

PR SENSE

Spreading Positive Vibrations
Issue No. 224 – Oct 2025
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Cover Story

RSS Chief over the years

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2009-present

Mohan Bhagwat
A veterinarian by profession. Leading RSS into its centenary year. Strong advocate of outreach, dialogue, social harmony and self reliance

RSS Celebrates Centenary

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Contact

editor@corpezine.com
www.corpezine.com
www.primepointfoundation.in

Spreading Positive Vibrations
Issue No 224 – Oct 2025

Editorial Board

Publisher & Managing Editor

K. Srinivasan
(Prime Point Srinivasan)

Joint Managing Editor

Ramesh Sundaram

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Editor

Priyadharshni Rahul

Cartoon Editor

Triambak Sharma

Published by

Prime Point Foundation

Feedback

editor@corpezine.com

Websites:

www.primepointfoundation.in

www.digitalpresense.com

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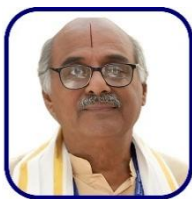
Education Loan Task Force

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From the Desk of Managing Editor

Dear Reader,



On behalf of the Editorial Board, I am pleased to present the 224th (Oct 2025) edition of *PreSense*, featuring another rich array of meaningful content.

During October 2025, the Government of India issued guidelines amending IT Rules 2021 to protect people from 'synthetically generated information'. With the growth of AI, synthetically generated content is on the increase, without getting any doubt whether this content is real or fake. The Editorial deals with the amendment to IT Rules.

RSS has completed 100 years of service to the nation. We have covered RSS in two parts on the growth and activities, including the criticisms on RSS.

Other Highlights:

Prince Cartoon

Freedom Fighter Lala Har Dayal

Review of the October 2010 edition of *PreSense*

As always, we value your feedback at editor@corpezine.com and encourage you to share *PreSense* with your network.

See you next month with more inspiring content.

Jai Hind!

K. Srinivasan

Publisher & Managing Editor

PreSense

PRINCE

By Triambak Sharma



**NATION
FIRST**



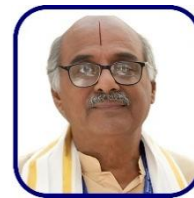
**100
YEARS**
of RSS



TRIAMBAK SHARMA

Editorial

Real or Fake? India's New Fight for the Truth on the Internet



By Prime Point Srinivasan, Managing Editor

(India's new IT Rules amendments mandate clear labeling of AI-generated content to combat deepfakes, requiring platforms and creators to identify synthetic media and protecting citizens from misinformation.)

REAL

FAKE?

INDIA'S NEW FIGHT FOR THE TRUTH

IT RULES AMENDMENTS: TRANSPARENCY & ACCOUNABILITY

The internet used to be a great place for everyone to gain knowledge and share ideas freely. But now, it's facing a massive problem: it's getting hard to tell the difference between what's

real and what's fake. The recent media reports reveal the fake social media videos in the Bihar Elections. Election Commission has issued a warning to the creators of such deepfake content. This is a great risk that innocent citizens are facing now.

The Government of India has now suggested important changes to the **IT Rules, 2021**, specifically to deal with **synthetically generated information**—content made by Artificial Intelligence (AI). These changes are not just small technical updates; they are a necessary and urgent step to protect every citizen from a global digital threat.

The Deepfake Danger: A Crisis That Has Reached India

AI tools have made it incredibly easy to create "deepfakes"—fake videos, audios, and images that look and sound completely real. What once took a Hollywood studio months to do can now be done instantly on a basic computer.

Around the world, deepfakes are being used for terrible things. They are used to create fake private images, spread political lies, and even trick companies out of large sums of money. In India, there are reports about communal tensions based on these fake videos. The fraud is getting so advanced that criminals can use AI to fake a person's face or voice to pass security checks, a process known as **biometric spoofing**.

