARI HAI SAMSARA, HAMHI MILA JIYAWANHARA." (Without killing the sense of ego, the men of the world go on dying But Kabir, sans it, enjoys the bliss of god)

Thus, kabir rhymes the immortality of man. He did not want the soul of man to perish and for their salvation he, himself invited to embrace his death. On the one hand he was born with the restlessness of a social reformer, on the other hand he was all the time given for the noble cause of saving the humanity. He did not like at all the division of man from man. He regarded humanity more than class, caste, gender, and religion. Setting aside all the ostentations created in the contemporary society, he concentrated to change the frame of man. This was his pious stream of coordinating the people of India, which once rose the KAMADAL Mahatma Buddha but later on, it got arrested within the narrow limits of temple and mosque.

Besides a great coordinator of the society, Kabir is known for popularizing the importance of 'DHHAYI AKHAR' (a word 'PREM' in Hindi, which means love). How long humanity, in the light of dry desert of spiritualism, could go on sans definite goals in life? At last, it was Kabir, who proclaimed the world aloud which other personage could not as they were not so bold. He expressed it for all as free and natural as air, water and light-

Pothi padhi-padhi jag mua, pundit bhaya na
koy,
Dhhai akhar prem ka padhai so pundit hoi.

Though engrossed the world appears in mystic books
Real pundit is yet to born,
However, learned one can become provided one bear the message of
love

Indeed, it was the magic spell of 'Love' on a Rajputani who danced around with overwhelming emotions of love. Even in the dry deserts of Rajsthan, Mira was like the Ganga of love when she said to Rana, the ruler that she did not like his land as his people were sans emotions. They keep rubbish in it-

NAHI BHAWE RANA THARO
DES LANO
THARA DES ME SADH NAHI
CHAI
LOG BASAI SAB KUDO.

(O Rana, I do not like thy land as it lacks devotion. Thy people possess worthless things in their hearts.)

When she says that Rana's land is rubbish, it appears her contempt against contemporary feudalism of the Indian society and on its place, she introduces the importance of love. It was really the impress of Kabir's 'DHHAI AKHAR' (message of love) on her that we have lucidity of love poured from Mirabai.

One more credit goes to Kabir that he re-established the message of 'karma' (work). That is why he is called a working saint (labourer). Due to excessive devotion in the contemporary society, there was a sense of idleness as renouncing their work; people started chanting Bhajan (prayer) as the only way of salvation. Kabir, through his conduct, brought out to the people that Bhajan and work should go on together. It was a misconception among them that leaving all other things aside, Bhajan alone should be practiced. If a runner during the course of his race asks, "Whether he should run or breath?" For him both the functions were working in uniformity. Both are the natural functions. If one runs, breathing is but natural process. For the livelihood of his family, he practiced the occupation of a weaver all through his life. Even he would remember and chant the name of the Almighty. He continued coordinating and reforming his people. Thus, he attached the name of God with the productivity. In this way he re-established the message of the Bhagavad-Gita, how a society without production can feed its people. So if life being important, productivity is also equally necessary. These efforts of Kabir Das bore fruits and started bringing change in the frame of mind, which unto then, was given to idleness. Later on we come across such saints as trod the path shown by him. Among these were Raidas, Dhanna, Pipa etc. Raidas was a shoe mender and even he felt God deep within him. He seemed to be saying that for the realization of god body and mind should be working together under

control. He emphasized, "Purity of heart within is purity outside." He was one such rare touchstone of tolerance born on this earth.

Let us consider the life of Raidas. When he grew old, he deeply felt that he was born alone for the prayer of God. He felt himself glad and started worshipping the Lord. Sometimes choked with emotions, he would chant, "Hare Ram" (Hey Ram, the name of God) and some other time, he would serve people by mending shoes. Out of pure gaiety, like other devout, he thought to wear the sacred thread (YAJNOPAWEET) as we use to wear anything we like today. Wearing that sacred thread, he was absorbed in chanting BHAJAN. It was all o.k. except when he came out of his cottage. When people saw him, the heavens shivered, the earth shook as the people of Kashi started whispering among themselves. There was unprecedented uneasiness all around. The watchdog of religion felt worried and breathed anxious. Their face turned crimson on wrinkled forehead. They summoned Raidas who appeared before them in his divine overture. He even could not feel that the dedicated man like him was unrighteous and that a devout like him had committed a sin and blasphemed religion. When he was told his misdeeds, he felt awestruck. He thought, "Being a man, what do I need or needn't wear, Have I no right to decide." He must have thought, "Have I no right to live as I like." He out rightly rejected those overseers of Kashi that it was his individual case and least unrighteous but they did not listen to him. First, they told him to wear off that sacred thread but when he refused do that they tore it off from his body. As far Raidas, he regarded it as sacred as Hanuman thought it to be when he being tied in this thread by Meghnath did not break it. Even he would sing, "Purity of heart within is purity outside." The yajnopaweet (sacred thread), having been torn, he did not feel frustrated. He would walk the streets of Kashi by smearing Tilak (a sacred mark on the forehead of saints).

They again did not approve of his ways and refused him follow that practice too. Just think, how strange, and inhumane one would have felt even today when one is not given the right to wear the kind of things he wants! However, Raidas was of such mettle that he continued his revolt against evils of the society. Once he came out from his hut and moved towards the temple but hardly had he ascended the first steps when he was scolded. He was ever so composed, unmoved even in his insults. Then he headed towards the Ganges for a holy dip in it. Once again, he was also prevented from doing that. Then he prayed Lord Ram, to teach them righteous path in life. All merciful God heard him and let the water of the Ganges diverted reach his hut. However, the so-called stalwarts of Kashi, even were not moved with such miracles. Raidas, when he wanted to cremate the dead bodies of his parents (mother and father died on the same day) in the Ganga, he was once again not allowed do that. That time, he challenged them by saying, "Let's see whether Mother Ganga accepts the offerings from their hands or from his hands. When he dropped the Sil (stone used for mending shoes) into the water, it started flowing but when those wise Brahmins did that, the sacred stone sank instantly. Those watchdogs of Kashi, though, would have felt ashamed, they did not let him immerse the sacred ashes of his parents in the Ganga.

In our society, some people, though not being very capable, pretend to be better and discourage the superiors. However, seeking inspiration from the people like Raidas and moving ahead on the righteous path is the genuine development. Instead of living a frustrated life, the man alone is a devout or lover of humankind who proves himself in diverse situations repeatedly.

