

# THE GLORY THAT IS HINDUTVA



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*“Yunan-o-Misr-o-Roma, sub mit gaye jehan se  
Ab tak magar hai baki naam-o-nishan hamara;  
'Kutch Baat' hai ki hasti mitati nahi hamari  
Sadion raha hai dushman daur-e-zaman hamara.”*

“यूनान और मिस्र और रोम, सब मिट गए जहां से  
अब तक मगर है बाकी नामो निशां हमारा;  
'कुछ बात' है की हस्ती मिटती नहीं हमारी  
सदियों रहा है दुश्मन दौर ए जमां हमारा।”

Marvelling at the phenomenon that was Bharat, in **early 20<sup>th</sup> century**, the great poet Allama Iqbal, described our civilization by the above inspiring lines. This stanza is a part of the immortal poem "**Saare Jehan Se Achcha H-i-n-d-u-s-t-a-n hamara**" which veritably became the theme song of the Indian Independence movement.

When translated in English it means :

*"While (great civilizations of the likes of ) Greek, Egyptian and Roman vanished from this Earth, we yet continue to sustain.*

*There is a "certain something" in our being that has defied extinction despite repeated onslaughts by the invading marauders."*

**In the latter half of the same century** the great historian Sir Arnold Toyanbee wrote :

*"It is already becoming clear that a chapter which had a western beginning will have to have an 'Indian ending' if it is not to end in the self-destruction of the human race. At this supremely dangerous moment in human history, the only way of salvation is the Indian way." .....*

What then is the "**Kutch Baat**" of Iqbal, OR the "**Indian ending**", OR "**The Indian way**", of Sir Arnold Toyanbee.

**The "KUTCH BAAT", the "INDIAN ENDING" and the "INDIAN WAY" all the three, are none other than just plain, "HINDUTVA" which is at the core of HINDUISM.**

Hinduism OR Hindutva is no religion. It is a **supremely human philosophy of life** that is anchored in **Truth**. And because **Truth is indestructible**, '**Hindutva**' naturally becomes **indestructible**.

**Hindutva is a way of life** that recognizes two clear realms :

1. The realm of Nature, (the realm of matter), and
  2. The realm of the Supreme Being, (the realm of the spirit)
- It is a way of life that recognizes the utterly contrary attributes of the two realms :
    - (i) If one is gross the other is subtlest of the subtle - (So subtle that many even deny its existence).
    - (ii) If one is changing every moment, the other is eternally changeless.
    - (iii) If incessant and unceasing activity (in every atom of matter) Characterizes Nature, eternal peace prevails perpetually in the other.
    - (iv) If one is destructible, the other is indestructible, and so on .....
  - **It is a way of life** that recognizes that life gets manifested only when elements of both the realms blend together, i.e., when the **soul** - (a complete and perfect fragment of the Supreme Being) gets blended with the **body** (that is derived from the realm of Nature).

- **It is a way of life** that acknowledges that the skill in living lies in fulfilling the objectives of both, the body as well as the soul, notwithstanding the fact that if one tries to serve the soul, the body has to suffer deprivations and if he tries to please the body, the soul starves.
- **It is a way of life** that enabled the Rishis of Yore to resolve the dilemma in serving the objectives of two mutually hostile masters - the **Soul** and the **Body** - by dividing a human life into four segments assigning four **Ashrams** (stages of life) and assigning four "**Purusharthas**" (Endeavours). The first is the **Brahmacharya Ashram** emphasizing the awareness of **Dharma** by imbibing the values of life that lead to righteous living and all round development of one's faculties. The second is the "**Grihastha Ashram**" wherein the objectives of the body have to be realised by performing the endeavours of "**Arth**" and "**Kama**" and discharging all the obligations of worldly duties. The third is "**Vanaprastha Ashram**" which prescribed **withdrawal of oneself from the worldly pursuits** and devoting the bulk of one's time in the service of fellow-humans and the society as well as the Nation. The fourth and last segment is called "**Sanyas Ashram**", wherein, one has to completely divorce himself from all worldly things and single-mindedly endeavour to achieve "**Moksha**", the salvation of one's soul.

