

(1) Release of Ram-Janaki Rathas of Uttar Pradesh

When Shriram-Janaki Rath Yatra was in its last phase in Uttar Pradesh, the Magistrate of Faizabad Court passed an order removing the lock placed on Shriram Janmabhumi Mandir by accepting the arguments of Hindus, on an application filed by a young advocate from Faizabad. The lock was removed on 01 February 1986. People in thousands thronged Shriram Janmabhumi for Darshan. The whole atmosphere began to reverberate with the slogans hailing Shriram, the embodiment of Dharma. But fanatic Muslims started communal disturbances as a reaction to this. As a result, the Govt. forcibly rounded up the Rathas in February 1986 and took three of them to Ayodhya and one to Rajapur (Banda).

Campaign for Release of Rathas:- The Rathas had reached 3500 places during the period of four months. There was no untoward instance anywhere on account of these Rathas. But in spite of the assurances, the Govt. did not allow them further. The Parishad helplessly filed a petition in the High Court; but there was no hearing of the case at all. Despite waiting for over one and a half years, the VHP determined in August 1987 to use the peoples power and take the Rathas held up at Ayodhya further from 25 November; and if the Govt. still creates hindrances, entire Hindu society would wage a struggle under the leadership of the Pujya Dharmacharyas by using the right to Religious Freedom conferred under the Constitution.

Once again, the public awareness program was started with a Sant Sammelan in Lucknow. Sants assembled thereafter in the following Sant Sammelans at Kashi, Prayag, Chitrakoot, Ayodhya etc., re-iterated their resolution on 15 March 1987 to get the Rathas released by 25 November 1987 at any cost. Mangal Dhwanis were raised during night 22 March 1987; 512 corner-meetings were held in the whole province during the week from 22 to 29 March 1985; 280 Torch-Marches were conducted on 29 March 1987; 415 Prabhat Feris (early morning marches) were taken out; over 5.5 lakhs saffron flags were unfurled and thousands of Bajarang Dal workers set out towards Rajapur. Shri. Manas Maharathi Tyagi Maharaj came forward to give leadership to the Bajarangis. On account of all these, public awareness was awakened among the Hindus to such an extent, that the Govt. on its own handed over the three Rathas held up at Ayodhya at the doorstep of VHP Karyalaya at Lucknow on the night of 22-23 November 1987 i.e. much before D-Day on 25 November 1987. Hindu Power won the battle once again. But despite instructions to that effect, the Govt. did not release the Rath at Rajapur.

With an intention to get the Rath at Rajapur released, the Govt. was requested that there is no point to retain that Rath when all other Rathas have been released already. Even then the Govt. did not listen. It understands only the language of strength. Bajarang Dal issued a fresh warning that it would get the Rath released by 10 June 1988 at any amount of sacrifice, for which it was prepared fully. Tollies (batches) of Bajarangi started pouring in Banda in huge numbers. Manas Maharaj also reached Banda with his disciples. He was insistent that the Rath be taken to Allahabad direct. The Govt. developed cold feet, lest it would have an adverse impact in the ensuing bye-election at Allahabad, where Shri. V. P. Singh was the candidate. The Dist. Magistrate and Supdt of Poice held talks with the VHP workers for over 5 hours. After the talks, it was decided that the Rath be sent to Kanpur instead of Allahabad. Thirteen buses from Kanpur and 8 Buses from Unnao full of Balidani Jatthas (suicide squads) were on the roads. Thus the Banda Rath also was released and taken to Kanpur on 09 June 1990.

(2) Resolve to protect Shriram Janmabhumi in Ayodhya – 1987

Shriram Janmabhumi Mukti Yajna Samiti and VHP decided to take a solemn resolve in Ayodhya on 05 April 1987 to protect Shriram Janmabhumi. With such an unprecedented success of the above programmes of Oath-Taking on 15th March 1987, Shankha Nad in the night of 22 March 1987, Awakening Week from 22-29 March 1987 and total Pradesh Bandh on 29th March 1987 in Uttar Pradesh, the conveners of the Shriram Janmabhumi Raksha Sankalpa were very confident that this display of Massive Hindu Down-pour of Rambhaktas began in Ayodhya for Shriram Janmabhumi Raksha Sankalp right from the morning of 05 April 1987 through a stream of 1500 buses and tractors, hundreds of trucks and jeeps, and several other conveyances. Entire Ayodhya became totally identified with Shriram. The whole City covering the area up to 10-12 Kms was reverberating with enthusiasm of the youths holding Saffron flags. People of Ayodhya said never before such a crowd was gathered even during the usual Ram Navami Mela. Lakhs of men and women took bath in Sarayu river early in the morning and had the Darshan of Shriram Lalla. Thereafter they started moving again towards the banks of Sarayu for the public meeting in total disregard of scorching heat.

Jagadguru Shankaracharya Swami Vishnudevanand, Puja Prabhudatt Brahmachari,
Jagadguru Ramanandacharya Swami Shivaramacharya, Goraksha Peethadhiwar Mahant



Avaidyanath, Mahant Nrityagopal Das, Paramhans Ramchandra Das together with various office-bearers of VHP, Shriram Janmabhumi Yajna Samiti and Bajarang Dal like Shri. Shivanath Katju, Rajamata Vijayaraje Scindia, Sushri Mandakini Dani, Shri. Ashok Singhal, Acharya Giriraj Kishor, Shrishchandra Dixit, Devakinandan Agrawal, Dau Dayal Khanna, Omkar Bhave, Vinay Katiyar etc. were present on the spacious dais.

Sankalp Samaroh began with blowing conch shells, cymbals and bells; and the devotees stretched both their hands towards holy Sarayu river and repeated the following Sankalp :

The Sankalp was dictated by Pujya Jagadguru Ramanandacharya thus :

œI swear in the name of Shri Ram, the embodiment of Dharma, that I shall render active co-operation with my body-mind-wealth for the establishment of our holy Shriram Janmabhumi and shall never allow removal of Shriram Lalla Virajman installed at the Janmabhumi; and I shall rest only after constructing a magnificent temple there.

Pujya Mahant Avaidyanath, the President of Shriram Janmabhumi Mukti Yajna Samiti said that the grand temple has to be constructed at the site of Shriram Janmabhumi; or else, the symbol of national insult shall remain on our chest pestering us forever. Besides, he also demanded that certain Muslim leaders and anti-national elements should be punished, who were hurling insults at the national symbols of honour.

Giving an example of historically most famous Somnath Temple, the then Sah-Sarkaryavah of RSS Prof. Rajendra Singh (Rajju Bhaiyya) said that when the country became independent, the Navab of Junagarh ran away to Pakistan. Sardar Patel went there and he took a pledge with the seawater on his palm for construction of Somnath Mandir and said that when the country was enslaved, the Somnath Temple was demolished. Now that the country has become independent, it shall be re-constructed. He placed this matter before the Central Cabinet, which unanimously approved including Pt. Nehru. Though the decision was taken by the Cabinet, after consultations with Mahatma Gandhi, it was decided that the Somnath temple be constructed by a Trust with the money of the Hindu people. The temple was inaugurated by the then President of Bharat Dr. Rajendra Prasad. Rajju Bhaiyya further told that some of the Officers from the Archeological Dept. had gone to Sardar Patel with a proposal to convert it into a national memorial. But Sardar Patel told them point-blank that

the temple was being constructed in keeping with the religious sentimentalities of the Hindus and an idol would be installed therein.

Rajju Bhaiyya further said that the Somnath temple is very clear precedence for the rulers that there should not be any difficulty in arriving at a decision in respect of Shriram Janmabhumi Mandir.

While taking a dig at the displeasure of some Muslims, he said that people resort to anger and force, when they have no sane argument and their case is weak. He advised the Muslim brethren that they should have respect and honor for Shriram as the Muslims of Indonesia have. This would enhance the esteem of them in the minds of the Hindus.

The following four resolutions were passed in the Sammelan :

01. The first resolution demanded that the management of Shriram Janmabhumi be handed over to a Trust created by Shri. Ramanandacharya immediately..

02. The Second resolution prevailed upon the Govt. to bring a bill in the Parliament for restoring the three places of worship and devotion for the entire nation to their status prior to the advent of the alien aggressors to fulfill the just demand of the Hindus.

03. While cautioning all the patriotic citizens about the dangers, the third resolution demanded that the anti-Hindu forces be declared as anti-national and punished as such.

04. The fourth resolution proclaimed that the Parikrama (circumambulation) is a part of worship at Ayodhya and demanded that the ban imposed on it be removed forthwith; or else, there would be serious repercussions of it.

President of Shriram Janmabhumi Mukti Yajna Samiti Mahant Avaidyanath and Shri. Ashok Singhal also presented their views.

(3) Decisions are taken in respect of Shriram Janmabhumi Mukti Yajna Samiti - 1988.

Following decisions were also taken in the meeting of Shriram Janmabhumi Mukti Yajna Samiti held at Ayodhya under the Chairmanship of Pujya Mahant Avaidyanath on 24 April 1988 :

01. After getting prepared a design and plan of the proposed Shriram Mandir at Ayodhya through important architects and sculptors in the country, the work of construction should be started for a Bhavya Mandir on Shriram Janmabhumi. The Govt. was requested not to present itself as an obstacle in this sacred task.

02. The Govt. has committed an act of perfidy against Hindus by not passing an enactment bestowing upon the Hindus the full authority over the Shriram Janmabhumi, due to the policy

of appeasement of Muslims. There is no choice before the Hindus other than mass movement; hence they should be prepared for that.

03. A comprehensive meeting of all the Sants is convened in the month of July for drawing the future course of struggle and movement. (This Meeting was held on 03-04 July 1988 at Haridwar).

