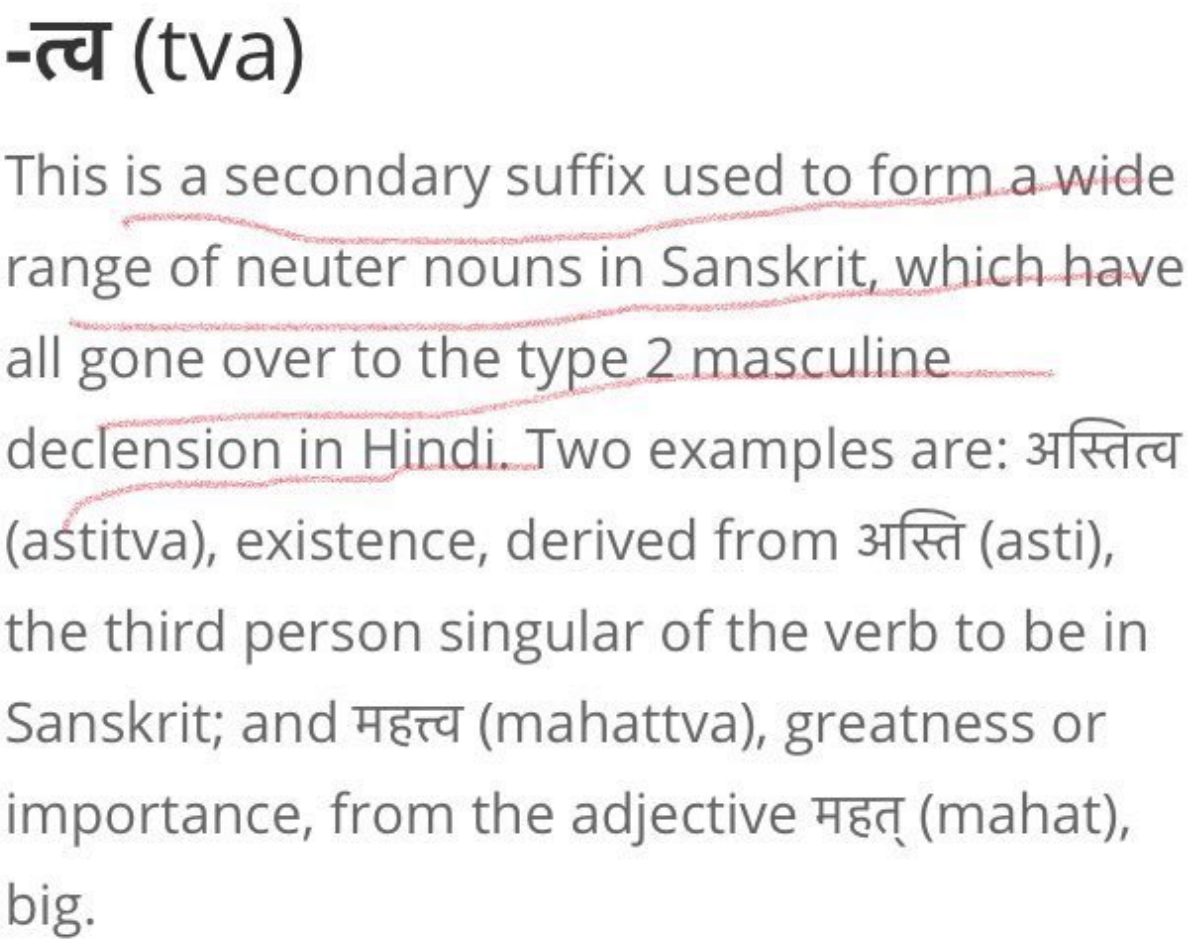
Twitter Thread by Kuldeep Gaurav

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[THREAD] on #Hindutva_is_Hinduism

Hindutva is formed by adding -tva suffix (Pratyay) to Hindu. Now, what do we understand by -tva? In plain language adding -tva (ness) to a noun means :in state of being that noun. Eg. Naritva, Astitva, Prabhutva. Therefore, on the

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basis of grammer, Hindutva is simply state of being Hindu.