**The above way of life provided complete fulfillment of the purpose of human life.**

- **It is a way of life that recognises two centres of awareness in every human being : one is 'Vivek' which represents the urges of the soul and the other is 'Ahankar' (the primal force of Nature) which represents the urges of the body-elements.** The two possessing contrary attributes, it is therefore that people not unoften, hear two voices coming from within, urging him to take two opposing paths e.g. one voice says "Get up and go for a jog" while the other says "Oh! let me sleep on" etc.
- **It is a way of life that propounds the fundamentals of how to pursue the worldly objectives to perfection and also fulfill the aspirations of the soul for communion with its source of origin - The Supreme Being.**
- **It is a way of life that has defined the purpose of all human life in just four words:**  
*"Aatmano Mokshartha Jagatahitaye cha."* i.e.  
*"Salvation for the soul and sharing the misery, and squandering of happiness to all creation around one's self."*
- **It is a way of life that shows that Poornata (Perfection) lies in the complete integration of the basic (and inherently disparate) powers of Vivek, Thought, Speech and Action. Vivek is the representative of the Soul and the faculty that discerns right from wrong.** That, during the period of time this complete integration is achieved, a human being becomes Poorna (Perfect). That, the effort to increase the duration of this complete integration signifies 'MAN'S' quest for Poornata OR Perfection OR Communion with the Supreme Being. **That the degree of this integration determines the degree of integrity of every individual human being.**
- **It is a way of life that recognizes that every deed (done in thought, speech or action) creates a Sanskar on the Jeev and it is Nature's unrelenting duty to deliver rewards or retribution for every deed so done as per the immutable "law of cause and effect". That till the Sanskars are plus-minus zero, the JEEVATMA cannot escape from the cycle of births and rebirths.** That when man achieves a state of zero Sanskars, the Jeev loses its power to cling to the Soul and the Soul then is set free. **It is this phenomenon that is called the Salvation of the Soul OR Moksha.**

- **It is a way of life** that preaches really responsible living because a person is himself accountable for every deed he does in the court of Mother Nature, and that **Nature knows no mercy**, no matter how many births and rebirths a person may have to take to square up his account.
- **A way of life that teaches the secrets of death and how to transcend death by unattaching one's self from the fruits of all his deeds.**
- **It is a way of life that aspires not just for heaven, nor even for Moksha (Salvation of the soul) but it seeks communion with the Supreme Being, much like the drop of water which knows no peace till it finally merges with its origin - the ocean. In fact, it aspires for a still higher form of bliss wherein the soul resides eternally in GOLOK in an ocean of PURE LOVE with KRISHNA Himself.**
- **It is a way of life** that believes in the eternal presence of a cosmic intelligence that records the intention behind every conscious thought, word, and deed of every individual and impels Nature to deliver the reward or retribution for every single conscious act as per the intention with which the act was done.
- **It is a way of life** that recognizes that **every entity in Nature, (be it the elements, flora, fauna or human beings) exists in three broad category of MODES representing their basic PREDISPOSITIONS/ATTRIBUTES OR "GUNAS"**. Those three modes are **"SATVIK" i.e. NOBLE, "RAJSIK" i.e. WORLDLY, and "TAMSIK" i.e. SLOTHFUL, IGNOBLE/VISCIOUS. Further that, each category has infinite shades ranging from SUPER-SATVIK to the MOST-ABOMINABLE TAMSIK.**