04. A massive Shriram Maha-Yajna is performed in Ayodhya so that the Government would be blessed with necessary wisdom for liberating three places of worship viz. Shriram Janmabhumi at Ayodhya, Shrikrishna Janmabhumi at Mathura and Jnanvapi Vishwanath Mandir at Varanasi.

05. An appeal should be made to all the political parties and peoples representatives to extend their unstinted support for the re-construction of a grand temple on Shriram Janmabhumi.

06. The struggle for the liberation of Shriram Janmabhumi should be carried on with the active involvement of all the Hindu organizations in the country and for this purpose, the Shriram Janmabhumi Mukti Yajna Samitis be formed in every Assembly segment as also in every district.

07. Mukti Yajna Samiti is formed in every College of the Uttar Pradesh with the assistance of Bajarang Dal and students got associated with this struggle.

08. Dharmacharyas and Sants should guide the steering Committees in every district.

09. The Campaign should be spread throughout the country.

10. Work of constructing Shriram Janmabhumi Mandir be accomplished with the help from all Hindus in the country and also those living abroad.

(4) Muslims Dream of praying Namaz at Shriram Janmabhumi shattered - 1988

Babari Action Committee had declared that they would undertake a mini and a long march to Ayodhya on 12 August and 14 October 1988. Audacious proclamation of thousands of Muslims from Uttar Pradesh marching on 12 August 1988 and that lakhs of Muslims from all over the country proceeding on 14 October 1988 to Ayodhya for praying Namaz at Shriram Janmabhumi in Ayodhya was an open challenge of aggression against the Hindu society. It was unanimously resolved by the meeting of the Kendriya Margadarshak Mandal of the VHP held at Haridwar on 03-04 July 1988, wherein Sant-Mahatmas from the nooks and corners of country had participated to accept this challenge and completely foil these marches throughout the country.

Sant-Mahatmas proclaimed 12 districts of the Faizabad Region as hot-area and traversed all

the places for creating public awakening and lakhs of youth Bajarang Dal workers undertook the task of foiling the nefarious game of the Muslim extremists. Although various leaders of Muslim communities and also the religious leaders of Dar-ul-Ulum of Deoband had declared these marches as non-Islamic, the Babri Action Committee did not budge an inch. But the commotion was created in the committee, when Shriram Janmabhumi Mukti Sangharsh Samiti declared that millions of youths of Bajarang Dal would recite Hanuman Chalisa in the premises of Jama Masjid on the banks of river Yamuna on 12 August. Shahi Imam Bukhari of Jama Masjid, who was indulging in the anti-Hindu vilification campaign, got so much terrified by this proclamation that he requested the police and Government officers to provide him Police security.

The government also was scared by the declarations of reciting Hanuman Chalisa at various places other than Jama Masjid. Central Home Minister Shri Buta Singh and the then Chief Minister of Uttar Pradesh Shri Narayan Datt Tiwari desired to intervene in the matter.

In the meanwhile, the Babri Masjid Action Committee announced the cancellation of their proposed Mini March on 12 August. But this announcement was made only by five out of ten members of the committee, whereas rest announced the status-quo. As a result, the attempts made by a huge number of Muslims to reach Ayodhya were foiled by the volunteers of Bajarang Dal as also by the urban and rural masses all along the road.

Bajarang Dal under the guidance and leadership of Sant-Mahatmas had established vigilance spots along an area of 12 Kilometre surrounding Ayodhya. Hundreds of Bajarang Dal workers were keeping a day-night vigil to scan each and everybody passing through that point. Apart from the Bajarang Dal youths, various segments of society like farmers, laborers, herdsmen, etc. had joined in halting the vehicles with enthusiasm. Rural womenfolk were also not lagging behind.

Thousands of youths, women and Hindu populace stood near the Lahiya bridge on Lucknow-Faizabad road under the leadership of Swami Suman Chaitanya Brahmachari, checked every single vehicle and turned all the Muslim passengers back.

Volunteers of Bajarang Dal returned eight buses packed with Muslim passengers in Barabanki. Besides, vehicles were stopped and Muslim passengers were asked to get down at several other places.

In some places, some anti-social Muslim elements tried to protest feebly. There were some

skirmishes also; but overall, everything was passed off peacefully. No untoward incident was reported from anywhere. This mini-march of 12 August 1988 was totally foiled. Not a single out-side Muslim could reach Ayodhya on that day.

(5) Planning and Implementation of Shriram Shilapujan - 1989

With a view to creating a public awakening in the country after the Independence, Shriram Shilapujan program was arranged. This was indeed an unprecedented and unique program. Crores of people living in about three lakh villages were contacted both individually and collectively through the medium of this program. As a result of this contact, people's faith in Dharma got consolidated and a feeling of mutual love, affection, and affinity was created on the social level as also their will power to be prepared for any kind of struggle against the Anti-national forces. This was such a program that there was no Hullabaloo, no fights no struggle, no law of the land was broken nor any objectionable situation created. Even then excepting just a few places throughout the country from Kashmir to Kanyakumari and Dwaraka to Kamakhya over 2.75 lakhs of villages comprising of various units of about 2,000 people each, including the towns and cities performed the program of Shriram Shilapujan strictly according to the scheduled plan, peacefully and magnanimously without any excitement. Country-wide successful implementation of this plan made the Hindus happier, fanatic Muslims concerned and the Communists worried. The police were surprised and the media-men were all praise for the program. All exclaimed, What an uncanny scheme it was!. It received so much of publicity that it acquired a universal format at once. Besides Bharat, the worshipped Shriram Shilas were received from over forty countries of the World. The journalists of most of these countries were so overwhelmed by this program that they made themselves convenient to be personally resent at Ayodhya to witness the Shilanyas program with their own eyes.

The decision by Sants and plan by Parishad

Shriram Janmabhumi Mukhti Yadnya Samiti took a decision to perform shilanyas (foundation laying)of a magnificent temple on Shriram Janmabhumi on the auspicious occasion of Devotthan Ekadashi (9 November 1989). The above decision received comprehensive support of the Kendriya Margadarshaka Mandal and Dharmasamsad through their respective meetings. There are about 6.5 lakhs of units with an approximate population of one lakh each. The organizational network of the Vishwa Hindu Parishad could reach about 80% of the Prakhandas by the time of its silver jubilee year. Taking the work to the units of 10,000 population each was planned for the silver jubilee year but the scheme of reconstruction of Shriram Janmabhumi Mandir also came up about same time. The issue of construction of a

magnificent Temple was such an issue that would enlighten the hearts of entire Hindu masses and Hindus in the remotest villages also would get associated with this holy cause. Keeping this in view a plan was prepared to invite Shriram Shilas (Worshipped bricks) from every unit of about 2,000 population to Ayodhya.

Participation by each Hindu was a Salient feature of the plan

There were and are most liberal individuals and also families in our Dharma-oriented Country, who could single-handedly bear on their own the entire financial burden of the magnificent Temple. But the Sant-Mahantas decided that there should be participation and involvement of every Hindu in the cause of Shriram Janmabhumi Temple, if the Temple at Shriram Janmabhumi for Lord Shriram, the embodiment of Dharma, has to be the center of faith for all the Hindus spread all over the World. With a view to respecting the feelings of the Sants, it was decided to receive Rs.1-25 from every Hindu after performing the puja of Shriram Shila. Similarly Rs.5/- from every small family and Rs.10/- from every big family was also excepted. Separate coupons were printed for each of these categories. Receipts were also prepared for those paying larger amounts. It was also expected that a minimum of one Shriram Shila should come from a unit of 2,000 population each or a Upa-Khanda (village) together with the Dakshina after the worship.

Program

With a view to successfully implement the plan the following programs were chalked out—Shriram Shila should be worshipped at every Upa-Khanda level on Ashwin Shukla Pratipada (30 September 1989); the procession of the worshipped Shila be taken out through the village for three days, so that everyone in the Upa-Khanda could get an opportunity to worship the Shila. It was also decided to bring all the Shilas from all the Upa-Khandas to the Prakhanda Kendra ceremoniously and Shriram Maha-Yajnas be performed for a period of three to five days after their reception at Prakhanda Kendra. Thereafter these Ram Shilas should be sent to Ayodhya through a Rath. It was further decided that all these programs be completed by Devothan Ekadashi (9 November 1989) so that the Shilanniyas program could be consummated at Ayodhya on 9 November 1989.

Opposition to Shriram Shilapujan Programme

A resolution was unanimously passed by an emergent session of Lok Sabha on 13 October 1989 that the Government should not co-operate with the Shila Pujan Programme. The Vishwa Hindu Parishad was advised to cancel the Shila Ppujan program. One gentleman called Shri V. M. Tarkunde filed a writ in the Supreme Court on 15 October 1989 requesting for a stay on the Shila Pujan Yatras. The Sunni Wakf Board filed a revision petition on 16 October 1989 to revise the order for removing the lock. They also filed a petition on 18 October 1989 requesting for prohibiting the entry into the precincts of the Janmabhumi for the common masses. They also requested for not allowing any Shilanyas within the area of two hundred yards of the premises. Shri. Ram Jethmalani appealed to the Vishwa Hindu Parishad on 18 October 1989 that the program of Shilanyas must be withdrawn at all costs.