Like the innovative ideas of Nanak and Kabir, one more man, of the same thought-sphere, was born who was a great coordinator of the present, past and future. It was

Tulsidas. He was born at such time when human values were being set aside in the society and for ascending the throne father could behead son, the son to father and the brother to brother without slightest feeling of shame. At such chaos, he set forth nonpareil examples of self-sacrifice from characters of his book. When wars were common features for getting the throne, in his creations, he presented the kind of characters who were committed to give up the reign of power. When he got to know that instead of his coronation, he need tread the forest, he felt elated for being free from domestic troubles. He considered reign of the kingdom as a restriction to his ways. Tulsidas, has thus expressed Rama's spontaneity of happiness:

“NAV GAYAND RAGHUVIR MAN RAJ ALAN SAMAN”

Rama, known as lotus eyed, left his reign like a wayfarer to the forest. – ‘RAJEEV LOCHAN RAM CHALE TAJI BAP KO RAJ BATAU KI NAI’ (Taken from the Kavitawali). Thereafter, Bharata, abdicating his thrown, reached the forest to bring back his brother to Ayodhya and there was appeasement that instead of Bharat, Ram would sit on the throne.

Tulsidas had faced the darkest side in his life. When he was born, assuming him as an evil creature, his being discarded and begging from childhood are the hard incidents in his life, which he was affronted to. These incidents might have affected his tender mind but instead of that, he trod another way, which was given to coordination. He tried to find out middle path between the extremes of good and evil. He sketched the human nature that good and evil both have sustained from the past running in to present. There must be some secret that we need know why the world goes on even when good and bad both types of men are found. He has thus disclosed:

“SUDHA SURA SAM SADHU ASUDHU, JANAK EK JAG JALDHI
AGADHU

BHAL ANBHAL NIJ NIJ KARTUTI, LAHAT SUJAS APLOK VIBHUTI
SUDHA SUDHAKAR SURSARI SADHU, GARAL ANAL KALIMAL SAR
BYADHU

GUN AWGUN JANT SAB KOI, JO JEHI BHAW NIK TEHI SOI.

BHALO BHALAEHI LAHAI LAHAI NICHAEHU NICHU

SUDHA SARAHYIY AMRATA GARAL SARAHYIY MEECHU

DUKH SUKH PAP, PUNYA DIN RATI, SADHU ASADHU SUJATI
KUJATI.

DANAV DEV UNCH ARU NEECHU, AMIY SUJEEVANU MAHUS
MEECHU

MAYA BRAHMA JEEVA JAGDISA, LACHCHHI ALACHCHHI RANK
AWNEESHA

KASHI MAG SURSARI KRAM NASA,

MARU BHARAV MAHIDEV GAVASA.

SARAG NARAK ANURAG BIRAGA,

NIGAMAGAM GUN DOSH VIBHAGA

JAD CHETAN GUN DOSHMAY VISHWA KINH KARTAR

SANT HANS GUN GAHAHIPAY PARIHARI WARI VIKAR

It means to say that as deep contains both nectar and poison; in the same way, both good and bad people are found in this world. They are called good or bad only because of their deeds. It also may be that a bad man, do good and is applauded and under certain circumstances a good man do some evil upon a certain time, likewise he is insulted in the society. People know what is good and bad but they do what they like. Good is praised and evil has to face criticism. It can best be explained as nectar gives life and poison kills it and if any way they react opposite, it will create utter

confusion. What I mean to say is that if a man consumes poison to end his life and if it lacks the essence of poison, it cannot kill life therefore, it cannot be called poison. He further elaborates that good and evil are blend together in this world as joy & sorrows; virtues & sin; day & night, gentle & wicked; noble & low born, god & devil, high & low; nectar & poison; Maya (illusion) & Brahma (Eternal Spirit); life & God: aim & aimlessness; king & beggar; Kashi & Magadh; the Ganga & the Karmnasha, deserts & oasis, place of deity & rubbish; heaven & hell, attachment & detachment and virtues & vices. Thus, the Creator of the world has crafted good & evil in all the living and non living beings. However, as swan separates milk from water, the wise try to follow the path of good by avoiding what is evil. What exactly I want to say is that as long as the world exists, there is good and evil in the society as well as people those treading them. Nevertheless, Tulsidas emphasized that good soul lives in a bad man and evils happen from those who are good. The difference of circumstances can be is elaborated as below-

“GAGAN CHADAE RAJ PAWAN PRASANGA

KICHAHI MILAI NEECH JAL SANGA

.....

DHOOM KUSANGAHI KARIKH HOI

LIKHIYA PURAN MANURAS SOI

SOI JAL ANAL ANIL SANGHATA

HOI JARAD JAG JEEVAN DATA

GRAH BHESHAI JAL PAWAN PAT PAI KUJOG SUJOG

HOHI KUBASTU SUBASTU JAG LAHKHI SULACHHENA LOG”

It means to say that under certain circumstances if dust accompanies air, it reaches the sky. However, if the same dust comes in contact of water, it spreads mud.

Smoke turns into stains but the same can become black ink to be used composing the Granthas (epics). In other conditions, if the same smoke, on the spread of air, reaches the sky, it is turned into clouds for reviving the life of the farmers. It is merely the matter of circumstances when, on the one hand a thing can become useful and welcome but, on the other hand, how the same is turned useless and hatred. The same thing is applicable in case of men as well. Circumstances can make one good or bad but what is more required is make a balance between good and evil. Like a cyclist, who riding between two rimes of a narrow lane, finds a path, Tulsidas, throughout his life, also tried his best to pass through the complicated passage of human life and society making it an absolute pleasure. He also gave us the way to make life supreme pleasure and anybody achieve this on the given maxim-

“TULSI YA SAMSAR MEIN BHANTI-BHANTI KE LOG
SAB HIL MIL JUL CHALIYE NADI NAW SANJOG.”

(In this world, there are different types of people and they should all get on together in the same manner as curved boat sails even against the dashing waves of the river.)

- (1) ‘Ram Krishna Paramhansa by Roma Rola
- (2) Ram Charita Manas –Bal Kand
- (3) Ram Charita Manas –Bal Kand

Religion and Man

In 'Mother', Maxim Gorki's world fame creation, there is a dialogue. The hero of the plot is a young man; who, being fed up with immorality in the name of religion and God in Russia, forms a group of a few friends. He reaches to a conclusion that religion is the sole cause in bringing the misery for the man. Under the same influence, when the young man was holding a meeting of likeminded friends at his home, his religious mother overhears them. She is heart-struck to think how his own son fell from his duty. After the departure of his friends, she expressed her sorrows out of anguish that how he could think otherwise the religion. The son then says, "Mother, How can I think against religion professed by you and God! I am against Czar and the ideology propagated by his deceitful followers towards religion & God. The religion in 'Mother' of Gorki, is those everlasting human values that has been inspiring the man to follow the sacred and straight path in life even since his birth. Since then religion has been the base of life, following on which there can be balance between man and society.