For example, among metals, gold, silver are classified as Satvik, iron, copper etc. are Rajsik, arsenic, mercury etc. are Tamsik. Among fauna, cow, 'Hans', doves, dolphins etc. are Satvik, horse, goat, fishes, parrot etc. are Rajsik while lion, tiger, crocodile, scorpion, etc. are of Tamsik predispositions. Among the flora, tulsi, bail, neem, peepal, palash etc. are Satvik, apple, guava, banana, mango, oranges, etc. are Rajsik while garlic, onion, chillies, carnivorous plants etc. are Tamsik. **Also that the "Gurna" or "Vritti" or predisposition of every entity barring that of humans, remains more or less the same throughout its existence, but to human beings, Nature has granted the right to switch from one mode (Vritti) to another at will at any point of time. This means that the same person can at anytime be of Satvik, Rajsik or Tamsik predisposition impelling him to noble, worldly or evil deeds. In other words, the right to be both, a Dr. Jekyll and Mr. Hyde is available ONLY to a human being. This unique right granted to human beings is another factor that enables man to be called the finest creation of Nature, because, by voluntarily existing for the bulk of his lifetime in Super-Satvik or plain Satvik mode every person can contribute enormously to the service of other living beings as well as mother Nature, and simultaneously ensure his own salvation.**

- **It is a way of life** that believes that every entity in Nature has an **"AURA" a kind of highly subtle energy that radiates from it in all directions at all times.** That, Satvik and Super Rajsik entities radiate **positive auras** that invisibly have a very soothing and energising effect on all living beings that come in their **range of auras**, while the baser Rajsik and Tamsik entities have a negative and de-energising effect upon all those that come in the range of their negative auras. It is this that explains the highly beneficial significance of the Hindu tradition of circumambulating (doing Pradakshina) of Tulsi, Peepal, etc. or living in the proximity of a cow, or Satvik persons.
- **It is a way of life** that gave to the world the paths of Gyanyog, Bhaktiyoga, Karmayoga and Rajyoga for all of mankind to travel and transcend the eternal cycle of birth and rebirth and achieve communion with the Supreme Being.

- **It is a way of life** that recognizes the human body as the only platform among all life forms which can launch the soul on the path of communion with the Supreme Being. **That, that is one of the reasons why 'man' is called the finest creation of Nature.**
- **It is a way of life that** believes that "**Brahman**", the "**Supreme Being**" or the "**Supreme Element**" is present in every thing in Nature, and is at once so vast that the entire cosmos exists like a speck within it.
- **It is a way of life that has clearly defined that man's relationship with Nature has to be one of sharing and not exploitative. It deified the elements of Nature** by calling air as **Vayudevta**, fire as **Agnidevta**, water as **Jaldevta**, and the earth as **Prithvi Mata**. The Vedas then prescribed man's relationship with these deities by the Vedic edict : "**Dehimay dadami Tay : Na may dehi na tay date**" i.e., "You give to me, I give to you. You give me not, I give you not".  
The Jaldevta says: "You keep me clean and pure, I keep you quenched and clean.  
The Vayudevta says: "You keep me clean and pure, I keep you fine and healthy."  
The Agnidevta says: "You feed me with items, I can consume fully, and I shall serve all your needs."  
The Prithvimata says: "You keep replenishing my fertility, I shall feed you to your content."  
**There is thus an obligation on man in the Hindu way of life, to give back to Nature what he takes for his sustenance.**
- It is a way of life that recognizes the infinite generosity of Mother Nature who takes little but gives back a thousand-fold. Man needs to give a handful of seeds and Mother Nature gives him a full harvest. **Yet Mother Nature harkens 'Man' to appreciate that she is not inexhaustible.**
- **It is a way of life that kept the ecological balance intact in Nature for thousands of years.**
- **It is a way of life** that not only acknowledges but respects the right of all life-forms to exist in love and honour.
- **It is a way of life** that imparts the wisdom that true joy lies in giving and not in taking.
- **It is a way of life that enables man to experience his own immortality through his mortal body.**
- **It is way of life** that respects all religions. Little wonder that India served as a haven for the victims of religious persecution since past several centuries. It even gave the status of a **Rishi** to the **staunch agnostic Charvaak** who believed in the philosophy of eat, drink and be merry.
- **It is a way of life** that has discovered that retribution by Nature is not done on the basis of deeds done, but is done on the basis of the **INTENTION** with which deeds are done. **Also that "deeds" include all thoughts ever harboured, all words ever spoken besides all the deeds ever done.**
- **It is a way of life** that recognizes that the entire world is but one family. "**VASUDHAIVA KUTUMBAKAM**". After all when a few "**bodies**" get born from the same '**WOMB**', they are described as being one family. On the other hand when **every "Soul"** (which invests life in **every single "body"**) comes from the '**Womb**' of the same **Supreme Being**, **how then can all life-form be anything else except a single family.** The Hindu concept of "Vasushaiva Kutumbakam" is no flight of fancy but is a statement of universal Truth - a statement of a fact.
- **It is a way of life** that preaches not to hate even an enemy but only hate the evil in the enemy. The friendly dialogue between the warring Kauravas and Pandavas after the day's battle is a model that only Hindutva could provide to the world.