The pre-determined program shall take place at Scheduled Date and Time

It was made very clear to Home minister Shri. Buta Sigh on the night of 17 October 1989 that the program shall not be canceled at any cost. Smt. Sheela Dixit was informed on 18 October 1989 to keep the Prime Minister and Home Minister apprised that they should allow the Shilanyas for avoiding unnecessary complications. An emergency meeting of the High Power Committee appointed by Shriram Janmabhumi Mukti Yajna Samiti on 18-19 October 1989. Mahant Avaidyanath made an announcement in the Press Club of Delhi on 19 October 1989 that the proposed program shall be held at the fixed spot at a scheduled time. The full bench of the Lucknow High Court rejected on 23 October 1989 both the petitions filed by the Sunni Waqf Board. The Supreme Court rejected on 27 October 1989 both the petitions (1137 and 1152 of 1989) filed by the Muslims. The Supreme Court ruled in the matter raised by Shri. Tarkunde that taking out a religious procession is a basic Constitutional right. Hence the Ramshilas cannot be prevented from reaching Ayodhya. The experts arrived from Kashi to determine the spot of Shilanyas at Ayodhya. The chief architect of the Mandir Shri. Chandrakant Sompura was also present on this occasion. A spot was fixed at the eastern distance of 192 feet from the Idol and 70.5 feet in the southern direction from it with the consent of all. An 8 feet square was prepared, plastered at the fixed spot and a flag was erected in the evening of 2 November 1989. Shriram Shila Rathas together with thousands of

Sants and Mahants started pouring in Ayodhya from 5 November 1989.

Poojan and Blessings by Senior Sants

With a view to getting co-operation from all sections of the society, it was decided to enlist the blessings of senior Acharyas of all Sampradayas after performing the required puja of Shriram Shila by establishing contacts with all the places. Accordingly, the senior Acharyas of all Sampradayas did perform the Pujas and gave their blessings for the construction of the Temple. Some of the Dharmacharyas who performed the Pujan was as follows:-

- * Brahmarsi Pujya Shri Devaraha Baba Prayag, Brindavan
- * Kanchi Kamkoti Peethadishwar Jagadguru Varishtha Shankaracharya Pujya Swami Chandrashekharendra Saraswati Maharaj, Madurai
- * Kanchi Kamkoti Peethadeeshwar Jagadguru Shankaracharya Swami Jayendra Saraswati, Haidrabad
- * Jyotish Peethadishwar Varishtha Shakaracharya Pujya Swami Shantanand Maharaj, Badridham
- * Govardhan Peethadishwar Jagadguru Shankaracharya Shri Niranjandev Teerth Maharaj, Jagannathpuri, Jodhpur.
- * Jyotish Peethadhishwar Jagadguru Swami Vishnudevanand Maharaj, Jabalpur
- * Pujya Shri Satya Sai Maharaj, Puttaparthi (Andhra Pradesh)
- * Pujya Ramchandra Keshav Dongre Maharaj, Sanavad (Gujarat)
- * Jain Muni Pujya Acharya Tulsi, Ladnu (Rajasthan)
- * Pujya Jagadguru Shankaracharya Swami Abhinav Bodhanand Pushpagiri Mathadhishwar, Vijayawada (Andhra Pradesh)
- * Pujya Murari Babu (London)
- * Pujya Sushri. Indira Beti, Vallabh Sampadaya, Vadodara (Gujarat)
- * Pujya Pramukh Swami, Swami Narayana Sampradaya, Karnavati
- * Pujya Shri. Ramsukhadas Maharaj, Bikaner
- * Jain Muni Pujya Acharya Sushil Muni (London)
- * Pujya Jagadguru Shankaracharya Swami Bharati Tirth, Shringeri Mutt
- * Virakta Shiromani Pujya Shri. Swami Vamdevgiri Maharaj, Banswada, Bhilwada (Rajasthan)
- 18. Pujya Mahant Ramchandradas Paramahans Maharaj, Digambar Akhada, Ayodhya
- * Pujya Shri. Narayan Jeer Swamigal Maharaj, Jeer Mutt, Rajmuhndri

- * Jain Muni Pujya Nanalal Maharaj, Shwetambar, Kanod, (Udaypur)
- * Pujya Jagadguru Madhwacharya Shri. Swami Vishweshtirth Maharaj, Udipi (Karnataka)
- * Pujya Goraksha Pithadhishwar Shri. Mahant A vaidyanath Maharaj, Gorakhpur
- * Pujya Mahamandaleshwar Swami Satyamitranand Giri Maharaj, London
- * Bouddha Bhikhkhu Bhante Jnanjagat Maharaj (Bodh Gaya)

Apart from these worshipful, various other Dharmacharyas participated in the Shila Pujan. Thus the Shila Pujan programmes were performed with enthusiasm by the Pramukh Swamis of all the Panth-Upa-Panthas like Bouddha, Jain, Sikh, Shaiva and also other Sants of Vanavasi and Backward localities.

Beginning

Programs of Shriram Shila Pujan normally began in all the villages, towns, cities from 30 September 1989. But the Pujan started at Badrinath Dham, Kedarnath, Gangotri, Yamunotri on 17 September 1989. Because the roads to these shrines would be closed by then. Shila Pujan was performed in Badrinarayan Mandir in the presence of Senior Shankaracharya of Badri Dham Swami Shantanand Maharaj and chief Pujaris. The Secretary-General Shri. Ashok Singhal, Shri. Dattopant Thengdi of Bharatiya Majadur Sangh, Sants of Badri Dham and several workers were also present on this occasion. The worshipped Shriram Shila was ceremoniously taken out into a procession through the streets of Badri Dham up to Tibet borders to enable common people to perform the Pujan. Rustics from the villages did the Pujan with faith and devotion. It was also seen that a number of ascetics, who never came out of their caves, also came out for Pujan. They did the Pujan and blessed the cause.

Worshipped Shilas came from abroad too

A massive, historic Sammelan of Hindus in Europe was organized in London on 26-27-28 August 1989. Founder member Pujya Swami Chinmayanand, Jain Muni Sushil Kumar, Mahamandaleshwar Pujya Swami Satyamitranand Giri, a noted Sant from Gujarat Shri Avichal Das, Shri. Murari Bapu etc. together with 400 other delegates from Bharat were also present in this Sammelan. All these Sants performed Pujan of Shriram Shila. Local Mayor also did the Pujan. Apart from this, the worshipped Shilas also came to Bharat from 40 countries like U.K., U.S.A., Canada, Denmark, Norway, Sweeden, Holland, Singapore, Malaysia, Hongkong, Australia, Surinam, South Africa, Zambia, Botsvana, Mauritius, Spain, West Germany, Belgium, Portugal, Israel, Srilanka, Bangladesh, China, Thailand, Keneya, Nepal. These Shilas were not uniform either in their shape or size; nor of one and the same material. Some were

of stone, some of metal and some others were of fibre. Shila from China was made up of a valuable diamondine material.

Shilapujan in Bharat

Ritualistic Pujan of Shriram Shilas actually began on Ashwin Shukla Pratipada (30 September 1989). Shilapujan was held at several Public Durga Puja pandals in the West Bengal. At some places some obstacles came up; but the it did not affect the firm faith of Rambhaktas.

It was estimated in the Varga of Provincial Samyojakas held in July 1989 that the Pujan would be possible at 2,30,383 places of a total 3,45,800 places. But the sentiments attached with the magnificent temple of Shriram Janmabhumi and the Shila worshipped by us is going to be the part and parcel of that temple caught the imagination of the common Hindu masses, that the spate of Hindutva suppressed for years erupted and reached a boiling point. The upsurge of enthusiasm for wiping out the blot on the face of Mother Bharati for centuries went to such an extent that Gram Pramukhs and Sarpanchas of the villages themselves came forward and performed the Shila Pujan at their places. In all pujan was performed at 2,75,705 places with a participation of 10,97,95,804 men and women throughout the country.

Shriram Maha-Yagya

All the Shilas worshipped in the Upa-Khandas were ceremoniously brought to Prakhand Kendras. A plan was prepared to perform Shriram Maha-Yajna together with grand reception to the Shilas at Prakhand Kendra. Shriram Maha-Yajna continued at places for full five days, while at some other places it went on for three days only. Exhibitions, Sammelans on various topics were also organised along with the Yajna. A total of 4,251 Yajnas were performed wherein 3,24,13,745 people participated throughout the country.

Funds were separately raised for the performance of these Yajnas. Nothing was spent for this purpose from the amount of the Nyas.

Shilas on way to Avadhपुरी

It was decided to send these worshipped Shilas in a well-decorated lorry under the protection of Bajarang Dal after the Shriram Maha-Yajnas. Separate dates were allotted to different

regions to reach with these Shilas. As per the plans, Shriram Shilas from most of the places in the northern Bharat had reached Ayodhya much before the Shilannys. Accordingly, the Sants welcomed these Ramshilas from Jammu-Kashmir, Punjab, Hariyana, Himachal Pradesh, Indraprasth, Rajasthan, Uttar Pradesh, Bihar, etc. on 06 November 1989. Shriram Shilas from rest of the places could reach Ayodhya only after the Shilannys program. Soldiers of the Bajarang Dal battalions, who were accompanying the Shriram Shilas, were as though bringing with them the sacred inheritance of the Hindu sentiments. The joy and delight of success in fulfilling their sacred duty was shining on their faces. Wherever these Shriram Shilas were welcomed, the people used to offer flowers, perform Arati and distribute Prasad all along the road. A religious atmosphere being created all over was simply indescribable.

Bomb Attack on Shriram Shila Rath in Bihar

There was absolutely no problem or difficulty while bringing the Shriram Shilas to Ayodhya from all over the country. But Shriram Shila Rath was attacked with bombs near a Muslim school in Tatarpur in Bihar. The role played by the Divisional Chief of the Bhagalpur Parishad Dr. Ajay Kumar was commendable. The event reverberated in the Parliament of the country and it became the cause of the fall of Congress in Bihar. A Commission of Enquiry was also set up to inquire into the incident.