The terminology initially coined by Babu Chandra Nath in his Hindutva--Hindur Prakrita Itihas attempts through Upanishads and coining the term Hindutva the exposition and eventual

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The learned Brahmans of Bengal, and the entire mass of men who had not received the benefit of English education, *were*, are, and will remain, staunch Hindus, and these men will always consider the phrase Hindu revival as a misnomer. But the hold of Hinduism on people who had received English education was rather feeble. The first generation of educated Bengalis thought, with their master De Rozio, that the whole mass of Arabic and Oriental literature contained but a few grains of sense. Some of these men became Christians, others violent Anglicists. A change came over the spirit of young Bengal in the next generation. The patriotic teachings of European history and the preachings of Raja Ram Mohan Ray, turned their minds from Christianity, but they remained as violent Anglicists as their predecessors, admiring everything English, and hating everything Indian. This was the period of Brahmo activity. But a second change came over the spirit of young Bengal. With the spread of education, old orthodox families began to study English without acquiring the tinge of Anglicism. These thought that the excellences of Hinduism as a religious, social, moral and domestic organisation should be pointed out to young Bengal, so that they might not be betrayed into an antagonism to the institutions of their own country; and thus the work of revival began. It is confined to young men receiving English education, or education under European methods.

Within the last ten years the Bengal Press has been deluged with works written solely with this object, all the distinguished writers contributing their quota. Excellent works have been written to point out the innate worth of Hindu domestic, social and religious organisations. Babu Chandra Nath's is the first work which treats of the Hindu articles of faith. It aims at being an exposition of the deepest and abstrusest doctrines of Hinduism, not in a spirit of apology, not in a spirit of bombast, but in a calm and dispassionate spirit. The work is a

very difficult one. The Hindus are notorious for the diversity of their transcendental doctrines, every individual school having a complete set of doctrines of its own. Babu Chandra Nath has selected the noblest doctrines of Hinduism, but he has not followed any one of the ancient schools. Yet he does not aim at establishing a school of doctrine himself. His sole object is to compare, so far as lies in his power, the leading doctrines of Hindu faith with those of other religions, which, in the present case, mean Brahmaism and Christianity.

The first doctrine treated of in this work is the identity of the Godhead with the Universe. This is the celebrated non-dual theory of the *Upanishads*. The Hindu idea of Divinity differs

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integration of the deepest and abstrutest doctrines of 'Hinduism' where Hindus are notorious for having extremely diverse transcendental doctrines and make a comparative study with foreign belief systems primarily Xnity in the wake of forced

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The first doctrine treated of in this work is the identity of the Godhead with the Universe. This is the celebrated non-dual theory of the *Upanishads*. The Hindu idea of Divinity differs from the Semitic idea, which makes God so totally different from everything created by Him, that to represent him by any created thing is the gravest sin. Next comes the aim of human life—Why are we born? The Semitic would say—for His pleasure, for His glorification. But the answer of the Hindu is different. He says we are born that we may be ultimately absorbed in Him.

But how is this absorption to come about? Not by doing good work, which will be weighed on the day of judgment, but by doing good to others, from a sense of duty, without any regard to its consequences in the shape of reward. It is thus that the human soul ceases to receive any colouring from mundane affairs and becomes fit for the final absorption. To attain this final object, to turn the mind away from all consideration of reward, the hardest struggle is necessary, and the Hindus are prepared to burn themselves in a slow fire, the highest form of austerity known as a punishment for transgression Then comes the question of transgression—the question of *Karma*. The Hindu is absolutely responsible for his own actions. He does not believe in a Mediator, who, out of benevolence, takes his sins on himself. For the least thing the Hindu does he must suffer the consequence, a strict reckoning being kept of all his acts. *Karma* to him is inexorable, inevitable, and all powerful. But men do not suffer the consequence of their works in this life, and so they must do so in the next and next This leads to the theory of continual transmigration of the soul. The only escape from *Karma* is by *Jnána*, or true knowledge, which leads to *Karma* for *Karma's* sake.

These are the principal points in Chandra Babu's book. He has deduced from these—the Love of Infinity which actuates the Hindu mind, one phase of which is the Hindu's strong desire to leave a progeny behind. Babu Chandra Nath regards the domestic sacraments of the Hindus, such as marriage, &c, as leading to spiritual advancement. In fact the whole Hindu domestic economy is based, not on considerations of temporal welfare, but

on considerations of spiritual advancement. The Hindu finds no fault in the worship of images or in the belief in the existence of thirty-three crores of gods, because, according to him, God is everything.

Many of them think that a belief in the lower forms of God is necessary in the earlier stages of spiritual training, as it

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English Education and Anglicization of the masses. So what we observe that the need to integrate extremely diverse belief systems of Bharat Civilization arose as a response to Abrahamic extremism onslaught.

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The follow up and popularization of the word was done through Savarkar who too defined Hindutva as a state of being Hindu or closest English translation as Hinduness. In his book he further goes on to propound and attempts to draw from History what

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Hindu would mean, how it's more than a mere geogrophical identity and what the state of being Hindu would imply. This too seems to be along the same lines of his predecessor who too in the light such huge diversity that Bhartiya Civilization allows

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with respect to ontological enquiry systems attempted to draw the underlying unifying aspect that binds the Civilizational entity. His discussion revolves around the idea of Sindhu Civilizational and cultural identity along with its practices,

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heritage and the spirit of Nationalism regarding this identity and asserts the need to defend this identity, the way of life.