In India, this threat is very real. We saw how quickly deepfake videos of famous actors and politicians went viral, creating confusion and damage to their reputations. These fake contents, including videos and audios, are designed to cause social friction, influence elections, and make people doubt real news. The sheer volume of this fake content is growing rapidly.

Why We Must Act Now

Because AI-generated fake content is so fast and so realistic, we urgently need a proper system to keep track of it. Our old methods of content checking—relying on people or simple software filters—are simply not good enough anymore. It is almost impossible for a normal person to spot a high-quality deepfake.

The platforms that host and create this content hold the real power. They must now take on a major and fair share of the responsibility. AI isn't just a simple tool; it's a powerful force that can cause both good and bad. If we allow these platforms to act without rules, simply claiming they are neutral delivery services, we invite disorder and fail in the basic duty of protecting our citizens.

How India Tried to Fight Fake Content Before

India has always had laws to deal with online harm, but they were not designed for the AI age. Before the IT Rules, 2021, we mainly relied on parts of the **IT Act, 2000**, and the **Indian Penal Code (IPC)**. These laws covered crimes like online cheating or spreading indecent material, but they mostly dealt with the *result* of the crime, not the technology *behind* it.

Older rules, like the **IT (Intermediaries Guidelines) Rules, 2011**, told platforms to warn users about prohibited content but lacked the power to handle clever AI tricks. The later amendments to the 2021 Rules helped by making platforms act quickly to remove illegal content. However, they still lacked clear rules for the specific threat of synthetic content. These new draft rules are intended to close that critical gap.

New Rules, Clear Responsibilities

The current amendments create a very clear system of shared responsibility. The new legal definition of '**synthetically generated information**' ensures that content that looks real but is AI-made is treated specially.

What Generative Platforms Must Do (Rule 3(3)):



Any company that provides tools to create or change synthetic content must embed a permanent and unique digital marker (metadata) on that content. This marker must be clearly visible, covering at least 10% of the screen area of a video or during the first 10% of an audio clip. This ensures that the fake nature is easy to see and cannot be removed later.

What Big Social Media Platforms (SSMIs) Must Do (Rule 4(1A)):

Platforms with a large number of users must follow even stricter rules:

1. **Ask the User:** They must ask the user to confirm if the content they are uploading is AI-generated.
2. **Check the Claim:** They must use "reasonable technical measures" (including automated software) to check if the user is telling the truth.
3. **Put a Clear Label:** If the content is confirmed as synthetic, the platform must put a clear and prominent label on it.

If these platforms fail to follow these rules, they risk losing the legal protection they currently have. This means that following due diligence is mandatory—it is the essential requirement for doing business on the Indian internet. This two-part approach—labeling by the creators and verification by the hosts—is a model that matches the best new laws being created globally, such as in the EU and China.

Freedom with Responsibility

Some people often argue that strong rules go against the **Constitutional right to freedom of speech and expression** (Article 19(1)(a)). However, our Constitution makes it clear that this freedom is **not absolute**. It comes with reasonable limits for the sake of India's sovereignty, security, public order, and, most importantly, to prevent defamation and anti-national content.

Freedom of expression does not give anyone the right to create fake content, lie about someone, or insult them. Such actions are not free speech; they are digital attacks. If we allow bad actors to damage people's lives and reputations using powerful technology, we harm the genuine people who use the internet responsibly. **Accountable freedom**, where rights are balanced with duties, is the only way to keep the internet healthy and useful.

We Welcome the Change, But Enforcement is Key

PreSense fully supports this forward-thinking amendment. It sets a necessary and high standard for accountability in the age of AI.

