https://hi.wikipedia.org/wiki/%E0%A4%85%E0%A4%96%E0%A4%BF%E0%A4%B2\_%E0%A4%AD%E0%A4%BE%E0%A4%B0%E0%A4%A4%E0%A5%80%E0%A4%AF\_%E0%A4%B9%E0%A4%BF%E0%A4%A8%E0%A5%8D%E0%A4%A6%E0%A5%82\_%E0%A4%AE%E0%A4%B9%E0%A4%BE%E0%A4%B8%E0%A4%AD%E0%A4%BE

https://en.wikipedia.org/wiki/Akhil\_Bharatiya\_Hindu\_Mahasabha

Hindu Rashtra

https://www.hindujagruti.org/hindu-rashtra/faq

The term ‘Hindu Rashtra’ does not have a parochial meaning such as ‘A Nation belonging to Hindus’. The ‘Hindu Rashtra’ is not a religious term either. Synonyms of this term are ‘Divine Kingdom’, ‘Ramrajya’. The ‘Hindu Rashtra’ actually implies an ideal kingdom.

In the (soon to be established) ‘Hindu Rashtra’, all the subjects will be happy and blissful; and hence, it is a necessity not just for Hindus, but for the whole of mankind.

The highest common objective of all Hindu organisations throughout Bharat has been the establishment of the ‘Hindu Rashtra’. Further, daily activities of all Hindu organisations have been directed towards the welfare of the society, Nation and Dharma.

This Convention helps to display that unity of Hindus. It will help get rid of the feeling of isolation among the Hindu organisations, and they will become active for the protection of Dharma with the confidence that they are as united as the ‘Pandavs’.

http://www.firstpost.com/politics/godse-and-rss-what-justice-khosla-and-dr-rajendra-prasad-tell-us-2906536.html

<https://en.wikipedia.org/wiki/Vinayak_Damodar_Savarkar>

**हिंदू महासभा**

[स्वराज्य](https://hi.wikipedia.org/wiki/%E0%A4%B8%E0%A5%8D%E0%A4%B5%E0%A4%B0%E0%A4%BE%E0%A4%9C%E0%A5%8D%E0%A4%AF) के लिए मुसलिम सहयोग की आवश्यकता समझकर कांग्रेस ने जब मुसलमानों के [तुष्टीकरण](https://hi.wikipedia.org/w/index.php?title=%E0%A4%AE%E0%A5%81%E0%A4%B8%E0%A5%8D%E0%A4%B2%E0%A4%BF%E0%A4%AE_%E0%A4%A4%E0%A5%81%E0%A4%B7%E0%A5%8D%E0%A4%9F%E0%A5%80%E0%A4%95%E0%A4%B0%E0%A4%A3&action=edit&redlink=1" \o "मुस्लिम तुष्टीकरण (पृष्ठ मौजूद नहीं है)) की नीति अपनाई तो कितने ही हिंदू देशभक्तों को बड़ी निराशा हुई। फलस्वरूप सन् 1910 में पूज्य पं॰ [मदनमोहन मालवीय](https://hi.wikipedia.org/wiki/%E0%A4%AE%E0%A4%A6%E0%A4%A8%E0%A4%AE%E0%A5%8B%E0%A4%B9%E0%A4%A8_%E0%A4%AE%E0%A4%BE%E0%A4%B2%E0%A4%B5%E0%A5%80%E0%A4%AF" \o "मदनमोहन मालवीय) के नेतृत्व में [प्रयाग](https://hi.wikipedia.org/wiki/%E0%A4%AA%E0%A5%8D%E0%A4%B0%E0%A4%AF%E0%A4%BE%E0%A4%97" \o "प्रयाग) में हिंदू महासभा की स्थापना की गई।