Now the terminology Hinduism was coined had been used as a disparaging address the religious beliefs and cultural

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practices of the people of India.
In the USA of the mid 19th century, the phrase "the isms" was used as a collective derogatory term to lump together the radical social reform movements of the day (such as slavery abolitionism, feminism,

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alcohol prohibitionism, Fourierism, pacifism, early socialism, etc).
Savarkar explains Hinduism as only a fraction or a part of Hindutva and explains it similarly as collective religion or religions of the people of the Sindhu land but further

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states that the conflict with understanding who is a Hindu and what is Hinduism creates a friction not needed by us, even questions the use of Hinduism altogether. The discussion he claims is insufficient and outside our scope of enquiry.

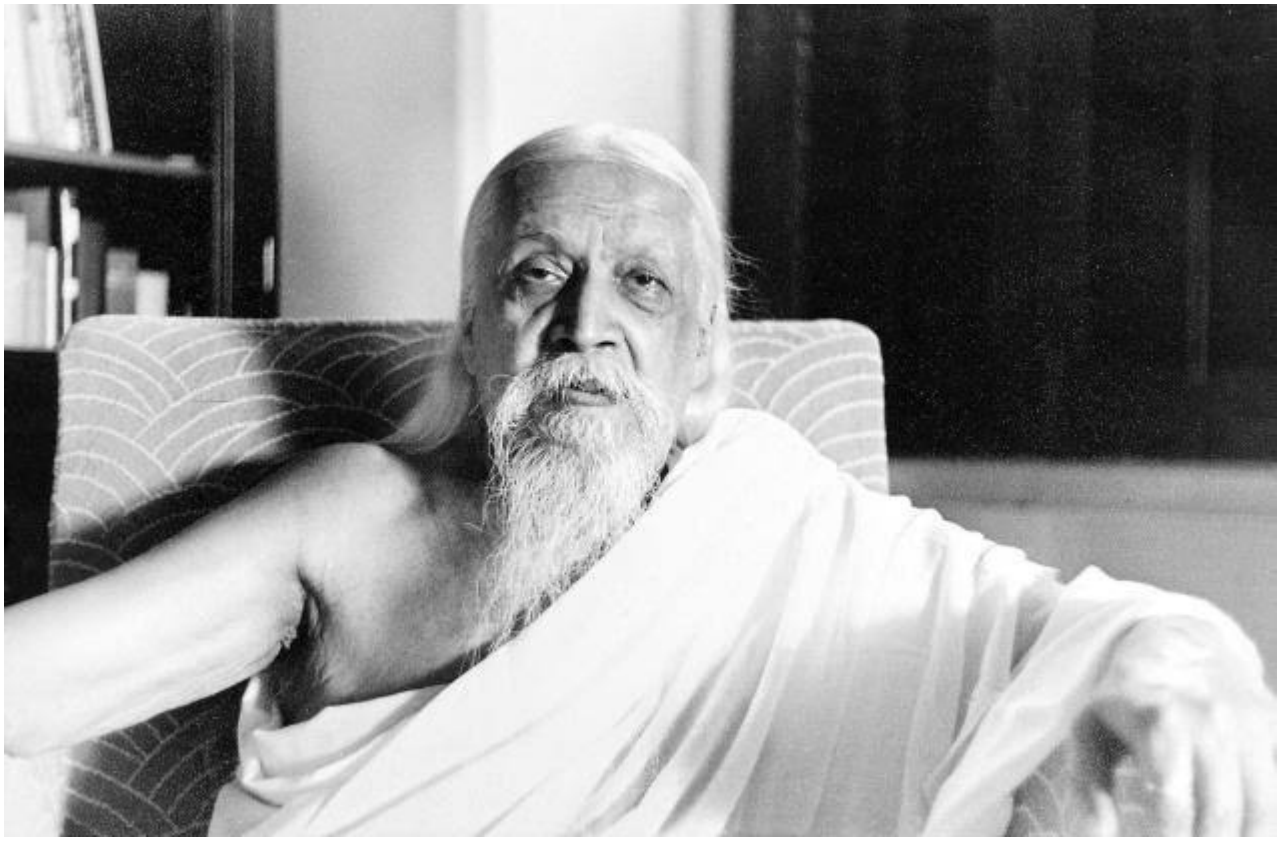
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Now it is also essential to bring in the views of Shree Aurobindo who also around the time established the Civilizational identity and a unified National identity based on that. In his famous Uttarpara speech laid the ideological foundation for

