



Research Paper

Hindus and Hindu a way of life in the thought of M.S. Golwalkar

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Abstract –

The concept of 'Nation' and the concept of 'Hindu' associated with it sparks unending debate particularly in socio- political scenario of the country known as Bharat. Many critics considered that the word 'Hindu' is an equivocal word. Does 'Hindu' mean a way of life, a definite race, a religion or a nation. In what perspective we should really determine the periphery of the appeal of this specific word without contaminating its meaning. What is Hindu way of life? How it differs from the practice of other way of life ? Does the appeal of Hindu way of life bear the propensity of nation building? Why the country is named as 'Hindustan' ? Is "Hindu" really mean a conglomerate whole that represent a big faith preach by majority of the people of a country. Does the word 'Hindu' spread false narratives or it has a much wider meaning than we generally understand. Unfortunately, people yet confuse to understand what really the word 'Hindu' means and its essence, it seems that proper justification is not given to this specific word 'Hindu'. This paper is an attempt to find out a proper meaning of the word "Hindu" and 'Hindu way of life' in the light of the thought of a renowned thinker M.S.Golwalkar.

Keywords – Hindu, Nation ,Life, Society, Identity

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I. Introduction

Madhav Sadashivarao Golwalkar popularly known as 'Guruji' was one of the undaunted, meritorious and oriental thinker propagating 'Hindu Nationalism'. He was the second founder of Rashtriya Swayamsevak Sangha after Dr. Hedgewar. He had a deep knowledge of the glorified past history of the motherland, the foundation of the Hindu society and the life style of the individuals of the earliest society, its essential engraftment in nationality . He considered it a unique platform where the choice and demand of individuals and society merged in a synthetic manner. He was a sharp surveillance of 'Hindu way of life' as well of 'Hindu Nationalism' too. By doing this he never renounced the good elements brought from outside which really fit for this country without tempering the faith that Bharat preserves from long past. Though he was not a putative writer but bear the originality of high marked thinking in his compiled book 'Bunch of thoughts'. It reflects the whole ideology that he reveals for the common people mainly focus on the interest of the inhabitant of this soil where he concentrates on the goal and aims of a ' Hindu way of life'. The task of his whole endeavour was not only to reconfirm the sublime illuminating truths reflects in the thoughts of ancient seers to pursue a perfect human life as rooted in the Vedas, Upanishads and Epical thoughts but also to enrich it through reinterpret it on the basis of the need of present time by eliminate all sorts of bias attitudes. He clearly pointed out that 'Hindu way of life' intact in the internal purification, transform into a high value-based life which ultimate turn for the welfare of the society and the nation as a whole. The appeal of the 'Hindu way of life' is quite significant that it teaches human life to cross the barrier of egoistic boundary by transforming towards for a broader vision . It generates the true power within oneself for the entire life. He wanted to identify a strong backbone of a powerful stable society based on highly valued principles, once inculcated by the reverted ancestors of the soil. Golwalkar also looked into the drawbacks and the causes behind the degradation of the Hindu society of his time. He also pointed out the external and internal causes of value degradation in present society. He was very much concerned about the future of the Hindus as well as the inhabitant land 'Hindustan'. He thought that the legacy of our glorious valuable principles should be brought back to get the inspiration and to safeguard the

future of this great nation, otherwise the whole concept of 'Hindu way of life' will lost its reputation and meaning. He considered that the sanctity of the Hindus is everlasting and it should not be allowed to vitiate by evil forces. The future of restoring 'Hindu way of life' is upon the followers of this path. Golwalkar in his entire philosophy emphasizes the need of carrying the true spirit of 'Hindu way of life' that starts in building the individuals, high valued society and ultimately rest on nation building.

M.S.Golwalkar tried to stretch the proper rationale of the notion of 'Hindu' through his deep provoking thoughts. Golwalkar has examined the propinquity in between the 'concept of Nation' and 'concept of Hindu' – that insist to form 'Hindu Nationalism'. Sometimes the allegation is that orthodox, fascist and communal force are working behind the ideas of the formation of the concept of 'Hindu Nationalism'. Golwalkar strongly refutes such views. He was firmly convinced that adopting a proper 'Hindu way of life' reflects in true nationalism.