- **It is a way of life that has defined TRUTH as "That which was, is, and shall be".**
- **It is a way of life** that does not measure success by the amount of **wealth** one has acquired, OR the amount of **power** one has acquired over fellow humans, OR the amount of **fame** one has acquired in the world. OR the amount of pleasures one has enjoyed in his life. (After all **King Solomon had acquired all these four in superlative degrees**. Yet in the evening of his life he said, *"Then I considered all that my hands had done, and behold, all was vanity and a striving after wind."* (See *"Readers Digest Bible"* page 352). *He found his hands empty. "All is vanity, vanity of vanities" he had declared.* That true success in life comprises living in fulfillment of the threefold purpose of life which is :
  - (i) Achieving Poornata or communion with the Supreme Being.
  - (ii) Voluntarily share the misery of all creation around one's self and
  - (iii) Voluntarily squander happiness to all creation around one's self.
- **It is a way of life that deems that Wealth, Power or Fame are essentially only "MEANS" and cannot be given the status of an "END". That the one and only "END" is to achieve communion with the Supreme Being. That, the ONLY things worthy of being earned in this world are :**
  1. For the body - **Health**
  2. For the Intellect - **Wisdom**
  3. For the Soul - **Enlightenment**
  4. For the Heart - **Love Pure**
  5. For the Life - **"Kirti"-Glory.**
- **It is a way of life that judges the progress of man on the basis of the degree of reduction in his FEARS, TEMPTATIONS and LETHARGY. The less he succumbs to these three, the more superior he shall become as a human being.**
- **It is a way of life which believes that TRUE INDEX OF PROGRESS OF ANY SOCIETY OR NATION is the decrease in the general level of Fear, Temptation and Lethargy in society. On the other hand in a society where these three are increasing, it is a symptom of a decadent Society or Nation. In the absence of a clear cut definition of "Progress" it is no surprise that the great civilizations like the Athenians, Spartans, Macedonians, Greeks, Egyptians, Romans et al, just progressed themselves into extinction.**
- **It is a way of life in which the basic values of life are derived from True Vivek and are therefore anchored in Truth. This is the essence of HINDUTVA. This is what provided our civilization the resilience to sustain the repeated onslaughts of invading enemies.**
- **It is a way of life that looks upon WOMEN with utmost respect. Which believes that prosperity and well being is guaranteed in every home where the womenfolk are treated with honour and respect, but doomsday awaits the homes where women are maltreated.**
- **It is a way of life that has given to the world a Mahavir and a Guatam Buddha who practiced the Supreme Dharma of AHIMSA (Non-violence) in thought, word and deed, a Guru Nanak who declared that there is no more noble a deed than giving happiness to others and there is no more ignoble a deed than inflicting misery upon others.**
- **It is a way of life that believes that so long as there is the ABSOLUTE ELEMENT of soul in all life forms, the attributes of the soul comprising Love, Compassion, Justice, Truth, Generosity, Humility, Forgiveness, Control over sense organs, Sincerity, Transparency,**

service to fellow humans, respect for elders etc. will be values that shall forever remain as ABSOLUTE and as ETERNAL as the soul itself.