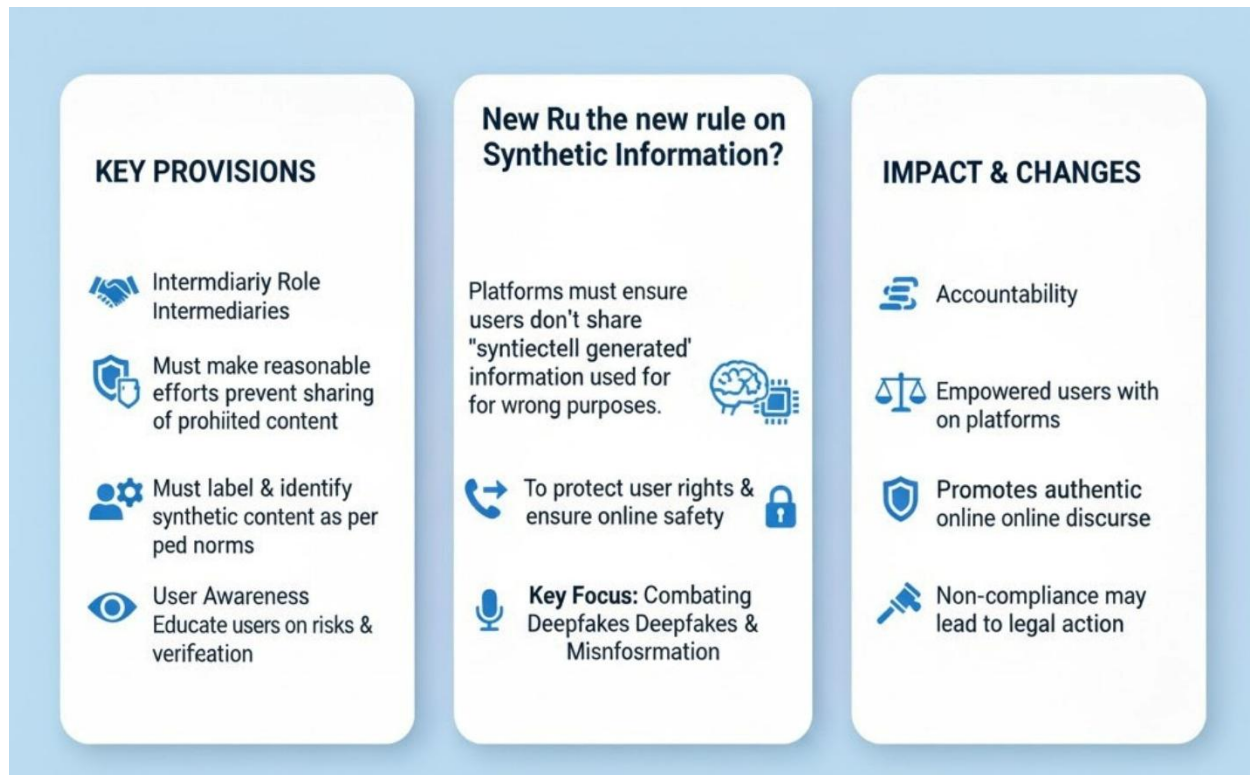
However, a great law is useless if it is not used. We urge the Government to make sure this law is properly enforced. The system of accountability—the Grievance Officers and the Grievance Appellate Committees (GACs)—must be strong, well-funded, and able to act fast.

To help make this work better, we suggest two things:

1. **A Simple, Standard Label:** The Government should bring together tech experts to agree on a **single, clear, and simple digital icon or notice** that must be used across all platforms. If every platform uses the same label, people will quickly learn what the **10% visibility** label means, and they won't be confused by different warnings.
2. **Public Awareness Drive:** The rules can only work if users know about them. A large, public campaign must be started right away to teach the average Indian, in all major languages, how to spot the synthetic content label and how to file a complaint if they find something malicious.



3. **Setting up Expert Committee:** The Indian Government should set up an expert committee of representatives from the Media and cybersecurity organisations and periodically review the implementation of various rules, through Zoom or any other Indian platform.
4. A system must be evolved to monitor whether these rules are misused, and implemented only for the good of society. The latest amendment does not infringe upon the Fundamental Rights and privacy of people. It is not against Fundamental Rights, as argued by a few.



This amendment is a brave and crucial step to ensure that India's digital future is one of truth and trust, not lies and confusion. We must ensure that the law stays ahead of the technology.