Methodology – The method is descriptive and analytical in nature. Secondary data are used to find out the objective of the study.

Objectives - The objective of the study is to find out the rationale of 'Hindu way of life' as reflected in the thought of Golwalkar. Another objective of this paper is to find out the proper meaning of the word 'Hindu'.

II. Discussion

The word 'Hindu' is interpreted by different scholars from different perspectives. One opinion suggests that people once reside in the valley of *Sindukosh* or *Hindukosh* river are called Hindus, an exonym that represents the ancient civilization of the Aryas. It indicates the people of Indus valley Civilization. Another opinion from the religious perspective is that people who followed *Sanatani Dharma* are known as Hindus including the Shikhs, Buddhists, Jainas followers. In the Zoroastrian holy book '*Avesta*' the word '*Hapta Hindu*' that refers to the land of the Hindu – the ancient homeland of Vedic people.

The reality is that the word 'Hindu' is already used in the *Rigveda* with 'hi' and 'ndu' used in the context of cow worshippers. The *Atharva Veda* also used this word in the same meaning. In *kalika Purana* the '*Hindavah*' word is used. In *Bhavishya Purana* the country is referred as *Sindusthan* or *Hindustan* indicating the land of the ancient inhabitant place of the 'Aryas'. The word '*Sindhu*' and '*Hindu*' are synonyms in meaning based on scripture and history of the country. Thus, it can be unanimously deduced that the word 'Hindu' is an ancient scriptural Vedic word, not a derogatory word given by the Muslim rulers and other misinterpretation of this word.

Among the different opinions it can be agreed that Hindustan is the ancient inhabitant land of the Hindus. The word 'Hindu' is essentially connected with the ancient cultural, religious heritage and philosophy of the country before repeated invasion of the invaders. The Rashtriya Swayamsevak Sangha consider that 'Hindu' means a very discipline dedicated soldier of the nation who has a deep respect to the country ancient glorified past and all citizen of the country are Hindus. According Rashtriya Swayamsevak Sangha to the word 'Hindu' never refers to any specific sect, religion or way of worship but a way of life for building a strong national identity. So, all the countrymen are Hindus in term of national perspective. In this viewpoint, true nationalism inherent in the practices of 'Hindu way of life' and it is recommended for all religious practices with equal respect to each other under the one umbrella for building a one unified nation.

There should be something that essentially bond in between 'individual' and 'nation'. Golwalkar in his writings tried to unfold this important point. According to Golwalkar no nation can survive in the present time without any strong ancestral backbone. For him the necessity is to strengthen that backbone if someone has to carry the flag of their own existence in a glorified manner. Golwalkar was aware that the country has faced many troubledness -externally and internally. He was very much cautious to explore the backbone through which one stronghold nation can be build. National identity is the foremost importance for Golwalkar. That inspired him to search back again to the old history of the nation, the antiquity and the life style that the ancestors had adopted. No one can deny that the lifeline of the road of our nation was built by the reverted ancestors. The necessity is to make an entry in the citadel of 'Hindu way of life' to explore its potentiality for building one unified strong nation was emphasized by M.S. Golwalkar, a vigil guard and visionary of Hindu nationalism.

M.S. Golwalkar had tried to identify the weakness for which the questions raised on the stability of a nation in many a times. He was a strong advocator of a strong nation that must be based on one unified principle. Since the days of the post-independence era until today the word 'Hindu' and the ideological viewpoint associated with it is not crystal clear, remains a vague concept for many people as Golwalkar observed it very closely. Some evil forces are always active to refrain the followers of this style of life to apprehend its total essence which cause blind followers of this way of life or path. It seems that due to the differences of interpretation of the word 'Hindu' somehow lost its essential vitality for the common people. Golwalkar made an honest attempt to give proper justification and a right recognition to this specific word 'Hindu' to revive its lost horizon. Golwalkar in his writings germinates the basic thoughts that intensified of

talking about Hindu society, emphasis to inculcate 'Hindu way of life' which rest on Hindu Nationalism for building an ideal Indian society. Golwalkar in his viewpoint said that 'Hindu way of life' possesses not the mere exercise of ritual, citation of hymns of Vedas and other religious functionaries associated with it, but its essence-ness demand a comprehensive all-embracing inclusiveness. It is a common belief to adopt a similar way of life for a peaceful, progressive and stable society can be formed and maintained where our past history already showed and proved it before the envious forces vitiated this land. So, a nation should be built up on such a strong ground that the existence and right of the soil remains intact with its indigenous people and therefore 'Hindu way of life' has no alternative and best choice for the people of this soil according to Golwalkar.