Shilanyas

The last program of the Shriram Shilapujan was the ceremony of Shilanyas. A unique program that would be eternally remembered as a historic event. This was not merely the Shilanyas of a Mandir, but the Shilanyas of re-establishment of æHindu Glory; a manifestation of its faith, confidence and convictions. Similarly, it was the collective display of its unity, strength, and power.

(6) Consummation of Shriram Mandir Shilannys - 1989

^ Kartik Shukla 12, Friday, Vikrami Samwat 2046 (10 November 1989). Time 1.35 p.m. Pushpanjali (flower offerings) Programme. The uproar of æJai Shriram. Shilannys was performed for the construction of Shriram Mandir on Shriram Janmabhumi. A beginning of a new history. The reverberation of a new consciousness. Delight had rather fainted and bliss was flowing as tears through the eyes.

This moment of supreme bliss had not arrived just for asking. It had come only after testing the faith, sacrifice and struggling spirit of innumerable people. It had brought lakhs of Sants-Sadhakas out of their Ashrams-Mutts-Peethas. It affirmed the aspirations and devotion to Ram of crores of compatriots. It had scanned the dedication of thousands of workers; tolerated the mischief of powers that be and illusory strategies of the politics; it witnessed the issue of Shriram Janmabhumi being pushed on to the chessboard of electoral politics.

Govt. creates obstacles for Shilanniyas

The then Prime Minister, Home Minister and U.P.Chief Minister, etc. met Rev. Devraha Baba and offered an alternative spot for the Shilanniyas. But Devraha Baba rejected their offer outright. It was decided after discussions with the Baba that the Shilanniyas would take place exactly at the same spot, where the flag was erected originally.

A News came to Ayodhya on 07 November 1989 that the Lucknow bench of the Allahabad High court decreed that the decision regarding whether the Shilanniyas could take place or not cannot be taken in the absence of the Chief Justice. The Chief Justice would come to Lucknow only on the next day and decision might come out. Discussions centered around the Court and its decision. On the same day, the High Court presided over by the Chief Justice pronounced, "Since the spot of Shilanniyas is disputable, the Shilanniyas cannot take place there.

Here, the site fixed for the Shilanniyas was declared as disputable by the High Court; and there, the forces in Ayodhya were re-inforced. Armed security forces surrounded the entire premises of Shriram Janmabhumi. The security forces took possession of the site of proposed Shilanniyas with their troops in four files from all sides. Rambhaktas were firm on their decision of Shilanniyas. The administrative decision aside, the volunteers of Bajarang Dal and Sant-Mahatmas got engaged in Akhand Ram Japa. and Sankirtan. The Govt was firm with the decision given by the Court and here the Rambhaktas on their own decision. 10,000 Sants and Bajarang Dal workers were re-iterating their pledge of constructing Shriram Mandir at the same spot; whereas the Govt. was hard-pressed not to allow the Shilanniyas. It was a sort of a tug of war going between the security forces of the Govt. on one hand; and the Sants and Rambhaktas on the other.

Next day, i.e. 08 November 1989 was the day of tention, doubts, fear and possibilities — The

Sants were too anxious to become an offering in the Shriram Janmabhumi Mukti Yajna and the Govt was with the situation that was becoming uncontrollable with greater intensity. Common man and intellectual class were faced with the question whether Sant-Mahants and workers of Bajarang Dal could be able to pierce through the wall erected by the security forces. If not, then hows the Shilanniyas could take place? and if yes, after how many killings and how much of blood spilling? Shriram Janmabhumi Mukti Yajna Samiti had only one concern that there shall be digging of the land and there shall be Shilanniyas of the Mandir at all costs. And if there is a tussel between the Govt. and Shriram, then victory of Shriram is huddred percent certain.

Opposition to Shilanniyas and Tensions in the Programme

Whereas the number of forces were increased by the Govt for opposing the Shilanniyas, likewise the strength of the Rambhaktas also went on burgeoning in Ayodhya. Bayonets were stretched by the security forces, but their eyes were down cast. Their faces were indifferent and bodies lifelessly erect. Some soldiers were murmuring with each other, in subdued voice, æGovt. has committed a folly. Whether these weapons could be able to shoot these Rambhaktas?

The area surrounding the spot of Shilanniyas was filled with the volunteers of Bajarang Dal and Sants. The market spot was surrounded by the Central Security forces and Border Security forces. The lanes and bye-lanes of Ayodhya were full either of the Jawans of Security forces or Rambhaktas, who were determined to perform the Shilanniyas. Suicide squads of the Satyagrahis were getting readied. Arrangements about the leadership of the troop of Satyagrahis and date/time of the Satyagraha went on in full swing. Fear of bullets or jail was not fritening them.

Tension and excitement were at their peaks. The local administration was too worried about what would happen next? They contacted Lucknow, æSituation is serious. It is not possible to maintain law and order with the help of the security forces. Because, there is no guarantee whether the forces would obey the orders or not. Emotions of the Rambhaktas are explosive. They cannot be controlled by using the force. More than 10,000 people are ready to lay down their lives. Immediate orders are awaited.

VHPs Firm resolve – Shilannayas exactly at the spot of the flag

The Administration was at the tenter hooks because of the firm resolve of the VHP. The Chief Minister urgently flown Mahant Avidyanath from Gorakhpur to Lucknow by a state chartered plane. The Mahant was told on behalf of the Chief Minister that the court has pronounced the spot as disputable, where you wanted to perform the Shilannayas. You may opt for any other spot and perform your programme.

Mahant replied, "This decision is not acceptable to us. We shall perform the Shilannayas where we have erected the Flag on 02 November 1989 after a deep thought. This is the central point of the proposed Mandir. We are not bound by the court decree. If you create hurdles in the Shilannayas, then we are left with only two options – one, Shilannayas; and second, Satyagraha. We have come prepared to Ayodhya for Satyagraha.

Mahant was firm on his decision. Narayana Datt Tiwari was shaken fully. The Chief Minister contacted Delhi and requested Buta Sing to rush at once. Buta Sing dashed to Lucknow by plane. He spoke to the Mahant, "This is election time; the situation may worsen. You may please accept the decision of the Court.

Mahantji reaffirmed, "Yourself and your Govts. are responsible for today's situation, not we. We had not declared the programme of Shilannayas keeping your elections in view. In fact, you have implicated the Shilannayas programme in the elections. We shall perform the Shilannayas only at the pre-determined spot. This is an article of faith for more than a billion Hindus. We do not look at it with political angle. This is a matter of national identity and pride. Shilannayas programme would take place as per the plans on 09 November 1989 and at the same spot.

Govt. bowed before the Sants

Home Minister Buta Sing became helpless. He consulted the Chief Minister, Home Minister, Chief Secretary, D.G.Police, D.G.Vigilance of the State, Secretary of Central Home Ministry, Advocate General of the State etc. Map of the Janmabhumi was called for once again; its measurements taken. The Advocate General informed in the presence of the Central Home

Minister Buta Sing, Chief Minister Narayan Datt Tiwari, Home Minister of the State Sushila Rohatagi, DG Police Joshi, DG Vigilance etc, æMahantji! There was some mistake in the measurements. The spot, where you have proposed to perform the Shilannayas is outside the boundaries of the site No. 586. You can do Shilannayas at that spot.

Talks finished. The Ayodhya Administration received the instructions from Lucknow, æThe spot fixed for the Shilannayas is outside the disputed lands. Allow the Shilannayas. And thus the Govt. had to bow before the power and resolve of Rambhaktas. It had twisted the decision given by the Court. But the Govt. machinery publicised the news some thing like this on the Doordarshan, æThe VHP has agreed to perform the Shilannayas outside the disputed land. Ashok Singhal commented on the news bulletin broadcast in the name of Buta Singh thus, æButa Singh is lying.

Buta Sing had really indulged in false propoganda. Thousands of people and media persons hailing from the entire world witnessed the Shilannayas taking place on 10 November exactly at the same spot where the flag was erected.

Shilannayas at the pre-determined spot

Mahant of Digambari Akhada Swami Ramchandradas Paramhans began to dig for the foundation in the Agneya (south-east) corner of Sinhadwar of the proposed Mandir after performing the Bhumi Pujan at 09.30 in the morning of Devotthan Ekadashi, Thursday the 09 November 1989. Thereafter the Yajna commenced exactly in the western direction of the already dug-out spot for the Shanti of Vasudev of the Shriram Mandir and for the consummation of all the works without any problems, difficulties or obstacles. A team of seven Vidwans (well-versed experts) in the Acharyatva of a noted Vedacharya Pt. Mahadev Shastri performed all the Vedic rituals like Maha Ganapati Pujan, Swasti-Vachan, Matraka, Ghruta-Matraka Pujan and Nandi Shraddha Karma etc.

Foundation digging began. This sight could not be contained in thousands of earthly eyes of those assembled there on the occasion. The foundation digging was not confined merely for the construction of Shriram Mandir alone, but it was happening as though for the construction of Hindu Rashtra Bhavan of the most ancient nation called Bharat. People in and around Ayodhya rushed to Shriram Janmabhumi in such a hurry, as though Lord Shriram was returning from his forest sojourn. They were applying the dust dug out from the spot on their

foreheads as though they were applying Sandal paste; tying a knot of the dust in a corner of their Dhoti as though it was very precious treasure or nectar like Prasad for them. Rambhaktas were circumambulating the Shilanyas Sthal whole night and carried the soil dug out at the Shilanyas Sthal to their homes.