In the past, the word religion was not in vogue; so man had to set some code of conduct for a systematic community life. Their mutual relationship was based on the practices of these conducts. As human civilization progressed, man learned to believe in the Divine Powers. He would have felt then that man is ultimately responsible for the good and bad Karmas of his life. That is why, there should be such a way that could indicate man what is good and bad paths in life. When they would have to set definition of good and bad, categories of good and bad conducts would have been formulated. Moreover, it was not easy to differentiate between good and bad. It required study and analysis of complicated human nature. When after doing a

work, the mind becomes sad and man does not feel well, there would be a tradition to treat that work in bad category. On the contrary, when man feels good, happy by doing any work, it would have been treated in the category of good work. There onwards, it can be regarded the beginning of religion. Religion flourished differently on so many parts of the earth. Though the followers of one religion had their methods, belief and faiths different from others, some fundamental thoughts, were especially in common which still sustain these religions. Even after thousands of years later and being practiced on so many diverse lands, all the religions have treated it over and above everything. The same religion has taught people to get on together in amity, forgetting all their internal differences. Iqbal has said, “MAZHAB NAHI SIKHATA AAPAS MEIN VAIR KARNA” (Religions do not teach us to live as enemies.) but many a time, the countries are divided based on religions. However, there are instances as well, when a man cannot be identified in the outer appearance of the religion. Galib has well illustrated this, “MOMINE TANG NAZAR NE MUJHE KAFIR SAMAJHA AUR KAFIR SAMAJHATA HAI MUSALMAN HAI WO.” “Religious Muslim, in a narrowness of mind, considered me a disbeliever; the disbelievers conceive me a devout Muslim.”

In such a situation, it however remains essential to ascertain whether man is born for the religion or it is created for man.

Religion is deeply inherent in meaning. It is entirely different from its outer aspect. None can become religious by calling oneself or by being called merely a Hindu, Muslim, Sikh, Christian, Jew, Jain, and Buddhist. Instead, a true devout, may be the follower of any faith, remains alike-simple, free from the sense of enmity, pious and guileless. Whereas, the so-called religious minded men of any faith look

alike-orthodox, conservative, flint-hearted, breeding enmity against others, blemished and guile. Criticizing on the same misconception of religion, Iqbal has said that religion cannot be thrust upon a man unless he, himself is for the perceptions of religion.

MASZID TO BANA DI SHAB BHAR MEIN
EMA KI HARARAT WALON NE
MAN APNA PURANA PAPI HAI
BARSON MEIN NAMAZI BAN NA SAKA.

Out of religious feelings, the mosque is created overnight yet the mindset, engrossed in the habitual sins, could not become NAMAZI (follow the true sense of namaz)

It means to say that religion is to enable the inner journey of man so that he should inwardly uplifted beyond physics than that of ostentation of the outer appearance like Japa, Mala, Namaz, Kirtan, Prayer etc. If it is not so, the saying-“Fair face and foul heart” came into existence. In this way, religion is not only a set of conduct rules, even moreover that, it is to bring uniformity in inner as well as outer activities of man. All the sins, in the Islam are forgivable except the MUNAFIK (deceit). According to the Islam, a MUNAFIK (deceit) says what he does not mean and he means what he does not say. It is also defined as ‘SHUCHIRDAKSH’ in the sixteenth slokas of the twelfth chapter of the Bhagavad-Gita.

As a human being, man cannot remain alive until he has any definite methodology of living. For leading really a long life, he needs some theory; which could underline the meaning of his life. The meaning of life could also be different because it passes through the different stages. Let’s see the period of childhood to

youth, the life with wife and children and the post widower one, all these have their different meaning and purpose. In the childhood, the most sought wish is only absolute pleasure; which cannot be found while living with the spouse and the children. When man strands any new stage in life, there are his priorities and changed way of life. The playful attitude of childhood is changed into the maturity of the households and the same child, fleeing on the wings of time, becomes old with all the new perceptions in life. Due to his growing age his thoughts, actions, and philosophy of life also change. Behind all these transformations of different stages in life, there is a role of some invisible spirit, which we call religion. As man grows in age, the religion, in some mysterious ways, lays its influence on his life in three stages. In the first stage i.e childhood, his life is limited to the individual pleasure only as this age does not care about others' activities, joy & sorrows except his own. That's why childhood is known for the absolute pleasure of the self.

In the next stage of life, man cannot remain self-centered, as he has to inter-act with people, society, community, family, relatives and see the welfare of his own country. Instead of his own motives, he need see the concern of others.

Life of man transcends from individual to community, society, nation and ultimately it proceeds towards the ways of god.

Those, who matured in age, are led by the motive that their life is well on the wheels of joy why should they take care of others. They would undoubtedly be considered not beyond the age of childhood whereas, the meaningfulness of life lies in the second stage, and the genuine feeling of religion is derived on the path of the third stage in life. The development of humankind is based on the very fact that man should gradually start thinking beyond himself to his relatives, the society and his supreme

aim should be to live for the good of humankind, and such thought is like godliness;
which indeed is the greatest religion for the man.

POLITICIZATION TO SOLUTIONS

The Indians are not in dearth of solutions to the problems pertaining to their lives. Unfortunately, those solutions, to ease us, are victimized by the politicians, leaving us in labyrinth of the thorny troubles. Thereafter, start the blame-game. Out of gloom, we are again given to seek solution, which, indeed, is endless process. Instead of politicization, attempt should be made to implement the solutions.

Since the Bhakti Movement, no incident in this country occurred for a long time, which could sway the mind of its people. After the British Empire in India in 1757, the new education system came into the existence, which on the one hand, gave rise to the officialdom but on the other hand, it served the hammer to drive out the nail of the British Rule from India. In fact, due to the expansion of education, the shackles of slavery gradually became unbearable for the Indians. It was done in a very spectacular way. The Indians did not notice the drawbacks of the British; rather they tried to find out the evils prevailing in our own society. Raja Ram Mohan Roy looked on sati Pratha; which once was held a matter of glory for the Indians, as a heinous evil. At that time, he was treated a gross non-believer and people wanted to eliminate him. If we look at his act of social reforming in the modern context, he would be regarded as a great foresighted socialist. He continued his movement without least concern for his life. He proved that the Sati Pratha was not only inhumane but also there was no place for such a monstrous act in the Hinduism as it is like a massacre. Raja Ram Mohan Roy could succeed to justify it as a killing and therefore it was banned by law. He is regarded as the father of modern India not because he got law enacted against the Sati Pratha but he is known for re-awakening of the Hindu mindset to retrospect their drawbacks and create an atmosphere for the progressive thought-sphere. Like him the