- It is a way of life that believes that just as TIME is the stuff LIFE is made of, LOVE is the stuff GOD is made of.
- It is a way of life that believes that ultimately TRUTH ALONE TRIUMPHS. "SATYMEVA JAYATE". This belief imparts enormous strength to a Hindu to abide by truth irrespective of the price he may have to pay for it in worldly terms.
- It is a way of life that aspires to live in the world as per the RICHA (verse) of Yajurved:  
*"Mitrasya Mochakshusha Sarvarni Bhootani Samikshantaam,  
Mitrasya Chukshusha Sarvani Bhootani Samikhey,  
Mitrasya Chakshuk Samiksha Mahi. i.e.,*  
**"May all beings look upon me with friendly eyes.  
May I look upon all beings with friendly eyes.  
May we look upon each other with friendly eyes."**
- It is a way of life that conceived the GOTRAS and prohibited marriages in the same Gotra to protect the progeny from the evils of in-breeding and ensure the sustenance of the physical, intellectual and spiritual calibre of coming generations.
- A way of life that recognises wealth as a 'MEANS' and not an 'END' in itself. That recognizes power as a 'MEANS' (of service to fellow humans) and not an 'END' in itself, **still less to aggress upon and conquer other lands. It is not just a coincidence that the "HINDU" in its over 10,000 years of recorded history has never aggressed upon other lands or sought to conquer other Nations.**
- A way of life that reduced the fundamentals of the entire world of music to the interplay of just seven notes.
- A way of life that reduced the entire materia-medica to the imbalance of the three elements of "KUFF", "BAAT" and "PITTA".
- A way of life that discovered the science of human physiology and the inter-relation of body, mind and soul, and propounded the miraculous regimens of yoga and pranayam for the whole of mankind.
- A way of life that propounded the necessity of four broad categories of people to ensure the sustenance of the Polity in perpetuity, in the whole of Aryavarta that was Bharat. The Varnashram Dharm so conceived was designed on the basis of one's calling or expertise. In course of time the same Varnashram got terribly distorted when the allocation of a varna-caste - began being done, not on the basis of calling but on the basis of birth. This system envisaged:
  - (1) A class of persons who had to be highly evolved spiritually to not only contribute to the education and all round development of coming generations as their GURU - teachers/trainers, but also contribute to research in the field of science and technology but also in the spiritual field and philosophy. **This class of persons was called Brahmins.**
  - (2) A category of physically powerful persons trained as warriors to ensure the protection of the Country. **They were called Kshatriyas.**
  - (3) A category of persons involved in Agriculture, Industry and Trade etc. **They were called Vaishyas.**

(4) A category of persons **involved in all kinds services**. A category of persons **who drew sustenance from their salaries**. They were called **Shudras**.

That no polity can sustain endlessly without the presence of all of these FOUR categories or class of persons. But if these FOUR categories were to exist by strictly abiding by their respective disciplines of their calling, such a Polity shall have the potential to exist in perpetuity.

- **It is a way of life that recognizes the uniqueness of human life : Of how Nature has endowed human beings and human beings alone with no less than ten unique rights comprising:**

- 1) The right to **develop by his own volition**, his physical intellectual, moral, spiritual and aesthetic capabilities, to levels that are not circumscribed by any limits whatsoever.
- 2) The limitless freedom of **choice in action**.
- 3) The right to **develop ones vivek** (the representative of soul in man - conscience) to infinite levels.
- 4) The right to **demolish one's ahankar** (the representative voice of the body) to infinitesimally low levels.
- 5) The **gift of compassion** without limits to enable man to **voluntarily share the misery** of all creation around one's self.
- 6) The right to **voluntarily squander happiness** to all creation.
- 7) The right to "**creativity**", setting no limits to what man can create.
- 8) The right to "**WILL**"
- 9) The right to instantaneously **maxify** his physical, intellectual, moral and spiritual powers by harbouring positive thoughts and
- 10) The right to achieve perfection or communion with the **Perfect-One - the Supreme Being**.