हिंदू महासभा ने सन् 1917 में [हरिद्वार](https://hi.wikipedia.org/wiki/%E0%A4%B9%E0%A4%B0%E0%A4%BF%E0%A4%A6%E0%A5%8D%E0%A4%B5%E0%A4%BE%E0%A4%B0" \o "हरिद्वार) में महाराजा नंदी कासिम बाजार की अध्यक्षता में अपना अधिवेशन करके [कांग्रेस-](https://hi.wikipedia.org/wiki/%E0%A4%95%E0%A4%BE%E0%A4%82%E0%A4%97%E0%A5%8D%E0%A4%B0%E0%A5%87%E0%A4%B8" \o "कांग्रेस)[मुस्लिम लीग](https://hi.wikipedia.org/wiki/%E0%A4%AE%E0%A5%81%E0%A4%B8%E0%A5%8D%E0%A4%B2%E0%A4%BF%E0%A4%AE_%E0%A4%B2%E0%A5%80%E0%A4%97) समझौते तथा [चेम्सफोर्ड योजना](https://hi.wikipedia.org/w/index.php?title=%E0%A4%9A%E0%A5%87%E0%A4%AE%E0%A5%8D%E0%A4%B8%E0%A4%AB%E0%A5%8B%E0%A4%B0%E0%A5%8D%E0%A4%A1_%E0%A4%AF%E0%A5%8B%E0%A4%9C%E0%A4%A8%E0%A4%BE&action=edit&redlink=1" \o "चेम्सफोर्ड योजना (पृष्ठ मौजूद नहीं है)) का तीव्र विरोध किया

हिंदू महासभा का काशी अधिवेशन

सन् 1923 के अगस्त मास में हिंदू महासभा का अधिवेशन [काशी](https://hi.wikipedia.org/wiki/%E0%A4%95%E0%A4%BE%E0%A4%B6%E0%A5%80" \o "काशी) में हुआ, जिमें सनातनी, आर्य समाज के सदस्य, सिक्ख, जैन, बौद्ध आदि सभी संप्रदाय के लोग बड़ी संख्या में एकत्र हुए। हिंदू महासभा के इस अधिवेशन ने हिंदुओं को सांत्वना एवं साहस प्रदान किया और वे पूज्य [मालवीय जी](https://hi.wikipedia.org/wiki/%E0%A4%AE%E0%A4%A6%E0%A4%A8_%E0%A4%AE%E0%A5%8B%E0%A4%B9%E0%A4%A8_%E0%A4%AE%E0%A4%BE%E0%A4%B2%E0%A4%B5%E0%A5%80%E0%A4%AF" \o "मदन मोहन मालवीय), [स्वामी श्रद्धानंद](https://hi.wikipedia.org/wiki/%E0%A4%B8%E0%A5%8D%E0%A4%B5%E0%A4%BE%E0%A4%AE%E0%A5%80_%E0%A4%B6%E0%A5%8D%E0%A4%B0%E0%A4%A6%E0%A5%8D%E0%A4%A7%E0%A4%BE%E0%A4%A8%E0%A4%82%E0%A4%A6" \o "स्वामी श्रद्धानंद), [लाला लाजपत राय](https://hi.wikipedia.org/wiki/%E0%A4%B2%E0%A4%BE%E0%A4%B2%E0%A4%BE_%E0%A4%B2%E0%A4%BE%E0%A4%9C%E0%A4%AA%E0%A4%A4_%E0%A4%B0%E0%A4%BE%E0%A4%AF" \o "लाला लाजपत राय) के नेतृत्व में हिंदू महासभा द्वारा दिखाए गए मार्ग पर चलने पर प्रयत्न करने लगे।

**सन् 1925 में कलकत्ता नगरी**

सन् 1925 में कलकत्ता नगरी में ला. लाजपत राय जी की अध्यक्षता में हिंदू महासभा का अधिवेशन हुआ जिसमें प्रसिद्ध कांग्रेसी नेता डॉ॰ जयकर भी सम्मिलित हुए।

हिंदू महासभा भी राष्ट्रीय एकता समर्थक है किंतु उसका मत यह रहा है कि देश की बहुसंख्यक जनता हिंदू है, अत: उसका हित ही वस्तुत: राष्ट्र का हित है

Start of Adhiveshan : Since Hindu Mahasabha

#Trend of Adhiveshans started by Hindu Mahasabha

#Purpose of Adhiveshans being done by Hindu Mahasabha

#Hindu Rashtra concept: What is? Why necessary?