other great Indians-Ishwar Chandra Vidyasagar, Devendra Nath Tagore, Maharshi Dayanand Saraswati kept on insisting the Indians to change themselves. As a result, the whole nation appeared to discard the out-dated traditions. The personalities like Narayan Guru, Ramaswamy Naykar and Jyotiba Phule came forward and calling caste system inhumane', started exposing its evils to all. The system, which was devised to unite people in the Hinduism, undermined the foundation of its society. Later on, demanding separate franchise to the untouchables, Dr. Ambedkar, set the last spike in the coffin of the caste. Although due to the fast unto the death by Mahatma Gandhi, a compromise took place which is called the "PUNE PACT" and due to this a large population remains as the Hindus yet the political parties want to fulfill their evil design in the name of caste even today. Dr Ambedkar could successfully settle the problem of livelihood of the untouchables yet the foresighted failed to develop a system for inter-caste marriage along with the livelihood. The gap in our society, due to casteism, cannot be bridged unless the inter-caste marriage is attached to the problem of livelihood. For this purpose, another Ambedkar from the upper caste need come forward. The courage and fore-sightedness which; Vivekananda showed in the 19th century by appealing all the Indians, not to forget the people of lower caste. According to him, "Do not forget the ignorant, the poor, illiterate, shoe mender, and sweeper, as they are also the creatures of body and soul and your brethren. Now, once again there needs the same amount of courage to tell the reserved class that the families, who on the support of Reservation of posts, have uplifted their social status need to quit themselves from this benefit. Instead of being grossly self-centered for their offspring, such families must have to pave the path for those who are truly underdogs in their own class and are still a victim of the growing competition. Let us understand the matter with an example; how a boy/girl of rural Dalit can ascend by

having a competition against those of the children of a Dalit I.A.S? It is the least likelihood because there is the ocean of difference between the facilities both of them get. One phase of the efforts of Dr. Ambedkar and the foretelling of Swami Vivekananda is over. Vivekananda had prophesied, "Even then, there will a time when, including rise in the Shudratva, they are to remain on the upper hand." Still, there is no solution to his statement, "A man born in the Shudras' family, though a multi millionaire he may become, he has no right to renounce his society. As a result, the influence of his knowledge, mind and wealth remains only for the same caste." In the modern context, taking the foresighted note of Vivekananda into account, the need arises to accomplish the second phase of the social harmony so that the discriminatory mindset between the forward and the backward class or the same feeling among the backwards themselves could be checked. We can even proudly say that the above words of our predecessor have guided us in the period of our mutual strained relations. In spite of the remembrance of these words, that would fill us with hatred and jealousy, saved us from being scattered. These words are ' "Don't forget that the mean, the ignorant, the poor, the schedule caste and the sweeper are not your brothers." O brave hearted men, have courage and say it proudly that I am an Indian. Though your body may partly be covered only around the waist, yet proudly say that all the Indians are my brethren. Also say that the ignorant, the poor, the Brahmin, the cruel all are my brethren and the Indians. They are our life (PRANA); all the god and goddess of India are my deity; this society of ours is like beauty of our childhood, grove of youth and the Moksha (Varansi) of old age. Brethren, say the soil of India is my heaven, my welfare lies in the welfare of our country." After the Independence of India, this MOOL-MANTRA 'Key-Note' of equality and fraternity was expected to be brought to everyone to lead the nation all round progress. Instead of that, the

politicians of this country guiled the reservation policy as a means of flourishing fraternity among the Indians. But it can be very well seen the end of this policy. Rather they used it as the tool of their ascending the power.

(Vivekananda Literature, volume 9, page 228)

Although the policy of reservation in India continues from 1950, there arose social disharmony and mutual mistrust when former Prime Minister Shri Vishwanath Pratap Singh got implemented the report of the Mandal Commission. There onwards our society got divided in two groups. The Governments' policy to bring about social harmony amongst public, through the reservation in its jobs, has now become the sore cause of trouble. According to Prof. Vipin Chandra, "The concept of strengthening the weaker section of the society, through reservation in the Government services, is all rubbish. It does not bear any base in the historical and political theory. The theories that the class or caste of the rulers or the politicians; which they belong to, is the foremost determining factor in their administrative conduct or political policies are also equally meaningless. In this context, the plan/programme, policies and the ideology of a party is of paramount importance. Alongside with the problems before the Indian economy, citing the theory of reservation, I have presented my arguments that the reservation based on the caste or the income both will land the Indian economy into serious far-reaching trouble; which will also deter the intellectual flow. (cited from The Contemporary India, page no. 11 & 12)

The hindrance in the intellectual flow, as mentioned by Prof. Vipin Chandra, has now assumed the form of social frustration; which can well be seen in both the forward and the backward groups. For a better consideration, we need understand the unrest in the rural areas than those of the urban because in the present structure of the Indian society, the villages have been playing the leading role from thousands of years

back. People have been living in the villages, which has the following set of formation-

In the heart of the village, there lies the dwelling place of the Brahmins surrounded by those of the merchant and the rich. The homes of the Kshatriya are in such a way as to give a cover to them and the Dalits' situate at either the entrance or the exit of the villages. However, sometimes it is also seen that after being seasoned with culture, the Dalit communities would have lived close to the the dwelling place of the upper caste. Consequently, they would have posed no objection whatsoever. Here it is noteworthy to understand what really meant for being 'culturally seasoned' is. Prop. Srinivasan, a famous socialist scholar, puts forth a notion in which by adopting the manners of the upper caste, people belonging to the lower caste, also wanted to show them alike. It is like a message to the other communities as well as the forwards that they, being alike, should not be treated as downtrodden. These manners were related to the similarity of food, clothes and life style such as abstaining from liquor, avoiding non-vegetarian food and following the ancient Arya's set of code of conduct in day-today life, which consist in wearing Yajnopaweet (sacred thread around the neck), leaving aside polygamy and polyandry. They tried to prove that their thought sphere is also alike those of the forward which would have been given recognition. I don't aim at telling the fact that by following the above practices whether or not the forward let the down trodden hang together. By illustrating the formation of the villages, I would rather like to illustrate that this process has been in practice uninterrupted from thousands of years back but education seemed to be bringing change in this fabric. There was an important change in the education system of the villages after the Independence and as result, the Dalit and the communities living outside the village started attending school.