A Pujan was performed by invoking the Bhudevi after her Dhyan on the back of a tortoise for the establishment of the Vastudev at 12.30 in the after noon on 10 November 1989 in the dug out spot on the Sinhadwar of the Mandir in the ever-awaited Muhurat of Shilanyas. The Shesh Nag was installed on the worshipped spot. Thereafter Nanda, Bhadra, Jaya, Rikta and Purna Shilas were placed respectively in the eastern, southern, western, northern directions and the centre whereupon the Kalashas called Padma, Mahapadma, Shankha, Makar and Sagar-Nidhi were placed respectively. The gold coins and a Certificate of Shilanyas carved on a Tamra-Patra (copper plate) by Padmashri Dr. Shastri was also installed together with these five Kalashas. One hundred forty Shilas were also placed at the Nyas Sthal by the Pujya Dharmacharyas present on the occasion along with five worshipped Shilas.

Shriramjis Grace is Inscrutable Indeed!

What a great difference between a moment earlier and the current one ! It might be called as nothing but the grace of Shriramji only. Everything was impious a moment earlier and a moment later every thing was pure, pious, holy and sacred.

Mere description of the religious rituals of Shilanyas programme consummated on 10 November would not suffice. The psyche, thoughts and character of Bharat found a glorious expression on that day. Witnessed by all the Sampradayas and Dharmacharyas, in the presence of several learned persons of great achievement, in front of numerous affluent people, in the shadow of thousands of valiant youths, the first Shila of the Shilanyas was placed by a Rambhakta from Bihar, Shri. Kameshwar Choupal. No Dharmacharyas or the representative of any Shaiva or Vaishnava, of any Bouddha or Jain, of any Sikh or Nath, of any Lingayat or Madhwa Sampradaya objected to it. Every one praised the good fortune of Shri Kameshwar. Every one thanked him with one voice. It was the evidence of social equality and harmony.

By doing the Shilanyas, yet another step was kept forward in the direction of fulfilment of the age old dream project of Hindus, Shriram Mandir Re-Construction. No power on earth could

forestall this valorous step taken by the Parishad.

(7) Shriram Karsewa Vs Maha-Samar of 18 Days - 1990

Several people consider Shriram Janmabhumi Andolan as the 77th battle. Prior to this, 76 wars have been fought over this issue. Four during Babars period (1528-1530), 10 during Humayuns (1530-1556), 20 during Akbars (1556-1606), 30 during Aurangjibs (1658-1707), 05 during Saadat Alis (1770-1814), 03 during Navab Nasiruddin Hyders (1814-1836), 02 during Navab Vajid Ali Shah (1847-1857), 02 during the British Regime. Like the Mahabharat War, this 77th battle was fought for 18 days. The most important aspect of this war was that in spite of differences in the modes of worship, the Sants, Acharyas and dharmagurus of all the creeds and sects of Hindu Samaj extended fullest co-operation for this cause. All of them assembled on one platform, took a pledge in one voice to work together whole-heartedly for the construction of Shriram Janmabhumi Mandir and gave splendid guidance to society to work unitedly for this cause. The battle field was not confined to the boundaries of Ayodhya or those of Uttar Pradesh; but it was fought throughout the length and breadth of the country from Kashmir to Kanyakumari and Dwaraka to Kamakhya. Millions of people, not only Hindus, but also Muslims and Christians, men and women, young and old alike were too eager to participate in this struggle, including those who could make it to Ayodhya, as also those, who were withheld or got stranded in the way and also those who could not go there. There were innumerable unknown soldiers who have lost their lives in this battle extraordinary, who have lost their limbs and organs and who have been crippled for rest of their lives. Not that, this surrender, sacrifice and martyrdom of all those in this struggle and battle would ever go in vain. Their cherished wish and desire of construction of Shriram Mandir would certainly be realised. If the details of the background, preparations of this 18 days battle royale, the atrocities and exploitation being heaped on Karsewaks every day, administrative suppression and repressions, and the upheavals that took place on the political and social horizens are recorded, a separate volume might be ready. But we are giving herebelow a brief account of the same :

Ayodhya was virtually cut off from rest of the country during the period of these 18 days. Telegraph and telephone cables were cut off and wireless service was totally under the control of the Govt. Obstacles of all types were created by the administration on the railways, roads and high-ways. Journalists were facing tremendous difficulties in collecting news and despatching the same to their HQs. All the means of conveniences like railways, buse service,

ferry boats, rikhaws, roads, highways, markets every thing were shut down. Various types of administrative blockades were also encountered at every step by the Karsewaks.

Maha-Samar ensued between the Karsewaks hailing for Shriram Karsewa undertaken as a part of this movement from all parts of the country on the one hand and on the other, the Central Govt., Uttar Pradesh Govt. and the anti-national forces for a period of 18 days from 21 October to 07 November 1990. Lakhs of people participated in this struggle. That's why it was called as Maha-Samar (Battle Royale). It was obstinacy of the part of Duryodhan, the representative of people in power during the Mahabharat Samar that he would not concede even an inch of land without a war. And in this Mahasamar the representatives of the people in power like Prime Minister Shri. V. P. Singh and the then Chief Minister of Uttar Pradesh were also insisting that they would not allow Mandir reconstruction at Shriram Janmabhumi without a decision of the Court. æLet power go, but I shall not allow Mandir to come up, æI shall not allow the Karsewaks to reach Ayodhya at any cost, æNot even tiny bird would be allowed to fly anywhere near the sanctum of Temple, æVHP workers would not be able to see the present structure even with the telescope — these utterances by Shri Mulayam Sing Yadav smack of Duryodhani mentality of the Mahabharat era.

The first commander of the ruling party in the Mahabharat war Mahatma Bhishma had vowed to kill 10,000 solders every day and he did so for the first 10 days of the battle by adopting ever new strategies and plannings every day. In this Maha-Samar also, the ruling parties viz. the Central Govt. and the state Govt were adopting grave and graver, more gruesome, terrorising, crooked action-plans to creating impedece in the way of Karsewaks to prevent them from reaching Ayodhya. Their cruelty, crudity, lowliness, heatlessness have become the pity-inspiring saga by themselves. Under these scheming action-plans, thousands and thousands of Karsewaks were being taken into custody either while they were performing the Satyagraha or while sleeping in the houses along the roads, or while travelling on the roads to Ayodhya; only on the basis of unfounded suspicion; and they were dumped in the regular-irregular, permanent or temporary; useful or uselesss jails in the most inconvenient manners; so that their condition used to go from bad to worse.

During the times of Mahabharat War, the commanders like Bhishma, Dron etc. were forming the strategic formations of their armies called Garud Vyuh, Kraunch Vyuh, Makar Vyuh, Mandal Vyuh, Mahavyuh, Sarvatobhadra Vyuh and Chakra Vyuh etc., so that the opposition

party could not achieve their war objectives. Whereas in this Maha-Samar, the Uttar Pradesh Govt. had devised seven most horrible Vyuhs (strategies) to prevent the Karsewaks from reaching Shriram Mandir. First strategy was in the form of posting police and para-military forces on the entire borders of Uttar Pradesh; the second was that of various obstacles created on all the roads leading to Ayodhya; the third was that of Security Guards posted all around the Ayodhya district; the fourth was the barricades erected all along the 14 Koshi Parikrama Marg; the fifth was the police encirclement near the Hanumangarhi; and the sixth and final seventh were those of the strict vigil by the Indo-Tibet Border Security Forces and Border Security Forces both inside and outside the precincts of Shriram Mandir respectively. It was almost impossible to perform Karsewa in Shriram Mandir after crossing all these hurdles and barricades.

The 10th historic day (30 October 1990) of this Maha-Samar was equally important with its parallel with the 10th day in Mahabharat War was utmost important, because on this day itself Arjun had wounded Bhishma Pitamah and made him to take to the bed of arrows. Similarly this 10th day of this Maha-Samar also was significant; because, the Karsewaks waded their way upto Shriram Mandir amid the showers of lathis and bullets risking their very lives and unfurled the sacred saffron flag on all the three domes of the Mandir. And some of the Karsewaks voluntarily accepted the path of supreme sacrifice of their lives in this process. The 13th day (02 November 1990) proved to be a black day in this Maha-Samar of Ayodhya, since innumerable youths including Kothari Brothers were brutally killed like Abhimanyu was mercilessly killed on the 13th day of the Mahabharat War. On this day, the Karsewaks inched their way like the lion cubs with the burning desire of martyrdom for the cause of Hindutva amid the ceaseless shower of tear-gas cells, receiving beatings with the police Lathis and Dandas; trampled under the shoes of para-military forces; receiving bullets; some times in sitting or squatting position, some times rolling; but they moved on and on for fulfillment of their cherished aspiration. Many of them received bullets on their chests; shattered their heads; several of them were rendered crippled, lame; many of them lost their important organs once for all due to multiple injuries. Innumerable known and unknown brethren including Kothari Brothers, Prof. Mahendranath Arora, Setharam Mali, Ramesh Kumar, Mahavir Prasad were martyred in this inhuman massacre while repeating the chant of ॐJai Shriram, ॐJai Shriram.

A brief chronicled account of this Ayodhya Maha-Samar is as follows:

First Day (21 October 1990) :- The first day of the Maha-Samar was note-worthy; because, the Karsewaks set out towards Uttar Pradesh and the state administration was determined not to allow the Karsewaks to reach Ayodhya by creating hurdles and obstacles.

2nd, 3rd and 4th Day (22, 23, & 24 October 1990) :- During these three days, the Govt. repression and arrests were at their peak in various towns and cities of Uttar Pradesh. The Ashram of Mahant Nrityagopal Das, Vice President of Shriram Janmabhumi Mukti Yajna Samiti was raided in Ayodhya. The terrifying actions of the Govt. went on gradually increasing. Huge number of Sadhus and workers were arrested and dumped into Jails. As a counter re-action to the uncalled for arrest of Shri. Lalkrishna Advani in Bihar state, a Bandh was observed throughout the country and the spate of arrests of the VHP workers and Sants went on unabated.

