



AYODHYA

RAM TEMPLE AND HINDU RENAISSANCE

**SUBRAMANIAN SWAMY
SATYA PAUL SABHARWAL**



Ayodhya Ram Temple and Hindu Renaissance

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The Ideology of India's Modern Right

Ayodhya Ram Temple and Hindu Renaissance

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HAR-ANAND
PUBLICATIONS PVT LTD

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Published by Ashok Gosain and Ashish Gosain for
HAR-ANAND PUBLICATIONS PVT LTD

E-49/3, Okhla Industrial Area, Phase-II, New Delhi-110020

Tel: 41603490

E-mail: info@haranandbooks.com/haranand@rediffmail.com

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PREFACE

India, that is Bharat, and also known as Hindustan, has survived over 900 years of foreign oppression: first by the brutal foreign aggression of Islam and then by subversion of our national mindset by foreign Christian forces compounded by loot, cruel debilitating intrusive religious conversions, finally in 1947 India overthrow foreign occupation and rule to emerge as a democratic Republic of India.

Since then India has recovered substantially, remained democratic, and survived five wars, suppressed secession attempts, and has now emerged as the third most prosperous country and second most populous nation in the world.

Today in 2020, India is at a turning point in history and the question arises whether or not it can emerge as an innovative global economic and military power with a population whose mental outlook/mindset, matches the requirements of this global role objective.

The answer is: India must do so, for the sake of global survival and stability in this 21st century. Whether we will rise to this commitment will depend on the appropriate commensurate mindset development of our people. The question is how to structure that mindset development.

The overwhelming majority of India's population is the Brihad Hindu community (see Explanation II in Article 25 of the Constitution of India)—consisting of Sanatana Dharmis,

Buddhists, Jains and Sikhs, that is about 82.5 per cent of the total Indian population.

India's religious minorities are constituted by Muslims (13 per cent), Christians (2.5 per cent) and some other small religious groups. Though Buddhists, Jains and Sikhs are also considered religious minorities, they are really so close to the majority Sanatana Dharma community in culture and indigenous ancestry that they are considered as partners in Hindu society.

Unlike Islam and Christianity, these other minority religions were born as dissenting theologies of Hinduism. They share the core concepts with Hindus such as re-incarnation, equality of all religions, and ability to meet God in this life.

That these dissenting theologies feel somewhat alienated from Hindu society nowadays, is the consequence of India's identity crisis created by disinformation. The ideology of the Modern Right in India today seeks to end this identity crisis and bring about a renaissance in our national culture.

For achieving this national renaissance, we require an ideological framework of the Modern Right, which we propose to articulate and propagate in this book, in an intellectually challenging way, it has the following markers:

- (a) A social ethos, termed Hindutva or "Hinduness", based on the Hindu concepts of harmonious secularism, trusteeship of wealth, philanthropy, and voluntary group self-help, for better quality of life, and for minimizing economic contradictions and deprivation.
- (b) A state which is Hindutva flavored, based on the present Indian Constitution, minimalist in regulatory interventions in social and economic matters, maximalist in the maintenance of law and order and equality in gender

development, and in crushing social obscurantism and in a governance, which is politically accountable to the people in the framework of egalitarian democracy.

- (c) Empowerment of the individual through a modern and accessible education that blends the essential concepts of spiritual commitment of Hindutva, with pursuit of material goals, to enable the individual to be self-reliant, capable of rational risk taking, and have the strong moral character-based time-tested values of Hindutva. The religious minorities are protected in core freedoms and fundamental rights by the Constitution but it is stressed that they are genetically of the same Hindu ancestry.
- (d) Actions of the State shall be restricted to, and promised largely by incentives, and with reasonable exceptions, they shall never be coercion. The State should make no such promise to the people without specifying the sacrifice to be made for meeting the promise.
- (e) India's rapid economic progress must be with the goal to become an advanced developed country, as a globally competitive economy requiring assured access to the markets and technological innovations of the developed countries.
- (f) A national security strategy for a peaceful environment which requires strong security ties with such of those countries with which India has no intrinsic and immutable clash of interests and harmonization in relations with, and close cultural and economic relations.

These goals can be attained by developing a strong and coherent ideology of the Modern Right, based on the concept of Hindutva national identity—whose defining characteristics can be culled from a correct perception of our history.

To propagate this new ideology, the Virat Hindustan Sangam was founded in 2014 (www.vhsindia.org). This book however is focused on re-building the Sri Rama Temple at Ayodhya as a stepping stone in the path to create a renaissance in India that is Bharat, as a Virat Hindustan.