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Hindutva, the Hindu nationalism, in which Maharshi Aurobindo emphatically said, "I say no longer that nationalism is a creed, a religion, a faith; I say that it is the Sanatan Dharma which for us is nationalism. This Hindu nation was born with

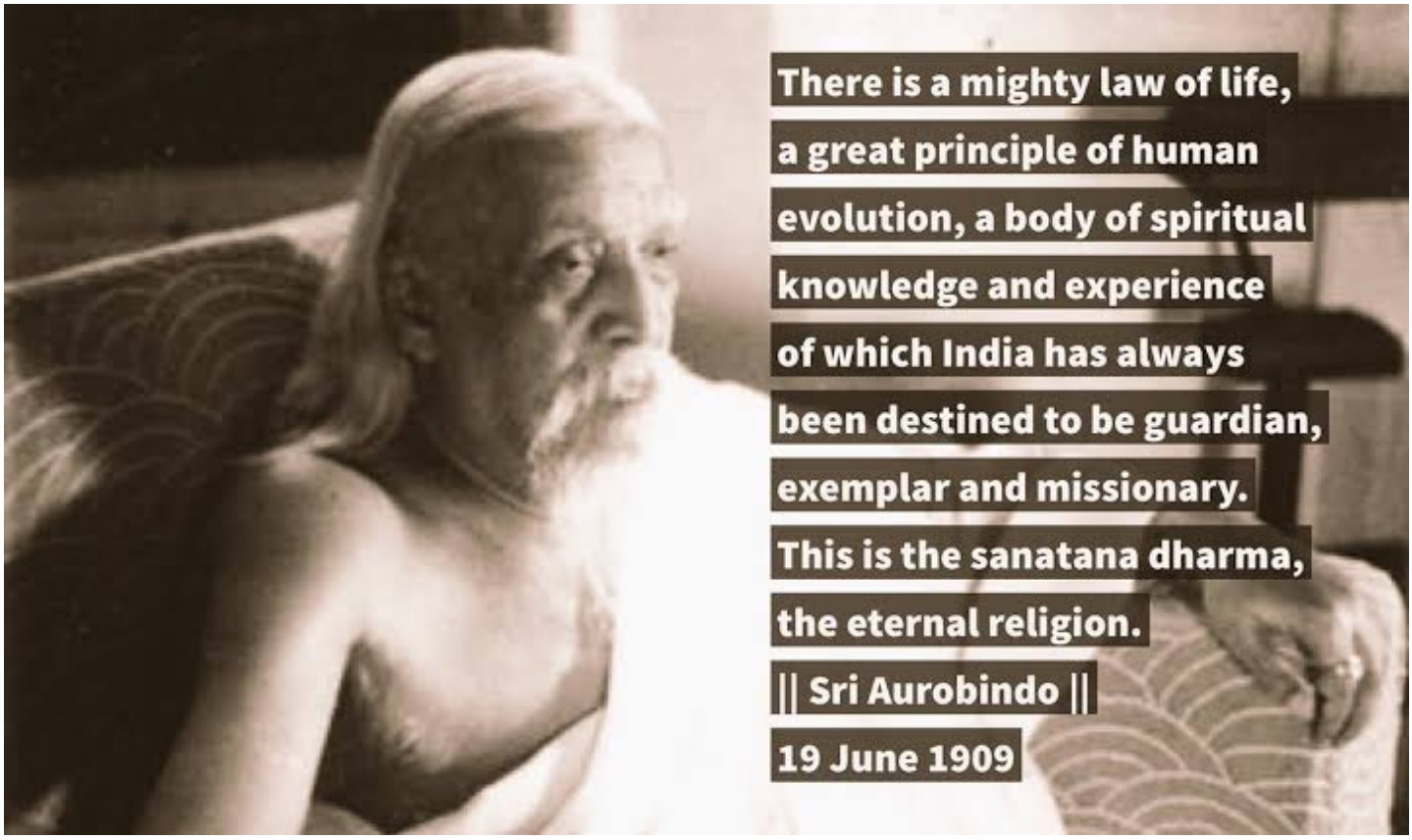
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the Sanatan Dharma, with it, it moves and with it, it grows." Here the Civilizational identity is bound to Santan Dharma which much better explains the beliefs and practices, of society of way of life of the Bhartiya Civilization than the word

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There is a mighty law of life,
a great principle of human
evolution, a body of spiritual
knowledge and experience
of which India has always
been destined to be guardian,
exemplar and missionary.
This is the sanatana dharma,
the eternal religion.
|| Sri Aurobindo ||
19 June 1909