Fifth Day (25 October 1990):- Closed-circuit TVs were installed at various places in Ayodhya, so that the administration could have information about all the happenings at those places.

Sixth Day (26 October 1990):- The Shilannys Sthal in Ayodhya was completely sealed on the sixth day. The presence of heavily armed forces in the cities of Ayodhya and Faizabad was considered inadequate to prevent the Karsewaks and hence the administration imposed curfew in both the cities from the evening of Friday. The then Saha-Sarkaryavah of RSS Prof. Rajju Bhaiyya was arrested at Lucknow itself on his way to Ayodhya for Karsewa. The Press people were also not spared. They were subjected to untold harassment and naggings.

Seventh Day (27 October 1990):- The Govt. went on creating ever-fresh obstacles and impediments to prevent the Karsewaks from reaching Ayodhya on 7th day. The repressive methods were further reinforced by making them more widespread. A crowd of over 40,000 Karsewaks under the leadership of Jagadguru Shankaracharya of Badrikashram Swami Vasudevanand Maharaj broke the police barricades and reached upto Phaphamau Bridge. Looking to the 3 Km lengthy procession packed with the people, the Police could not gather courage enough to arrest him. Karsewaks dumped in the Unnao jail were mercilessly beaten with lathis and canes. Sixty-five people were injured in these beatings. Large scale arrests

were made in the important cities like Kanpur, Delhi, Sahibabad, Gaziabad, Gorakhpur etc. Apart from this, the various trains to-and-fro Ayodhya were completely stopped.

Eighth Day (28 October 1990):- As the D-Day of Karsewa viz. 30th October was fast approaching closer, the enormity, gravity and speed of the Maha-Samar went on gaining greater momentum. As the repressive measures of the administration became more stringent, the enthusiasm of the Karsewaks grew by leaps and bounds. On this day, women also displayed their temerity. About 1,500 women broke all types of police barricades and reached the river Sarayu for taking bath. The police tried their level best to prevent these women, but all went in vain. When the police tried to drive them away, they lied down on the Ghat. Finally, the Magistrate had to issue permission for them to take bath.

Ninth Day(29 October 1990):- At the advent of ninth day, the issue of Shriram Janmabhumi did not remain confined to Ayodhya, or Uttar Pradesh or even Bharat only, but it assumed the international dimensions. The issue was being hotly discussed in all those countries of the world, whence the Shriram Shilas have been received as a mark of their faith. A number of workers from some of these countries had come for Karsewa and courted arrest. Prominent among them was the General Secretary of American Region Smt. Anjali Pandya. Various news papers published from these countries wrote articles about this movement. Some praised the movement, while others criticised it. Certain Muslim leaders like Shahi Imam Bukhari also expressed their views about it. A protest march was taken out in Pakistan also against the happenings in Ayodhya. A Bandh was observed in Allahabad for two days against the arrest of Jagadguru Shankaracharya Swami Vasudevanand Maharaj and the Rambhaktas. Hardly any busses plied on the day. The former Justice of Allahabad High Court Shri. Jagmohan Lal Sinha sent a detailed letter to the President expressing his deep concern about the administrative terror and trampling of citizens rights and demanding his personal intervention.

Tenth day (30 October 1990):-

On the tenth day, even a tiny bird could not stretch its wings, as per the statement of the Uttar Pradesh Chief Minister, amid the lathi-charge, tear gas shells and firings. But the Karsewaks not only unfurled the saffron flags atop the three domes of the Mandir, but they also began the rituals of Karsewa by digging a pit and putting Shilas in it. Albeit, several

Karsewaks were shot dead while digging the pit. Many of them were injured. But they took the objective to its culminating point, for which the Karsewaks all over the country had courted arrests. Although the Uttar Pradesh government had deployed all its might, it failed miserably in controlling the Karsewaks completely.

The city of Ayodhya was unexpectedly peaceful early in the morning on Devotthan Ekadashi (30 October). All the lanes and bye-lanes of Ayodhya were deserted. The Mutt-Mandirs were appearing as though there were nobody inside them. By the time it was 9 a.m., Pujya Vamadev and Pujya Mahant Nratyagopal Das, who had disappeared just a couple of days back, suddenly appeared in Maniram Chhavani. At about the same time, the then Secretary General of the VHP Shri Ashok Singhal, who could not be arrested despite best efforts by the administration, reached there along with Shri Shrishchandra Dixit. As these people came out of the Mutt, the Karsewaks thronged the roads from nearby houses, Mutts and Mandirs like the herds of monkeys in huge numbers with saffron flags in their hands and mouthing the slogans, 'Ram Lalla we are coming to construct a magnificent temple. In no time, a massive procession led by Sants in the forefront followed by women and the huge convoy of Karsewaks in long rows started moving forward and onward. The police opened Lathi-charge on the procession a little ahead of Hanuman-garhi. Shri Singhal received a deep head injury in the Lathi-charge and started bleeding profusely. The people got agitated at the sight of Singhal's injury. Stones were pelted against the police. The Karsewaks started moving towards Janmbhumi amid blowing of conch shells and sloganeering. At about 10.20 hours, an ocean of over 15,000 Karsewaks began moving forward. The Magistrate issued the warning that fire would be opened, if they move any more. But the mob became unruly. When the police were unable to control the crowd, they requested Shri. Shrishchandra Dixit to pacify the Karsewaks. But their enthusiasm got multiplied by many folds and they rushed into Shri Ram Janmbhumi after breaking all the barricades. After the entry, they first bowed their heads before the Lord Shrirama and began the Karsewa. Karsewa means service with the hands i.e. breaking and shattering. First they broke the two outer doors, followed by six windows. Thereafter a part of the wall and some plaster were removed here and there.

By 1.40 p.m. everything appeared to be returning to normal. Just then a helicopter belonging to Air Force came flying there. Whenever it was being lowered, the people used to show to it their chappals and shoes. Some of the Karsewaks reached to the barbed wires behind the structure and broke them. Some youths climbed the domes. Sunil Yadav of Suhaival (Faizabad), Halawai Vasudev and one Sadhu Maharaj from Naya Court climbed and unfurled

saffron flags atop the rest of the domes.

The rulers' seat was shaken with the Hindu power
Hence got the scope for erecting the flag in Avadh
— Acharya Ramnath Suman

Twelfth Day (01 November 1990): - A meeting was organized in the precincts of Maniramdas Chhavani on the twelfth day of the Maha-Samar. It was decided to proceed towards Shriram Janmabhumi with a determination of œDo or Die on the Kartik Pournima (full moon) Day. It was also decided in the meeting that financial assistance of Rs.50,000/- be given to the kith of the martyrs who were killed in the Ayodhya firing on 30 October 1990. Sixteen Sadhus began fast unto death. They further proclaimed that they would go in for self-immolation, if the administration does not give them permission to restart the Karsewa by 06 November 1990.

Thirteenth Day (02 November 1990):- The thirteenth day of the Maha-Samar was as significant as it was during the Mahabharat War. On that day Abhimanyu was brutally killed in the Mahabharat War and in this Maha-Samar, the Kothari Brothers, who had climbed up the domes by crossing all the obstacles and barricades and unfurled the saffron flag on the dome on 30 October 1990, were merciless dragged out of the houses on the street and inhumanly killed by showering bullets on their persona.

Uttar Pradesh Govt.had written a black chapter of barbaric atrocities by opening indiscriminate firing on the Karsewaks in Ayodhya on the Kartik Pournima Day. The platoons of the para-military forces pounded the absolutely unarmed, innocent Karsewaks, who were moving towards the Janmabhumi while singing the Ram-Dhun œJai Shriram, œJai Shriram and touching the feet of the police people; trampled them under their shoes and burned them alive with a shower of fire. A number of Karsewaks were killed on this day; a huge number of others were injured. Hindu society would ever remain grateful to them and cherish their inspiring memories forever.

Fourteenth Day (03 November 1990):- The dark shadows of black deeds of the previous day were looming large on the fourteenth day. There were widest protests and condemnations from all over the country against the Uttar Pradesh Govt. and its police atrocities. Most of them thought that the incidents of the previous day were pre-planned. There were umpteen

opinions about the number of death in the police firings. Various sources quoted the figures of deaths that ranged from 5 to 150. According to the Uttar Pradesh Chief Minister and Chief Secretary, only 5 persons had died; as per the DG, Police and Doordarshan 9 persons were killed; According to PTI and UNI, the figures were 16 and 25 respectively. Independent sources said that all 50 persons were killed. The BJP leader from Bihar Shri. Tarakant Jha said that the total number of deaths was about 200. Whereas the names and figures of deceased published in the English Daily Indian Express were as follows

[1] Ramkumar Kothari, 30 [2] Sharad Kothari, 20 Kolkatta, [3] Ram Achal Gupta, Barabanki, [4] Setharam Mali, Jodhpur, [5] Ramesh Kumar, Ganganagar-Rajasthan, [6] Mahavir Prasad, Faizabad, [7] Ramesh Pandey, Ayodhya, [8] Sanjay Kumar, Muzaffarpur, [9] Mahendra Arora, Jodhapur and [10] one Sadhu.

Tension prevailed in Ayodhya. People of Faizabad and Ayodhya persisted in their demand that the Senior Supdt.of Police Subhash Joshi, who was responsible for the entire firing episode, be dismissed at once. The Govt. was trying not to allow the situation to deteriorate further. Hence it was bent upon despatching the Karsewaks in Ayodhya to their home towns at the earliest possible. The administration was continuously dinning into the ears of the of the Karsewaks through loudspeakers fixed on a moving jeep that the trains are available for Lucknow, Allahabad and Varanasi and bus services is also made available free of cost to all those who wish to return immediately. Only a few people became ready to leave Ayodhya, despite all these facilities. Most of them preferred to remain in Ayodhya only and fresh groups of Karsewaks started pouring in Ayodhya.