**That, merely possessing a human body does not make one a "Human Being". It is only when one exercises these ten rights at least once every day that one qualifies to being called a human being.**

**It is this unique gift of Nature in the form of ten unique rights to man that makes Human Being the finest creation of Nature.**

- **A way of life that recognizes the duality in every aspect of Nature.** That if there is light there has to be **darkness** also. If there is **good** there has to be **evil** too, that when man got the **right to go up** 30,000 ft in the airplane he simultaneously got **the right to fall** from 30,000 ft. That when Nature granted the ten unique rights, man simultaneously got ten corresponding counter rights. The right to develop by his own volition gave man the right to destroy himself also. No other living being consumes heroin, marijuana or commits suicide; they did not get the right to develop volitionally, so they got no right to destroy themselves either. When man got the freedom to do anything he also got the right to do nothing. (and become a parasite on society). With the right to develop Vivek, came the right to demolish it. With the right to demolish Ahankar came the right to inflate it to abominable levels. The right to share misery gave man the right to inflict misery. The right to give happiness gave man the right to snatch happiness of others. The right to "WILL" gave man the right to voluntarily subjugate himself to others. The right to maxify gave man the right to minify himself by negative thoughts. The right to perfection gave man the right to go down to such abysmal depths from where redemption would become impossible.

**That, if exercising the TEN rights makes man a true human being, the exercising of the ten counter-rights shall make him an anti-human being - a monster. That man becomes a true human being only when he exercises the ten rights at least once daily and eschews all the ten counter-rights at all times.**



- A way of life that believes that the duty of "MAN" is to become what he is - A TRUE HUMAN BEING.
- A way of life that impels one to think about the well being of ALL MANKIND - "*Sarvevai Sukhinah Santu*" - Let all mankind live in happiness. "*Asato Maa Sadgamaya*": Let all mankind move from "Asat" - the unreal - to REAL - which is TRUTH. "*Tamso maa Jyotirgamaya*"; Let all mankind proceed from darkness (ignorance) to light (wisdom). "*Mrityormaa - Amritam gamaya*. Let mankind proceed from mortality to immortality. The Hindu has called all mankind "Amritasya Putrah" - the heir to immortality.

The depth and width of HINDUTVA is truly INFINITE. The above are but a few points that open a small window to give a glimpse of the "WAY OF LIFE" that Hindutva represents. It is this way of life that imparted immortality to the Hindu civilization about which the great poet Allama Iqbal wrote: "KUCHCH BAAT HAI KI HASTI MITATI NAHIN HAMARI : SADION RAHA HAI DUSHMAN DUARE ZAMAN HAMARA." It is this way of life that Sir Arnold Toyenbee referred to, as the "INDIAN WAY" or recommended to the world to seek an "INDIAN ENDING" if it (the world) is not to end in the self-destruction of the human race.

It is this way of life that flows in the blood-stream of the millions of Hindus no matter where they live on this planet. It is this way of life that unites those millions from Kashmir to Kanyakumari and Kutch to Kamrup in a single cultural unit which is denoted by the phrase "CULTURAL NATIONALISM". It is this way of life that has the inner vitality to sustain any civilization not just for 10,000 years; (as it has already sustained), but sustain it in perpetuity.

It is this way of life that makes a Hindu look upon the great diversities of language, dress, religious festivals, societal norms, social rituals, customs and traditions or regional loyalties, as so many colours of the rainbow that add richness and depth to the values and culture that Hindutva represents. Even while certain political parties whipped up language or regional sentiments to ascend to Political power in some states, the "Hinduness" of the individual Hindu supporters of those parties did not reduce. The glory of Hindutva remained undiminished because Hindutva being essentially a way of life, continued to remain their way of life irrespective of their political complexion.