By the period of 1960 to 70, though slowly, it was very apparent that the students of all the castes were in the class studying together which showed the age long dominant trend of conception. The village school where, I got educated, was the school for jointly catering to the educational needs of all the caste and religion of the neighboring villages. The teachers also without any bias of caste and class would teach their students with ease. For the students too, the teacher was not of a particular caste or class. He was only a teacher; a GURU and they had common feeling of 'ours.' Although the villages comprised of many castes yet they all were one when it concerned with the village. They were motivated with the common feeling of 'ours.' If any boy of the village was beaten by that of any adjoining village, forgetting all their difference of caste and community, they were one. However, by the 80^s, the feeling of 'ours' was a matter of past which was a result of the changes in the political arena of India. In the twinkling of an eye, some of the political parties contrived to use 'Reservation policy', a tool for the social harmony, as their vote-bank. As a result, there arose two groups in the country-anti reservation supporters and reservation supporters. This was the beginning of the end of the common feeling of 'ours' from the villages. The teachers got saying 'yours' and 'ours'. The students too, could not be left unaffected with this new separation. This gap that started widening since then, does not know when it comes to a halt. This fact has very well been picturized by Prakash Jha, Director and Producer of the film 'Aarakshan'. He has very well presented how a teacher from the upper caste treats all his students alike and if any of the student is found weak, without asking his caste and by arranging extra classes, he makes him equal to the brilliant students. In this effort, he had a Dalit as his aid, who was once his taught and later on, got to become a teacher but the policy of reservation poisoned his mind to such an extent that he would not listen to his benefactor. The

whole atmosphere of the institute was so polluted with the separate feelings of 'yours' and 'ours' that the Principal found it hard to cope up with the situation and finally he had to resign himself from the post. In this way two the good characters, instead of having intellect to find a way out, could not save their existence only because of venom of reservation policy spread by the politicians. This incident hints at the fact that our social fabric is not now such as to get on and good people whether belonging to the upper or the lower caste find it hard to hang on together. It appears that due to this problem, there is the beginning of no ending of the gap between the Indians.

The agitations for reservation by the Gurjars, the Jats and now its demand by the Patidars are the the flames erupting from its volcano which is fast engulfing the whole nation. Commenting on this, Prof. Vipin Chandra has said, "The idea of caste system is bound to create even more hatred among people and it has far-reaching effects too which need be uplifted. Probably, thereafter be the renaissance of our society, which may render its transformation. The present idea is to create rift among the people of one group to another." Due to this, some of the political parties are most benefitted as they encash the opportunity and reach the corridors of Power. But, later on, when due to non-fulfillment of the demands, there occurs protests resulting violation of law and order causing bloodshed and blockage of road and rail tracks. Only then, these political high and might do realize that the flame they fanned for the fulfillment of their selfish motive is beyond extinguishment in their system. They can neither fulfill their demands nor take up stern measure to check such agitations. The bewildering situations arising out of the Gurjars and the Jats agitations, both the State and the Central Governments looked helpless. The people had to undergo terrible trouble and unrest but the Governments were at their wits end. Therefore, the Governments should neither try to allure the communities for reservation nor commit

to provide them baseless opportunities for equality because in a society based on inequality, an Indian of any caste or community of which he leads, is basically, divided in his own caste and thereafter gradually in class and community. Therefore, the idea of using the reservation issue has now become a blunt idea. Hence, instead of equality of opportunities for the reserved class, there arises the need for the revolutionary thought-that is the equal opportunities for all. More emphasis is to be laid to uproot present caste system and economical exploitation because the appeasement policy for the so-called up-liftment for the divided groups, which is already based on the inequality, has led the nation to bankruptcy. Therefore, so-called great ideology of social justice and equality of opportunities, do now hope that instead of the misunderstanding and the reverie for reservation in the imaginary Government jobs, there should be the slogan of equal distribution of funds and resources. As it was once the principal motto of the extremist ideology people like Bhagat Singh as well as modests like Mahatma Gandhi but it was gone to the winds due to the priorities of Pt. Nehru and others. This motto is once again to be sought with vigour, which might lead to another social programme on a large scale, which might see the participation of the majority of its people. In the present context, the reason why no movement is effective for the change in social order is people are made divided based on caste and creed. The movements, at present, on the issues of the Black Money and Corruption do not have the expected support from all corners of the society because they divided people on the line of caste, creed and community. This is not unknown to an intellectual man how it all happened. Therefore, the solution to this problem is not to view both the forward and the backward as two opposite poles. These should rather be treated two faces of the same coin. For example in Uttar Pradesh, prior to the current BJP govt. and the previous SP govt. , the coming of BSP in power was an outcome of

the efforts that by the reciprocation of mutual help, the schedule caste and the forward caste can jointly develop and in the process it can lead the society to the economic and political upliftment. The BSP, itself could not channelize this opportunity and being in power once again returned to its original theme of 'caste politics'. It resulted not only ousting the BSP Government but also put the efforts of the pendulum of unifying the Indian society ever moving. The succeeding SP govt. also came in power with lots of promises to fulfill and by passage of time, started indulging in similar types of mistakes and landed up into inner political conflicts, setting aside the larger interests of the public; ultimately leading to the outing from the power. Now, there arises the need for the current BJP govt. to take such efforts with more commitment for the betterment of the society.

Intolerance : the recent incidents and the debate around

Growing socio-religious intolerances :

The history of modern India has several incidents of socio-religious intolerance and violence. In the 1947 Partition when both India and Pakistan achieved their independence from the British Raj there took place one of the greatest migrations in history when Muslims left India for Pakistan and Hindus and Sikhs left Pakistan for India. It is estimated that between 10 and 12 million people crossed the border between India and Pakistan in 1947. In the ensuing violence between the Muslims and Hindus and Muslims and Sikhs between 1.5 to 2 million lost their lives.

On 6 December 1992, riots took place between Hindus and Muslims in Mumbai in which at least 11 people were killed in various incidents in the city. The riots changed the demographics of Mumbai greatly, as Muslims moved to Muslim-majority areas and Hindus moved to Hindu-majority areas.

The 2002 Godhra train burning incident in which Hindus were burned alive allegedly by Muslims led to the Gujarat riots in which mostly Muslims were killed. According to the death toll given to the parliament on 11 May 2005 by the United Progressive Alliance government, 790 Muslims and 254 Hindus were killed, and another 2,548 injured. Some 223 people are missing. According to one advocacy group, the death tolls were up to 2000. According to the Congressional Research Service, up to 2000 people were killed in the violence.

Tens of thousands were displaced from their homes because of the violence. According to New York Times report, witnesses were dismayed by the lack of intervention from local police, who often watched the events taking place and took no action against the attacks on Muslims and their property.

Since independence hundreds of religious riots have been recorded in Indian which thousands have been killed, mostly Muslims Minorities in India, especially Sikhs, Muslims and Christians, are being persecuted by Hindu nationalists having allegiance to the ruling Hindu nationalist Bharatiya Janata Party (BJP). This has been widely reported in the media and by international watch dog organizations.

There has been a significant rise in communal and sectarian violence and growing trend of intolerance in India. For instance, a Muslim has been beaten to death in the eastern Indian state of Jharkhand after reportedly asking a group to stop playing loud music on New Year's Day. Earlier this year, a Muslim man was reportedly killed by a mob who accused him of transporting beef in his car. On January 26, 2018, Hindu youth clashed with Muslims in Kasganj, Uttar Pradesh in which one person was killed. This led to riots in the town for a couple of days.