Fifteenth Day (04 November) :- Looking to the events on fifteenth day of the Maha-Samar, it was felt that the darkest shadow of the unjust killings that took place just two days ago had entrenched so deep on the psyche and brains of the people to such an extent that they were not able to muster enough courage to drive that away from their minds. A sort of psychological stagnancy had come about.

Protests continued against the firing in Ayodhya throughout the country on this day also. The citizens of Faizabad came out on the streets shouting slogans in a huge procession. They were displaying placards in their hands with slogans like, æDair (Jalianwala Bag notoriety), Run Away; Udhamasing is coming, æKillers Madhukar, Joshi, Sharma, Come to Senses, æMulayam Sing, Protect Thyself, æV. P. Sing, You Are playing Holi; by firing at unarmed

innocent persons etc.

In protest against the massacre in Ayodhya, about 1,500 workers of various Hindu organisations sat on a day-long fast under the leadership of Shri. H. V. Seshadri, Sar-Karyavah of the RSS. Later on this figure reached 5,000. The picket had started at 9.00 a.m. and continued upto 6.00 p.m.

Entire Ayodhya was bowing down before both the lion-cubs, the Kothari brothers on 04 November 1990. Whole of Ayodhya had turned up in the funeral procession of the martyrs. When the bodies of both the brothers were kept on the pyre, a tumultuous tearful cry emerging from thousands of throats rent the sky, æLong Live, Kothari Brothers. Both the sons Sharad (20) and Ramkumar (23) of Shri. Hiralal Kothari, original native of Bikaner and then living in Kolkata, had started for Karsewa after Tilak and Arati by their mother. They left Kolkata on 22 October with the spirit of self-sacrifice and got stranded at Varanasi, since all the trains to Ayodhya were cancelled. They hired a taxi and arrived at Fulpur in Azamgarh. Thereon the road also was blocked. They had no other option than walking up the distance. They had walked up a distance of about 200 kms from 25 October onwards and reached Ayodhya only on the morning of 30 October 1990. It was Sharad only, who was first to reach the precincts of Shriram Mandir on 30 October 1990. As others began to reach there, he climbed up the dome in no time with lightening speed. Ramkumar followed him closely. Both the brothers jointly planted the saffron flag atop the dome. Later on the CRP Jawans drove them away after thrashing them roundly with Lathis.

The mother of these valiant sons informed in one of the functions that after completing their job on 30 October 1990, they had phoned up to tell her, æWe have done our duty; we have brightened your name. On getting this information, we had distributed sweets on the same night. The mother further told that they had permitted only one of them to go. But both said that they are the pair of Ram and Laxman and would go together.

They had already hoisted the flag on 30 October 1990 itself. But they had resolved to go upto Shriram Janmasthan on 02 November 1990, come what may. They had brought the saffron head-bands, on which the word Kafan (death cloth) was printed. When both the brothers were moving towards Hanumangarhi from Digambari Akhada under the leadership of Shri Vinay Katiyar, the Pradesh Convener of Bajarang Dal on 02 November 1990, the police opened fire. They rushed into a nearby house. In the mean time, an Inspector of Central

Reserve Police stormed inside the house and dragged Sharad out on the street and fired at his head from point blank range. Looking the horrible happening to his younger brother, the elder one rushed to his rescue. The bullet pierced through the throat of Ramkumar also. Both breathed their last simultaneously. Both of them remained together as per their assurance to their mother literally till their end (of their life).

Taking cognisance of the heinous killings, Shriram Karsewa Samiti modified its plans. That the movement would no longer remain confined only to Ayodhya, now it should reach every village in the country. Accordingly, the Karsewaks were advised to return to their homes after having the Darshan of the Lord.

Sixteenth Day (05 November 1990):- The sixteenth day of the Maha-Samar passed off with successful Delhi Bandh, release of the leaders and massacre on the Sarayu Bridge in Ayodhya etc.

Seventeenth Day (07 November 1990):- The Maha-Samar was fast approaching its finale. The administration gave full permission for having the Darshan of Shriram Lalla, carrying the Asthi Kalashas (pitchers containing bones of the martyrs) and arranging of Shriram Maha-Yajna on the seventeenth day. The situation in the state was gradually returning to normalcy.

Eighteenth Day (08 November 1990):- This was the last day of the Maha-Samar. The Purnahuti (final offering) of the Shriram Maha-Yajna that had started on 05 November 1990 last, was offered on the 18th day on 05 November 1990. Thereafter the Karsewaks started returning to their homes after the completion of Purnahuti of Shriram Maha-Yajna. A massive meeting was conducted on this occasion in Ayodhya.

Plan of Immersion of Martyrs Asthi Kalashas

Twenty-two Asthi Kalashas of the Martyr Karsewaks were sent to all states in the country from Ayodhya on 07 November 1990 itself. Thereafter those Kalashas were to be immersed in the rivers near some important pilgrim centers of those states. Every state unit was informed that they should bring one Asthi Kalash to Prayag on Makar Sankranti (14 January 1991) for Asthi immersion.

(8) Shriram Jyoti Prasar Abhiyan

An important decision was taken in the meeting of Kendriya Margadarshak Mandal and Sant Sammelan held at Haridwar on 23-24 June 1990 that the construction work would start for the Shriram Mandir at Ayodhya through Karsewa on 30 October 1990 and the Karsewaks would arrive in very large numbers from all over the country to Ayodhya. It was also decided to conduct a Shriram Jyoti Prasar Abhiyan with a view to create an atmosphere of Shriram in the entire country prior to the proposed Karsewa.

Action- Plan

It was decided that the Arati of Shriram Lalla Virajman at Shriram Janmabhumi in Ayodhya should first be performed with the Shriram Jyoti (flame) ignited with the Arani-Mathan (churning of the sacred wooden sticks), then the same would be taken to the Vishwanath Mandir of Kashi and Shrikrishna Janmabhumi Mandir at Mathura. Thence it would be taken to all the regions, provinces, districts, cities and villages in the country; and that the Shriram Jyoti would reach their respective Vishram Steals (resting places) of the Vijaya Yatras by Vijaya Dashami Day (29 September 1990).

These Vijaya Yatras would travel to 4 Dhams, 7 Puris, 12 Jyotirlingas, 52 Shakti Pithas, all the Vaishnav Peethas, and Ganapati Peethas; similarly they would go to about 250 religious places of Sikhs, Buddhists, Jain Tirthankars; all the developmental blocks in Bharat and finally they would reach their ultimate spot of destiny. Important Acharya and Sants in the country would lead these Yatras. Shriram Jyoti installed in the Rathas would reach all the 7,000 Prakhandas in the country, where the people from the 7.50 lakhs villages would come with torches and after getting them kindled from Shriram Jyoti, take them back for installing the same in the temples of their villages. From that day onwards, the program of Shriram Nam Sankirtan would commence regularly in the temples of the respective villages.

Shriram Jyoti Pradan Week would be observed between 12 October to 18 October 1990. During this period, the Karsewak would take Shriram Jyoti to every house in their place. Here the Karsewaks would be felicitated and blessed publicly after tying Shriram Raksha Sutra together with the programs like Jyoti Pradan, Pujan etc. On Deep-Malika Day, the lamps of every Hindu house would be lit with the same Shriram Jyoti.

œTamaso Maa Jyotirgamaya (Let us proceed from darkness to light) –This sacred Jyoti would enlighten even a cottage of the poorest among the poor as also the palacial buildings of the affluent with its divine light through the medium of these wide-spanning Vijaya Yatras. Ram Nam Sankirtan being conducted in the close proximity of this Jyoti would imbue the hearts of the Rambhaktas entirely with Shriram. Where there is Ram, Ravan just can not be there. The continuity, permeability and sanctity of this Jyoti would string the entire Bharat into the thread of unity and Shriram Karsewaks would be ready in huge numbers. These Karsewaks would include all the Sants Mandalis, Mothers and Sisters, Youths, aged people, Householders, businessmen, students, farmers, labours — virtually one and all.

The local Rambhaktas would take out Vijaya Yatras in the Shubh Muhurat between 10.47 to 10.51hours in the morning on the Vijayadashami Day (29 September 1990) from the temples of every village and mohallas upto the nearby lakes or water bodies while doing Shriram Nam Sankirtan.

After the Deep-Malika program, Lakhs of Karsewaks from five lakh villages of Bharat would set out under the leadership of 5,000 Vahini Pramukhas according to the dates allotted to each of them for the re-constructional activities of Shriram Janmabhumi Mandir.

Implementation

Shriram Jyoti Pujan began at Shubh Muhurta in Ayodhya:- Some of the Acharyas opposed the Muhurta fixed for the beginning of the reconstructional work of Shriram Janmabhumi Mandir from 30 October 1990. With a view to find a way out and to begin the actual work of carving the stones for temple constructions, Pujya Mahant Ramchandra Paramahans erected a shed on the sprawling space provided near the place of Pujya Devaraha baba. The work of carving the stones began at an auspicious Muhurat on 31 August 1990 in the presence of all the important Sants after the ritualistic Pujan by Mananiya Shri Moropant Pingle on behalf of the VHP. Shriram Jyoti was installed on the next day viz. 1 September 1990 at 9.15 hours in the morning the fire ignited by Arani Manthan with the recitation of the Veda Mantras and after performing Pujan at Shriram Janmabhumi. Taking cognizance of some intransigent voices, Shriram Jyoti was sent to Varanasi, Prayag and Mathura and Delhi much before the pre-determined dates. From there, they were sent to all the places in the country with proper caution and care much earlier than 18 September 1990 itself.