The framework designed by M.S. Golwalkar that advocate Hindu nationalism, for building a nation and its implementation for forming a stronghold Bharat yield controversy in many a times. Critics like Ramachandra Guru called Golwalkar as a 'Guru of Hate'. Critics also pointed that the socio-religious situation of present India is quite different from other countries of the world. India is a hub that represents different religious sects, a multicultural and multilingual country. There is no need to overemphasized only on 'Hindu way of life' for each and every one which is unrealistic in nature and instead of creating a unified Indian society it makes more puzzle and chaos among people, produce no result at all. Moreover, the radical view to establish a Hindu based society creates religious overwrought among different groups of the society. But here it should be remembered that Rashtriya Swayamsevak Sangha never used the word 'Hindu' to relate to any specific sect, religion and way of worship and as one of the founders of the organisation of the society, Golwalkar was not unaware of it.

No doubt that Golwalkar life was influent by many prominent true patriots of the soil that shaped his philosophy. Sarvakar, Dr. Hedgewar was the icon for him as he carried the zeal to resurgent the old lofty notions of ancient seers of this soil. The area of his interest was to discuss about the backbone of Hindu Society - its aims, problems and future prospects. Golwalkar's reveals his progressive thoughts for the necessity of pure form of nationalism in contrast to internationalism, communism and the probable solution to the emerging conflicts in those 'ism' through the insight of 'Hindu way of life'. He was firmly convinced that 'Hindu way of life' shows the path of true national renaissance. The triumph power of national self-consciousness for nation building was always emphasized by the notable galaxy of thinkers from Ramkrishna to Sri Aurobindo up to Veer Savarkar. Golwalkar heightened that the ideals of human unity essentially inherent in 'Hindu way of life' if we make an attempt to understand it deeply. It maintains high rate of tolerance, tranquillity and peace in mind. He boldly pointed out that ancient geographical sub-continual location and the spiritual domination of the history of the Hindus was quite different from the aggression and expansion of Islam, Christianity and Communism. At this point he expressed his strong discontentment of the proselytising activities of the religions, the process to suppress one religion by others. He pointed that the Hindus has a completely different history unparallel to other believers of the faiths and nations. Remembering the commendable history of the Hindus he mentioned in 'Bunch of thoughts' that, "Our arms stretched as far as America on the one side - that was long long before Columbus discovered America ! and on the other side to China, Japan, Cambodia, Malaya, Siam, Indonesia and all the South-East Asian countries and right up to Mongolia and Siberia in the North. Our powerful political empire too spread over these South-East areas and continued for 1400 years, the Shailendra empire alone flourishing for over 700 years-standing as a bulwark against Chinese expansion". So far Golwalkar is restricted in blaming others rather he concentrates his energy to restore and resurgent the ancient vibrant culture, glorified philosophy of our ancestors and preferred to save it for own national identity, the ideologies that cope up with nation building. The necessity is to return back the forgotten horizon of the Hindus and to enlighten the upcoming generation about the necessity to revive it for the sake of unity and national integration, for one united Bharat for a long future. Mentioning the widespread influences of ancient Indian faiths, he again stated in 'Bunch of thoughts' as, "further it was not mere dry knowledge confined to the intellectual speculations of a few thinkers sitting in their forest hermitage. It was a living thought driving our ancestors - thinkers, administrators, mercents, scientists, artists, philosophers -to reach distance lands carrying the message of world brotherhood. Wherever they stepped, they taught the local people the spiritual and cultural values of life, taught them the science of material prosperity as well and built up a homogeneous brotherhood of nation under their benign wings. Our Hindu society, strong, self- confident and self -effulgent, acts as fulcrum of that far flung empire of Spirit".