What the data on riots says :

The National Crime Records Bureau (NCRB) data on riots shows that the rate of riots (numbers per million) has actually declined from 57 to 52 between 2010 and 2015. Incidences of riots too have come down to 65,255 in 2015 after peaking at 74,633 in 2012. But there are significant cross-country variations. Two of India's most populous states, Uttar Pradesh (UP) and Bihar, saw the incidence of rioting increase at a double-digit pace over this period, while in other populous states such as West Bengal, Maharashtra and Madhya Pradesh, incidences of rioting declined. The incidence of communal riots in the country has declined from 1,227 in 2014 to 789 in 2015, even as the rate of riots has remained unchanged, according to NCRB, which began publishing the break-up of riots data in 2014.

The changed climate in India's famously argumentative democracy has reportedly come into sharp focus since past few years. Over the past three years, in particular, there has been an increasing sense that space for liberal discussion in the country is becoming narrower. This has been shown by repeated incidents of threats, assassinations and lynching, along with the banning and burning of books. Vigilante cow protection groups have harassed and attacked people in states including Gujarat, Haryana, Madhya Pradesh and Karnataka in the name of upholding laws prohibiting the killing of cows. The case of Mohammad Akhlaq who was kicked and beaten with stones by a group of men in Dadri in Uttar Pradesh state is one such infamous incident.

In October 2015, 12 film-makers [returned their national awards](#) to protest "growing intolerance in the country". Earlier, 41 novelists, essayists, playwrights, and poets had returned awards received from India's prestigious National Academy of Letters, [angered](#) that the academy had largely remained silent on the murder of well-known rationalists Narendra Dabholkar, Govind Pansare, and Malleshappa Kalburgi by unidentified assailants

In 2017, India's film censorship board headed by Pahlaj Nihalani, a ruling party nominee apparently intent on protecting Prime Minister Narendra Modi from criticism, [ruled that a documentary](#), *The Argumentative Indian*, about one of the country's most famous citizens, Nobel Prize-winning economist Amartya Sen, could not be screened. The director was ordered to mute the words "cow", "Hindu India", "Hindutva view of India" (meaning Hindu nationalism), and "Gujarat" – where Modi was chief minister at the time of deadly anti-Muslim riots in 2002. It was only in January, after much debate, that the Central Board of Film Certification [cleared the screening](#).

In January 2018, the ugly face of an intolerant India was again on display with protests and violence in several parts of the country against Indian film director Sanjay Leela Bhansali's extravagant medieval epic Padmaavat. Caste groups, especially the Rajputs, predominantly from the northern state of Rajasthan, [objected to the film's portrayal of a romance between the Rajput queen](#) and Muslim ruler Sultan Alauddin Khilji.

Various right-wing fringe outfits protested at cinemas nationwide, and activists [attacked a school bus](#) in New Delhi, prompting authorities to increase security ahead of the film's release. There was almost a feeling of déjà vu to these events, given the tendency of the political class and the state to encourage and yield to mob demands rather than stand by the law of the land.

The Indian media acknowledges that hate crimes are taking place in India. Lynching of Muslims suspected of consuming beef, a taboo for Hindus, have become commonplace. Paranoid extremist Hindus accuse Muslim men of engaging in "love jihad" or converting Hindu women by seducing them into marriage. Christians also face the same sort of allegations. Today, it is common that Hindu extremists beat up a Hindu-Muslim couple in India. Recently, a court annulled a marriage between a Muslim man and a 25-year-old Hindu woman in medical school.

There is a feeling that extremist religious ideologies and violent forces on the right have overshadowed the idea of a liberal, tolerant society envisioned by India's founding fathers. A new Hindu assertiveness and so-called cleansing of Western cultural influences is steadily gaining ground, whereby intolerant forces, propped up by the political class, are determined to put rationalists and liberals in their place.

Human Rights Watch, an influential global human rights watchdog organization, in its latest World Report 2018 states:

Vigilante violence aimed at religious minorities, marginalized communities, and critics of the government—often carried out by groups claiming to support the ruling Bharatiya Janata Party (BJP)—became an increasing threat in India in 2017. The government failed to promptly or credibly investigate the attacks, while many senior BJP leaders publicly promoted Hindu supremacy and ultra-nationalism, which encouraged further violence. Dissent was labeled anti-national, and activists, journalists, and academics were targeted for their views, chilling free expression. Foreign funding regulations were used to target nongovernmental organizations (NGOs) critical of government actions or policies. Lack of accountability for past abuses committed by security forces persisted even as there were new allegations of torture and extrajudicial killings, including in the states of Uttar Pradesh, Haryana, Chhattisgarh, and Jammu and Kashmir.... Mob attacks by extremist Hindu groups affiliated with the ruling BJP against minority communities, especially Muslims, continued throughout the year amid rumors that they sold, bought, or killed cows for beef. Instead of taking prompt legal action against the attackers, police frequently filed complaints against the victims under laws banning cow slaughter. As of November, there had been 38 such attacks, and 10 people killed during the year. In July, even after Prime Minister Narendra Modi finally condemned such violence, an affiliate organization of the BJP, the Rashtriya Swayamsevak Sangh (RSS), announced plans to recruit 5,000 “religious soldiers” to “control cow smuggling and love jihad.” So-called love jihad, according to Hindu groups, is a

conspiracy among Muslim men to marry Hindu women and convert them to Islam.

As Shashi Tharoor, an Indian politician and a former diplomat [put it](#):

We (in India) cannot simultaneously sell ourselves to the world as a land of pluralism, tolerance and Gandhianism, while promoting intolerance, communal hatred and minority insecurity within the country. It is time the Modi government learned they cannot promote 'Make in India' abroad while condoning the propagation of 'Hate in India' at home.

The above quoted instances / incidents of growing intolerance have led to a debate regarding contemporary connotations of 'Tolerance'. In today's scenario, the world 'tolerance' has been in so much discussion as to spark a debate regarding the true meaning of tolerance ; whether at the personal level, at the society level or the national level . Be it the day to day life of common man , the cultural activities , education or politics at national level , the question of tolerance or intolerance has taken a front seat in all the discussions . Every caste, community, social or cultural strata of society is discussing/pointing out about the so called intolerances shown by the others and the political parties are indulged harping upon these to maximize the benefits of their vote bank politics. And amidst all these, the ultimate sufferer is the common man .

Notes.