Shriram Jyoti Yatras began from 30 September:- Over 400 Vijaya Yatras were taken out on

the Vijaya Dashami Day (30 September 1990) from all over the country with full enthusiasm and gaiety. Certain states had opposed the Shriram Shila Pujan program. But seeing its counter-productive nature, these Yatras were not opposed anywhere except Tamilnadu and Uttar Pradesh. Even the Communists did not come forward to oppose them in Bengal and Kerala perhaps, for the first time. There was some opposition at some places in the Congress-ruled states like Andhra and Maharashtra, but it was too limited. It was prohibited at one place in Karnataka and some people were taken to jails also. It was not only prohibited at one place in Dharmapuri District of Tamil Nadu, but the Provincial Organising Secretary, Regional Organising Secretary and some other workers were taken into custody also. They were tortured like any thing. Efforts were made to take out 24 Yatras on a very wide scale in Uttar Pradesh. But taking into account the local situations, only smaller Yatras were taken out on every Prakhanda level. With these dual arrangements, the smaller Yatras could fill the gaps, where the big Yatras could not reach due to reasons beyond any body's control. But these Vijaya Yatras could create an indelible impact in rest of the provinces. The plan of lighting the lamps in every house of the villages and cities with Shriram Jyotis on the Deep-Malika Day (18 October 1990) received tremendous success throughout the country. Subject of Shriram Janmabhumi reached every village once again through the medium of Shriram Jyoti Prasar Yojana.

(9) Evidences in favour of Shriram Janmabhumi Mandir and Reply to the Documents of Babri Masjid Action Committee

The struggle for liberation of Shriram Janmabhumi and reconstruction of Shriram Mandir in Ayodhya was going on for past several centuries. A number of generations have been contributing their mite in this struggle through their self sacrifice. Only those with suspended intellect and blind eye-sight could say that this movement began with the Vishwa Hindu Parishad. The VHP only represents the century old aspirations and their organised and modern-most format of the Hindus.

The Parishad has firm faith in the ideal Hindu tenet of Sarva Panth Samabhava. Because, it is only through this tenet, the relative secularism could be established. The Parishad desires that this centuries-old dispute be resolved once and for all. It has been its experience that the experimentation of the secularism could possibly be successful in Bharat, only when the present Muslim generation segregates itself from the mediaeval, expansionist and separatist mentalities and the iconoclastic ideals. These tenets were propounded by the aggressors like

Babar and intolerant rulers like Aurangzeb. Efforts have been always made continuously to glorify them in our country under the garb of religion. The VHP has been engaged in the attempts through all the medias of dialogue that the Muslim leaders not only know their ideology, but also understand them and appreciate them.

It is a very regrettable situation that Muslim leaders have never taken any initiative to start a new era of mutual understanding, confidence and goodwill by ending this centuries old struggle. On the contrary, they exhaust their energies in maintaining the symbols of anarchic elements intact. Instead of identifying themselves with the pre-Islamic great personalities like Shriram and Shrikrishna, they identify themselves with the activities of the aggressors like Mohammad-ibn-Kasim, Mohammed Gazani, Mohammed Ghori. This matter became crystal clear during the bi-lateral talks that began at the welcome initiative of the Central Govt. during December 1990.

The representatives of VHP held talks with the members of All India Babari Masjid Action Committee without any prejudices or ill-will. It was made very clear at the outset itself that these talks would have no impact on Karsewa, Satyagraha or any other types of Sammelans etc. The members of VHP and Babari Masjid Action Committee began the talks in the presence of Govt. representatives on 01 December 1990. M/s Vishnu Hari Dalmiya, Badriprasad Toshniwal, Shrishchandra Dixit, Moropant Pingle, Koushal Kishor, Bhanupratap Shukla, Suryakrishna and Acharya Giriraj Kishor represented the VHP.

The next meeting was held in the presence of the then Minister of State for Home Affairs, and the Chief Ministers of Uttar Pradesh, Maharashtra and Rajasthan on 04 December 1990. Shri. Jafar-yab-Jilani of Babari Masjid Action Committee claimed in this meeting that there is no evidence about any Masjid having been constructed at the site of any Hindu temple after its demolition. He further said that there is no mention in the history of any archeological or historic evidences that any Mandir was demolished prior to the construction of a Masjid at this site.

In complete disregard to the centuries old struggle, Shri. Jilani said that this movement by the VHP is totally new. To such an extent that after placing the idols in the Masjid, there was no intensity in the campaign till 1986. Had it been the Birth-place of Lord Shriram, there would have been continuous struggle for it and its mention would have been found somewhere.

When the then Chief Minister of Maharashtra Shri. Sharad Pawar asked as to why there is

mention about it in the Govt. Gazette? To this, the then Minister in Uttar Pradesh and a member of Babari Masjid Action Committee Shri. Azam Khan said that it was done by the British to divide society.

It has been recorded in the proceedings that several Muslim speakers emphasised that since Babar never came to Ayodhya hence the question of his demolishing the temple does not arise at all. In the perspective of these claims of the Muslim leaders, Shri. Moropant Pingle suggested that three to four experts should be included on behalf of both the parties each in the next meetings to enable them to present reliable evidences in the context of their respective claims.

The Chief Minister of Rajasthan Shri. Bhairon Singh Shekhawat suggested that the experts of both the parties should mutually exchange these evidences and verify them. Shri. Jilani reacted to this that the members of the Committee would verify these evidences amongst themselves first and help of the experts might be taken at that time.

Since the VHP was desirous of an early cordial solution of this problem, Shri. Pingle said that a time limit should be fixed for this. Therefore, the following decision was taken after consultation with the three Chief Ministers, Minister of state for Home Affairs, and all the members present in the meeting :

- “ Both the parties should make their respective evidences available to the Minister of state for Home Affairs upto 22 December 1990.
- “ The Minister thereafter would make the copies of these evidences available to the concerned persons by 25 December 1990.
- “ After the verification of these evidences, both the parties shall meet again at 10.00 a.m. on 10 January 1991.

An informal document was prepared in the office of the Minister of state for Home Affairs for the bi-lateral talks. Its title was ‘The summary of the materials given by : Vishwa Hindu Parishad and All India Babri Masjid Action Committee : that was presented on 10 January 1991. It said, ‘According to the decision taken by both the parties on 23 December 1990, the concerned parties had to submit their replies to the evidences of the other parties by 06 January 1991. While the VHP had given its reply rejecting all the claims of the Babari Committee totally, the Babari Committee did not repudiate any claims of the VHP. On the contrary, they submitted photo copies of some additional evidences to re-affirm their claims.

In the absence of any reply from the Babari Committee, it became difficult for the Govt. to decide upon the points of agreement and disagreement.

Three experts viz. Shri. B.R.Grover, Prof. Devendra Swarup and Dr. S.P.Gupta also were included apart from the other representatives in the meeting held at Gujarat Bhavan on 10 January 1991. The three experts had tried to present the summary of the veracity of these claims preferred by the Parishad prior to this meeting. On the basis of this, it was decided to classify the documents under different titles like historic, archaeological, revenue and statutory. It was also decided that both the parties would give the names of their respective experts, who would meet on 24-25 January 1991 after studying the documents and submit their respective comments by 05 February 1991 after mutual consultations. Thereafter, both the parties would meet again and discuss the report of the experts.

Thereafter, the Babari Masjid Committee suddenly started taking different stands due to some reasons, best known to them alone. The Parishad informed the names of its experts on the scheduled date; but the Committee could not do so. They gave their names by 18 January, but continued to modify them. Four of their experts, who attended the meeting on 24 January, were the members of the Committee only; and rest four were Dr. R. S. Sharma, Dr. D. N. Jha, Dr. Surajbhan and Dr. M. Athar Ali as the outside experts. Legal luminaries like former M. P. and Justice Gumanmal Lodha, Justice Devakinandan Agrawal, Justice D. V. Sahgal and senior Advocate V. K. S. Choudhari and academics like Dr. Harsh Narayan, Shri. B. R. Grover, Prof. K. S. Lal, Prof. B. P. Sinha, Dr. S. P. Gupta and Prof. Devendra Swarup were present as the representatives of the Parishad.

The Experts of the Babari Committee started saying right from the beginning that they had neither studied the evidences nor have they gone to Ayodhya ever. They demanded a minimum of six weeks time. They did not attend the meeting on 25 January, whereas the representatives and the experts of the Parishad waited for them for over two hours.

A significant fact is that it has been established on the basis of the evidences presented by both the parties till then that the present structure, called as Babari Masjid, was constructed by Meer Banki at the orders of a foreign aggressor called Babar in Hizri 935 i.e. 1528 A.D. Then, the question arises as to why this particular spot was selected for the construction of the Masjid? Was it found vacant by Babar / Meer Banki? or was there any Hindu Mandir / structure, which was converted into a Masjid after its demolition? Had this place any



historical significance?

The VHP had collected literary, archeological, revenue and statutory evidence to find satisfactory answers of these questions. The Babari Masjid Action Committee preferred the option of boycotting the meeting, instead of accepting or challenging these evidence.

Because they were not in a position to face the significant points.

Thus, after facing such a strange situation, the Parishad announced that it would present all these evidences in the peoples court, so that the public themselves would decide the issue on their own. These are self-explanatory evidences and hence they do not need any comments or explanations.

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Shriram Janmabhumi Mukti Andolan

Evidences in favour of Shriram Janmabhumi Mandir

Reply of the VHP submitted to the Govt. of Bharat for the documents of All India Babari Masjid Action Committee