Golwalkar also put his viewpoints of the formation of societies in the west and the formation of Indian society. Here he brought the point of 'endless competition' for searching a better life as presume in the western societies that draw the vast dissimilarities with the Hindu society. It is clarified that 'Hindu way of life' never recognized human life as a battle field to kill others, melting with only gross sensory objects but rather a way of realization, live life in a clam and tranquil atmosphere. The pristine beauty of adopting a 'Hindu way of life' and to regulate through its guiding principles has the potentiality of all embracing inclusiveness. Golwalkar chief point is that if 'Hindu way of life' leads to a perfectly elevated path than what is wrong to absorb within it for the ultimate salvation. It is clear from his standpoint that 'Hindu way of life' is a delightful one without any dissension, imbedded in the very essence of human life, satisfying the internal curiosity of every aspect faced

by human life. For Golwalkar 'Hindu way of life' is quite capable of quenching the thirst of knowledge of better understanding of life and the happenings around us.

M.S. Golwalkar laid much stress on the concept of nation, motherland and its history as well the problems and prospects of 'Bharat' as a nation. In doing so, Golwalkar tried to drag out the drawbacks still prevalent in social, economic and political spheres of the nation. His criticism also yields some valuable suggestions to eliminate social disorder, economic upliftment and the way of real political freedom could be felt in the inner core of every citizen. He tried to address the concept of nation, problems faced by the nation, internal and external causes of the problems, origin of the problems, threatening to the nation, the fog of segregation and the future speculation of the Indian nation. Golwalkar approach to individuals who has the consciousness of their rights and self-identity is highly appreciable. Golwalkar asserted that both professional and social character of human being should be clean, dedicated to his motherland. Individual's character should be built in such a way that it is always ready to serve the downtrodden people with full sense of responsibility, extend their helpful hand during the time of crisis, natural calamities and that is the real inspiration and the zeal of 'Hindu way of life'. Golwalkar emphasized that instead of wasting time to blaming and criticizing others, the need is to prepare ourselves for the service of humanity, retain purity in our thoughts and actions. Golwalkar elucidated some suggestions to follow for the stand of a glorious nation. Every nation has its own history, distinguish culture and heritage. Bharat has its enriched past upon which still it survives as one unified nation. Golwalkar asserted that the upmost necessity is to evoke true patriotism, a spiritual awakening, fixing the mindset of the people as a true devotee of the soil which ultimately leads to feel the real political, economic and social freedom for all sections of people. So, all the constructive suggestions given by this visionary writer for the welfare of a real nation benefitted the humanity as a whole. Golwalkar was well aware that his design of making a glorified nation worked out only in 'Hindustan', he is not going to enforce it on any other country, neither claiming that he discovered the best design but whole heartily believed in following 'Hindu way of life' for ultimate salvation without disturbing other believers of the faiths, a perfect alert Hindu in true sense. Therefore, he asserts his firm conviction about the knowledge of the spirit and inner realization of life high lightened by ancient seers of this soil as he said, "This knowledge is in the custody of Hindus alone. It is a divine trust, we may say given to the charge of the Hindus by destiny, and when a person possesses a treasure, a duty is laid upon him to safeguard and make it available for the welfare of others. If he fails in that supreme duty, he ruins not in himself but also others".

III. Conclusion

Bharat as a country has its glorious past, every countryman has the right to recall, learn and practice the way of life adopted by the ancestors and to carry the good elements taught by the them. 'Hindu way of life' shows a unique path with its own distinctive features. If it really helps to build the foundation of a strong nation building process it should be welcome by each and everyone. The appeal of 'Hindu way of life' is properly reflected in the thought of Golwalkar as it teaches to develop the core values to live a peaceful human life with equal respect to all human beings irrespective of caste, religion and race. But the dominating prevailing misconception that 'Hindu' only means to a definite religious faith create the real difficulty to adopt 'Hindu way of life' among other religious followers of the country. This misconception should be eliminated from the society for the proper flourishing of 'Hindu way of life'. So, the demand of the time is to establish and spread the knowledge that Hindu means a way of life rather than a followers of a definite religious sects. Hindus has the legitimate right to follow and practice the way of life as taught by their ancestors along with all its good elements in this land known as 'Hindustan'.

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