#Hindutva concept

#Misconceptions about Hindu Rashtra & Hindutva

#

<https://books.google.com/books?id=iUFalxUFFWkC&pg=PA40#v=onepage&q&f=false>

### F]**[Hindu Mahasabha In Colonial North](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwi39MCw57_UAhXCPz4KHaXuDQcQFggoMAA&url=http%3A%2F%2Fwww.federicomayol.com%2Fhindu-mahasabha-in-colonial-north-india-1915-1930-constructing-nation.pdf&usg=AFQjCNF4Y2EHF-joe94doC3S8r0yPxPvQg&sig2=s9rA3klQ5CN7w-ET2pNwmA)**

**Hindu Mahasabha Purpose**

Hindudom cannot advance or fulfil its lifemission unless and until our Motherland is set free and consolidated into an Indian State in which all our countrymen to whatever religion or sect or race they belong are treated with perfect equality and none allowed to dominate others or is deprived of his just and equal rights of free citizenship as long as everyone discharges the common obligations and duties which one owes to the Indian Nation as a whole. The truer a Hindu is to himself as a Hindu he must inevitably grow a truer National as well.

Apart from the artificial and enforced political divisions of today we are indissolubly bound together by the enduring ties of blood and religion and country. We must declare, as an ideal at any rate, that Hindusthan of tomorrow must be one and indivisible not only a united but a unitarian nation, from Kashmir to Rameshwar, from Sindh to Assam. I hope that not only the Mahasabha but even the Congress and such other national bodies in Hindusthan will not fight shy of claiming.Gomantak, Pondicherry, and such other parts of Hindusthan as parts as inalienable and integral of our Nation as is Maharashtra or Bengal or Punjab.

Word ‘Hindu’:

'Everyone who regards and claims this Bharatbhoomi from, the Indus to the Seas as his Fatherland and Holyland is a Hindu.

It is not enough that a person should profess any religion of Indian origin, i.e., Hindusthan as his पु􀃖यभू his Holyland, but he must also recognise it as his 􀇒पतृ भू too, his Fatherland as well.

From this correct definition of Hindutva it necessarily follows that we should take all possible care to restrict the use of the word 'Hindu' to its defined and definite general meaning only and avoid misusing it in any sectarian sense.

if using such expressions as 'Hindus and Sikhs', 'Hindus and Jains' denoting thereby unconsciously that the Vaidiks or the Sanatanists only are Hindus and thus quite unawares inculcate the deadly virus of separation in the minds of the different coustituents of our religious brotherhood, defeating our own eager desire to consolidate them all into a harmonious and organic whole.

The Mahasabha is not in the main a Hindu-Dharma-Sabha but it is pre-eminently a Hindu-Rashtra-Sabha and is a Pan-Hindu organization shaping the destiny of the Hindu Nation in all its social, political and cultural aspects.

And whatever differences divide the Hindus amongst themselves are rapidly disappearing owing to their awakening of the national consciousness and the Sanghatan and the social reform movements of today.

Therefore the Hindu Mahasabha that has, as formulated in its current constitution, set before itself the task of 'the maintenance, protection and promotion of the Hindu race, culture and civilization for the advancement and glory of "Hindu Rashtra' is pre-eminently a national body represent the Hindu Nation as a whole.

narrow and anti-Indian body only because it represents Hindudom and tries to protect its just rights, forget the fact that communal and parochial are only relative terms and do not by themselves imply a condemnation or curse.

Are not they themselves who swear by the name of Indian Nationalism in season and out of season liable to the same charge of parochialness ? If the Mahasabha represents the Hindu nation only, they claim to represent the Indian nation alone. But is not the concept of an Indian Nation itself a parochial conception in elation to Human State ? In fact the Earth is our motherland and Humanity our Nation.

Nay, the Vedantist goes further and claims this Universe for his country and all manifestation from the stars to the stone his own self.

The fact is that all Patriotism is more or less parochial and communal and is responsible for dreadful wars throughout human history.

we Indians feel it our first duty to protect our Nation from our political domination and aggression of other non-Indian nations then, the same reason could be adduced to justify the Hindu Sanghatan Movement as well.

No movement is condemnable simply because it is sectional. So long as it tries to defend the just and fundamental rights of a particular nation or people or community against the unjust and overbearing aggression of other human aggregates and does not infringe on an equal just right and liberties of others, it cannot be condemned or looked down simply because the nation or community is a smaller aggregate in itself.

But when a nation or community treads upon the rights of sister nations or communities and aggressively stands in the way of forming larger associations and aggregates of mankind, its nationalism or communalism becomes condemnable from a human point of view. This is the acid test of distinguishing a justifiable nationalism or communalism from an unjust and harmful one.

The Hindu Sanghatan movement, call it national, communal or parochial as you like stands as much justified by this real test as our Indian Patriotism can be.