[1] India: Partition, Mass Atrocity
Endings, <https://sites.tufts.edu/atrocityendings/2015/08/07/india-partition/>, accessed
January 31, 2018

[2] The Truth: Gujarat 2002 , The Tehelka Report, Revolvly, <https://www.revolvly.com/topic/The%20Truth:%20Gujarat%202002%20-%20Tehelka%20report>, accessed January 31, 2018

[3] Religious violence in India, Wikipedia, https://en.wikipedia.org/wiki/Religious_violence_in_India, accessed January 31, 2018

[4]The Darker Side of India: Religious Violence
by Sohail Mahmood, February 2, 2018

India- A united family in dilemma

After the Independence, our country could not proceed by taking up any virtual idea. We had everlasting human values, sacrifice, service and the key note of the modern civilization- both materialism and opportunism. Mahatma Gandhi symbolized sacrifice and service. He, through his humble personality, succeeded to lead his life based on the ancient human values. He was seeking that lofty truth exclusively for himself but in that process, being a part of the society, the mass of the country became integral part. As a result, the everlasting human values like sacrifice and austerities diverted the attention of the world towards India. Gandhiji became a cause to identify the consolidated strength of the mass. After his demise, India can be portrayed like a young man, brought up in an atmosphere of self-control but after attaining adulthood, when he sees the beauty around, is easily allured to enjoy the forbidden things. After Gandhiji's death, the Indians, like the youth, were led to materialism, and misconcepted the grand ideals 'TYEN TYAKTEN BHUNJITHA', (in the name of god, however, on the path renunciation, enjoy the things as available to you). The Indians lived both lives; the life of hypocrisy and voluptuousness at one time. On the one hand, we do pretend show how liberal and tolerant we are but on the other hand, we are least concerned with the sufferings of others. Our neighbours might die of hunger but ours should lead a gay life. Our next door might die of thirst but water in our swimming pool should be changed regularly and that too, we do not take it for luxury. As an orator, the Indian became so liberal yet his attitudes practically, kept on getting narrowed. They appear very liberal speaker in outlook yet

so conservative in practical life. This dualism in our personality has become the national character.

We are still living with the two contrasting elements in our character i.e. we mean what we do not say and we say what we do not mean. We are trying hard to get rid of it through our usual disgusting plea that our predecessors were great minds and we have inherited their thoughts of 'VASUDHAIVA KUTUMBKAM' (the whole world is like our home) and this makes India a great country. However, we do not retrospect that there lies wide gap between our conduct in day-today life with that of the inherited knowledge of our ancestors and unless we remove this unlikely situations, our personality cannot assume flawlessness. In the present context, we follow neither the western nor the Indian way of life. As a result, we are sans age-long ethical ideals, sans modern and without any definite aim of life, we go on our ways of life.

Some foresighted Indians had sensed the dilemma of the Indian society but it is regretted that they did not put forth to bring people out from this mesh. As a result, our society finds itself lost at a cross roads of what to do and what not to do. Even today, there is no common assent between the regional and the national issues among the Indians. The trickery of strengthening 'MARATHI MANUS' in Maharashtra, has absolutely weakened the thread of sovereignty of the country. If only the Marathis will live in Maharashtra, how the people of other states can live in Bengal, Bihar, Uttar Pradesh, Rajasthan and above all, in Delhi. Will there be no agitations against such migration? Regional politics is much more dangerous than that of the communal. The feeling of regionalism has existed from the nationalism. The slogan of nationalism was more profound after the Independence and this too was on its height in Maharashtra. The arrival of Dr. Hedgewar and Golwalkar, on the national scenario,

is the result of the same feelings. None would have then perceived that the state talking about the welfare of the whole nation, treat the people of other states as outsiders and they will be insulted and dislodged by the same so called nationalists. Bala Saheb Thakre emerged as a nationalist who as a representative sponsored to unite the Hindus of the nation but after forming, the Shiv Sena, he became an alliance partner. Once his activists were actively participating the anti Babri Masjid movement at Ayodhya in Uttar Pradesh but the people of the same state became intolerable for them later. Even the family members of the Thakre, once having vision of the uniting the nation on the grounds of the Hinduism, hate the very sight of their own family members and Raj Thakre who formed another group, and his MNS (Maharashtra Navnirman Sena) have been misleading against the north indians from the front for the MARATHI MANUS, particularly against the Biharis and UPites. This shows how the narrow-mindedness restricts us to a particular religion, a state and at last compels us save our own existence. Thus, for saving the self-existence, so-called ideology of 'nationalism', has been restricted to regionalism for merely personal motives.

Some more incidents occurring in different parts of the country warn us beforehand that the same tendency is also arising out there. Such mean mentality can even turn out far more dangerous than the problem of terrorism.

For the centuries, the co-existence of the Hindus and the Muslims at the village level, has been a very common sight in India . As my father says ,in the village, he was born in, if the Hindu children had to pass through the premises of the mosque, we would wish the MAULVI (the Arabic scholar) respectfully "RAM-RAM" as those children usually would say as courtesy at their homes. Then they were not told by anyone to avoid such civility to anyone. So when we would pass before the MAULVI, as usual, would bid 'RAM-RAM' or 'AADAB' they too did not notice

him getting annoyed with that. Similarly, if any Muslim friend came in their locality or for the purposes of receiving mail, as the only post office available there, would respectfully wish his father, a devout Hindu, 'SALAAM' or 'AADAB, and smilingly he would respond him without any sign of displeasure. But when he visited the same place in recent years, he noticed many changes taking place in the old public courtesies. He found the readymade stickers acclaiming 'JAI SHREE RAM' and some of the villagers were sticking them on their wrist watches and books. Later on a SHILA 'sacred stone' was brought in the village and people were offering prayers to that. Thereafter many lamps were lit from a single lamp. A SHAKHA 'branch office' was being conducted behind the temple of Baldau ji. The mails in the post bore the stamps marked with 'SIMI' and 'BAJRANG DAL' as senders. We were made realize, only then, that we are the Hindus and they, the Muslims and if we had to pass through the premises of the mosque, we would hesitate to offer the MAULVI 'Ram-Ram' in the apprehension that he might think us pro 'Bajrang Dal'. In the same way when the people of other community visited their locality, they would wish, "Good morning, good after noon, good evening." They would have been in the pretext that my grandfather might think them pro SIMI by their usual courtesies. 'RAM-RAM' an everlasting courtesy, a token of love and affection, was converted in alarming JAI SHREE RAM. Thus, the salutary commonly accepted from the countryside to the urban areas, were left unused merely because they would either be known as an activist of the Bajrang Dal or SIMI.