It was this way of life that made Bharat a haven for the Christians, Jews and Parsis to seek refuge when they were persecuted by the promoters of religious faiths whose exclusivist's edicts threatened their lives. Allama Iqbal or Sir Arnold Toyanbee are not the only ones who discovered something abiding and eternal in the Hindu way of life. Very eminent scholars and philosophers of both East and West have not lagged behind in eulogizing the Hindu way of life. To quote just a few :-

- *India was the motherland of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through Arabs, of much of our mathematics, mother through Buddha, of the ideal embodied in Christianity, mother through the village communities, of self government and democracy. Mother India is in many ways the mother of us all.*  
- The eminent philosopher Will Durant (USA)
- *India was the cradle of the Human race, birth place of human speech, mother of history, grandmother of legend, great grandmother of traditions; the one land all men desire to see, and having once seen by even a glimpse, would not give that glimpse for all the shows of all the rest of globe combined.*

- Mark Twain (USA) 1806.

- And if I were to ask myself from what literature we, here in Europe, we, who have been nurtured most exclusively on the thoughts of the Greeks and Romans and of the Semitic race, the Jewish, may draw corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact a more truly human life, not for this life only, but a transfigured and eternal life, again I should point to India.*

*- Prof. Max Muller - "India, what can it Teach us".*
- Many centuries before Christ, when people of England were still wearing raw skins on their painted bodies and roaming wildly in forests, even in the remote antiquity, Indians had attained a high degree of civilization.*

*- Lord Macaulay (England)*
- If there is one place on the face of this Earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.*

*- Romain Rolland (French Scholar and Sage)*
- Whenever I have read any part of the Vedas, I have felt that some unearthly unknown light illuminated me. In the great teaching of the Vedas, there is no touch of the sectarianism. It is of ages, climes, and nationalities and is the royal road for the attainment of Great Knowledge. When I am at it, I feel that I am under the sprangled heavens of a summer night.*

*- Henry David Thoreau (Eminent U.S. Philosopher)*
- For me the fascination of Hinduism lies precisely in its exquisite sublimity as it teaches the omnipresence of the Divinity which resides at the heart of all things.*

*- Prof. Paule Muller (Ortega)*
- It is impossible to read the Vedant, or the many fine compositions in illustrations of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Indian Sages.*

*- Sir William Jones*  
(The Father of Western Indology and founder of Royal Asiatic Society in 18<sup>th</sup> Century)
- The divine origin of man, as taught in Vedanta, continually inculcated, to stimulate his efforts to return, to animate him in the struggle, and incite him to consider a reunion and reincorporation with divinity as the primary object of every action and reaction. Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of oriental idealism, like a feeble Promethean spark in the full fold of heavenly glory of the noonday Sun, faltering and feeble and ever ready to be extinguished.*

*- Schlegel*
- In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death.*

*- Schopenhauer*
- Among all the great religions of the world there is none more catholic, more assimilative, than the mass of beliefs which go to make up what is popularly known as Hinduism.*

*- W. Crooke.*
- The call of the Upanishads comes from a realm which transcends space and time. Its voice springs from silence. It seeks to awaken man and lead him back to himself.*

- Benedictine Father LeSaux.

- *India conquered and dominated China culturally for twenty centuries without having to send a single soldier across her border. This cultural quest was never imposed by India on her neighbours. It was the result of voluntary searching, voluntary learning, voluntary pilgrimage and voluntary acceptance on the part of China.*

- Hu Shih - Ex-Ambassador of China to USA.

- *India is culturally the Mother of Japan. For centuries it has, in her own characteristic ways been exercising her influence on the thoughts and culture of Japan.*

- Prof. H. Nakameera (Japan).

- *"This multitude of men (Indians) does not consist of an abject and barbarous populace, much less of gang of savages; but of a people for ages civilized and cultivated, cultured by all the arts of polished life while we were yet dwelling in the woods. There have been princes of great dignity, authority and opulence. There is to be found an ancient and venerable priesthood, the depository of laws, learning and history, the guides of the people while living and their consolation in death. There is a nobility of great antiquity and renown, a multitude of cities, not exceeded in population, in trade, by those of the first class in Europe; merchants and bankers who vie in capital with the banks of England, millions of ingenious manufacturers and mechanics, millions of the most diligent tillers of the earth."*

- Edmund Burke (the British Statesman).