1 January 2020

SUBRAMANIAN SWAMY

SATYAPPAUL SABHARWAL

ADDENDUM PREFACE

कर्मण्येवाधिकारस्तेमाफलेषुकदाचन /
माकर्मफलहेतुर्भूमतिसङ्ख्योऽस्त्वकर्मणि || 2.47 ||

Enthused and driven by Dr. Subramanian Swamy's teaching adopted and enshrined in 47 Padh of 2nd Adhyay of Bhagwad Gita (i.e. just concentrating on the deed and/or actions rather than result of the same.) I remember, while going to High Court of Andhra Pradesh at Amravati where I was going for issuing of notice in freeing Tirumala Tirupati and other Hindu temples from Government control I asked Dr. Swamy "Sir, how come you are so relaxed and tension free?" He said "Satya, I'm only concerned with my actions and not with the result/fruits. The result I leave to the Lord to decide. He has his own ways of getting work done. This is why I am never nervous, tensed or scared of anything."

As an intern and later part of his Legal-eagles' team, I have always been encouraged, cheered and guided by Dr. Swamy. He always told me not to keep any blocks in mind while putting my point across. Even if, my point was not relevant, he explained and told me the corrected path. A strong believer in the Gurukul style of teachings, Dr. Swamy, made me sit with him for hours and explained his arguments and blessed me with required essentials thereof. His teachings are not only restricted to law, but also pertain to life and the way one should act,

execute and look at things in life. Dr. Swamy helped me inculcate many bright thoughts and an approach to always be fearless in doing something which is correct and honest in nature. The zeal to work for Society and betterment of the Society; whether it is fighting corruption, or prosecuting the corrupt(s), saving Ram-Setu from demolition, initiating a speedy trial [day-to-day] to build the Ram Temple at Ayodhya and now, Kashi Vishwanath and Mathura is imbedded in him which I try to comprehend and inculcate. Working with him, is wholly a special system to be part of. The multi-tasking aptitude and ability of sir to work on twenty different cases, leading Politics and academics i.e. writing books and papers; and excelling in all the above is no-ordinary job. Amazed by his constant and unparalleled dedication, it is an honor for me to Co-Author this Manuscript with him.

I would like to thank Dr. Roxna Subramanian Swamy, for her indefatigable effort to sit with me on various subjects with respect to the book and explain me concepts and models. Also, I would like to thank Ma'am for her support and approval to let me use her wide-range of books, study and research for this manuscript.

1 January 2020

SATYA PAUL SABHARWAL

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CHAPTER 1

Hindu Renaissance and Hindutva

Building a Ram Temple at the site in Ayodhya where their faith makes Hindu hold that Bhagwan Ram was born, constitutes a part of Hindutva. Hindutva is the quality of being a Hindu, namely “Hinduness” of a person’s norms and beliefs, as well as the code of good behavior and civility, attributes that would qualify and distinguish a Hindu from others. Thus, Maryada Purushottam Bhagwan Ram is venerated as the embodiment of this eminence.

India, that is Bharat, is the name of the Indian Republic as laid down in Preamble to the Constitution of India. The term Indian, that is Bharatiya, thus signifies a citizen of the Republic of India, which bridges with Part II of the Constitution of India, under Articles 5 to 11, (i.e. defines the scope of Indian citizenship). To ideologically articulate the scope and nature of ancient Bharatiya Republic, re-interpreted in modern terms, and within the Constitutional framework, i.e. amplified by the harmony with its time tested ancient Hindu ethos is Ram Rajya that Mahatma Gandhi had propagated during the Freedom Struggle against British Imperialism.

Today’s India is perceived by patriots as an ancient Hindu nation, a continuing Hindu civilization in search of a renaissance, based on modernization. Minorities need not have any fear of this representation of modern India in Hindu terms, since the Hindu heritage means respect for the minority as

demonstrated in our history with Syrian Christians, Arab Muslim traders, Parsis, and Jews. Parsis who were brutally persecuted by invading Muslim hordes in their home country Persia, came to India for refuge, and Jews from Palestine subject to holocaust in the world by Muslims and Christians, lived in India in a safe sanctuary and protected. All these above-named minorities have pursued their goals of life in India without interference from the overwhelming majority Hindu community, and even today are protected by the Constitution of India.

MODERN HINDUTVA IMPERATIVES

Modernization is mind development that takes place because of the stock of current knowledge absorbed through education, new research, and also learning. This knowledge is expanded and pursued with character seeking to liberate and empower the human and not to enslave one. For this religious philosophy has helped to develop character necessary for imbibing knowledge in an enlightened way. India today leads the world in the supply pool of youth, i.e., persons in the age group of 15 to 35 years, and this lead will be concrete for another forty years. Also, this generation is most fertile milieu for promoting knowledge, innovation, and research. It is the prime work force that saves for the future, the corpus for pension funding of the old. We should therefore not squander this “natural vital resource.” Modern economic growth also is powered overwhelming (over 65% of GDP) by new innovation and techniques (e.g., internet). More capital and labour contributes less than 35% of growth in GDP. Hence, we must by proper policy for the young, realize and harvest the demographic potential for material and spiritual advancement.