This narrowness of mind is not only based on religion, but on the linguistic grounds too. There arose anti Hindi agitations on the issue of resolving Hindi as the language of India and even after a period of more than 70 years there seems to be no

consentient. Instead of the popular nouns of Calcutta, Orissa , Bombay and very recently Allahabad, renaming these cities with their ancient names apparently shows the regional and linguistic narrowness of mind. Using different words or phrases is merely to improve them. Physically handicapped, for an instance, became physically challenged which now is being used differently abled. Similarly washing one's hand and feet was called in Hindi 'PAKHARNA' or KHAGALNA' which later on became 'PRAKSHALAN'. These, on the one hand, are for the good but, on the other hand, using Mumbai, Odisha West Bang and Prayagraj instead of Bombay, Orissa ,West Bengal and Allahabad indicate retuning to the past names. The question arises what may be the motive behind these changes. If such changes help eliminate poverty, hunger, unemployment and other related day-today issues of great importance, these are welcome. Even if they add to our mental peace and tranquility, it is OK but if they are devoid of these, simply it means widening of gaps amongst us. It may be the case of a house wife who gets her sofa cushion changed every two to four years either she is fond of changing it or to show off her guests. But replacing popular nouns of the cities by new names does not appear anything else but alike devaluating the discarded sofa cushion. Surprisingly, none poses any opposition over these changes. The incidents taking place in Western UP, Assam, J&K and West Bengal are preface of the similar attitudes. Such tendencies are far more dangerous than terrorism because it eliminates life and property but regional tendencies make people, on a large scale, feel mentally separated. Such situations are extremely dangerous to eliminate that nation because there is no need of outer invasion or terror attacks. Shamsheer Bahadur Singh has said, "This country is so vast that no harm can be done to it by the outer invasions; whatever harm may be caused, shall be by internal fall out."⁽¹⁾ and it is in the form of division of society on the grounds of region, caste, language and of course

religion. At this juncture, our society, at the cross roads of dilemma, virtually faces these separations yet they dare not come out of their 'Comfort Zone.' to make this land one, united and sovereign by uprooting this menace. The separation in our minds, even for our own people, remains widening, but the time has come when we need relatively create good will in their hearts because "In this atomic age, no country will be provided more opportunities to improve itself and loosing an opportunity can cause annihilation whatsoever."⁽²⁾

Therefore, only saying that- "India is my beloved country will not suffice as we need know what actually it means. Nation is a concept without any form or feature and only securing its boundaries is not enough; bowing down before the portrait of the MOTHER INDIA is patriotism yet alone it is not enough; rather showing love and equal respect to every citizen residing in this country, is patriotism in real sense whatever caste, religion, region they belong to. We can take the example of China. For maintaining its unity and solidarity, China never uses the word Chinese; rather the 'people of China'. By doing so, China does not consider itself merely a country of a geographical unit; rather it treats the nation a group of living beings by instilling high spirits in them. It proclaims that the people of China are real China not the abstract noun of the country. In this way, it expresses that every citizen of China represents China whether the child or young, men or women, poor or rich. We, the Indians, unlike China, have made this word as a showpiece in our Constitution. Therefore, instead of treating it a legal document, there arises the collective responsibility of all of us to assimilate its real meaning.

Its good that in spite of rising incidents of intolerances and misbelief/mistrust in the society, voices and appeals are coming for peace and harmony simultaneously at various levels .Its heartening to see that some of our political leaders have well

acknowledged the need and importance of tolerance for the larger interest of society and nation . To quote with , former President Pranab Mukherjee expressed concern over rising intolerance and violation of human rights, coupled with a widening gulf between the rich and poor with top one per cent rich pocketing the lion's share of country's wealth. He was speaking at the inauguration of the two-day national conference on "Towards Peace, Harmony and Happiness: Transition to Transformation", organised by Pranab Mukherjee Foundation along with the Centre for Research for Rural and Industrial Development (CRRID) in the recent past.

"The land which gave the world the concept of 'Vasudhaiva Kutumbakam' and the civilisational ethos of tolerance, acceptance and forgiveness, is now in news for rising levels of intolerance, manifestations of rage and infringement of human rights," Mukherjee said."Peace and harmony prevails when a nation celebrates pluralism, practices tolerance and promotes goodwill among diverse communities and when we purge the toxin of hatred, envy, jealousy and aggression from our everyday lives," he said. He also said, "happiness is higher in countries that ensure their inhabitants basic amenities and resources, greater security, autonomy and freedom as well as sufficient educational opportunities and access to information. People are manifestly happier in countries where personal freedoms are guaranteed and democracy is secured.Regardless of economic conditions, citizens are happy in a climate of peace," Mukherjee said.

He further said, "We need a state that inspires confidence among people in its ability to surmount challenges before us. We need the media and citizens, who even as they claim their rights, are equally committed to their responsibilities."

Former Union Minister and BJP veteran Murli Manohar Joshi in his valedictory address described as "disturbing" the merging scenarios where the "techno-economic

system adopted to produce a democratic egalitarian world order has resulted in an exploitative, extremely unequal and fragmented world". "Mankind today is, therefore, unhappy, more turbulent, more violent, more fundamentalist and more alienated than ever before," Joshi said. The root cause of this "out of balance world" needs to be investigated, the veteran leader said.

Cardinal Oswald Gracias, newly elected president of the Catholic Bishops' Conference of India, has expressed "anguish" over increasing threats to pluralism in the country. "Intolerance is causing a certain amount of anxiety to us," Cardinal Gracias said in Bangalore, while addressing a news conference at the end of the assembly of Indian bishops. "Diversity is one of the strengths of India. It is known world over for its diversity of culture, language and religion. Any attempt to divide people by certain sections will be harmful for the nation," cautioned Cardinal Gracias. Auxiliary Bishop Theodore Mascarenhas of Ranchi, secretary-general of the Catholic Bishops' Conference of India, said attacks on pluralism were "not only against Christians, but all Indians". "You cannot allow a few rabid elements to spoil the harmony. It is a question of upholding constitutional values and rule of law," the bishop added.

A bishops' statement from the meeting said: "No one should doubt our loyalty or our commitment to the nation," amid Hindu nationalists branding Muslims and Christians as foreigners. "True nationalism can lead our motherland to genuine peace, harmony, progress and prosperity," the bishops said. They appealed to all people "to shun mob culture and vigilantism in favour of peace".

What Chanakya said, "In the happiness of the people lies the happiness of the king"- if this becomes the motto of today's politics and political leaders, the all pervasive

concept of –Sarve bhawantu sukhinah ‘May all live happy’ which we hear right from Vedic era and ‘The god is one, we all are his children’ concept ingrained as the basis in every religion is valued by man kind ; and all these no impossible a task/ idea for a human heart, the ‘tolerance’ in its true and fullest sense will certainly prevail over the heart and soul of the people , the society , the nation called India .

(1) KAAL TUJHSE HOD HAI MERI- Shamsheer Bahadur Singh

(2) Pt. Jawahar Lal Nehru- from the preface of ‘SANSKRIT KE CHAAR ADHYAY’

(3) India: Partition, Mass Atrocity

Endings, <https://sites.tufts.edu/atrocityendings/2015/08/07/india-partition/>,

accessed January 31, 2018; and Murder, Mass Atrocity Endingsrape and

shattered families: 1947 Partition Archive effort underway, Dawn, March 13,

2015, accessed January 31, 2018

(4) The Truth: Gujarat 2002 , The Tehelka Report,

Revolvy, <https://www.revolvy.com/topic/The%20Truth:%20Gujarat%202002>

%20-%20Tehelka%20report, accessed January 31, 2018

(5) Religious violence in India,

Wikipedia, https://en.wikipedia.org/wiki/Religious_violence_in_India,

accessed January 31, 2018