Here it is pertinent to remember what a US Supreme Court Justice Oliver Wendell Holmes Jr. said decades ago: "Your Liberty to Swing Your Fist Ends Just Where My Nose Begins." (in modern usage, it is changed as 'Your Liberty ends where my nose begins' – mostly attributed to Abraham Lincoln) which means Freedom of speech is essential but that freedom to act ends when it infringes on the rights, safety or personal domain of other persons. Those who argue for unfettered freedom of speech should do well to remember the quote.

The notification may be accessed from the website of Government of India:

<https://www.meity.gov.in/static/uploads/2025/10/38be31bac9d39bbe22f24fc42442d5d1.pdf>

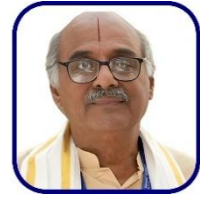
The official press release

<https://www.pib.gov.in/PressReleasePage.aspx?PRID=2181719>

Cover Story

The Century of the Shakha: Unmasking the RSS

By Prime Point Srinivasan, Managing Editor



Perception on Vandemataram

All events of Prime Point Foundation and PreSense used to start with the invocation song "Vande Mataram". At one such event organised by us in a reputed educational institution, during the tea break, a student approached the author of this article and organiser of the event and asked in a low voice, "Are you a Sanghi?" Confused by his question, I responded, "Why are you asking?" He promptly replied, "Sir, you started the event with the Vande Mataram song. Generally, only Sanghis sing that song. That is why I asked you." I received the shock of my life and explained to him that Vande Mataram was a National Song with equal status to "Jana Gana Mana". I also explained that every session of Parliament ends with the Vande Mataram song.

A few years ago, in the Tamil Nadu Assembly, the Government removed the words "Jai Hind" from the draft version of the Governor's speech, and when the Governor ended his speech with "Jai Hind", he was branded as a "Sanghi".

Even in Parliament, some members do not sing Vande Mataram or use slogans like Jai Hind or Bharat Mata ki Jai. Consequently, some political parties claiming themselves as "secular" are hesitant to use these slogans for vote bank politics. Interestingly, these three slogans are used as "war cries" in the Indian Army. This is creating an impression amongst young minds that these slogans are 'anti-secular' and used only by RSS and other connected organisations. Though these slogans were used effectively by Congress leaders during the freedom movement, today, even Congress seems reluctant to use them visibly. Since RSS uses these slogans effectively, persons talking about the nation are being branded as 'Sanghis'.

Strangely, many of the so-called secular parties have politically given up these national slogans.

RSS celebrates Centenary



In October 2025, on Vijayadashami day, the Rashtriya Swayamsevak Sangh celebrated its 100th anniversary, and Prime Minister Modi released a commemorative 100-rupee coin and a postal cover to mark this occasion. Braving all challenges and criticisms, RSS has grown to become the largest voluntary cultural organisation in the world with activities across the globe. For the first time in India, a coin carries the image of 'Bharat Mata'.

The RSS has been perhaps the most influential, yet consistently misunderstood, socio-cultural phenomenon of modern India. Its cadres occupy the highest offices in the land—including the President of India, the Vice President of India, and the Prime Minister. Yet, for every story of disciplined, selfless service during a disaster, there exists an enduring narrative of controversy and political rivalry.

The recent release of a special stamp and coin by the Prime Minister celebrating this centenary highlights the organisation's undeniable national significance. For our cover story, we move beyond partisan praise and ingrained scepticism. Acting as veteran editors and writers, we have carefully reviewed the foundational documents and historical records. We also held candid discussions with RSS workers and senior leadership.

The PreSense editorial team visited a Shakha in an open ground to understand their way of practice. This two-part feature seeks to measure the RSS against the yardstick of history and contemporary reality, presenting a clear, verifiable picture for our Indian audience, especially to those critics who view the Sangh with deep suspicion.

Cover Story – Part I

A Century of National Commitment

(The RSS, founded in 1925 by Dr. Hedgewar, focused on building national character through disciplined, selfless service, aiming to create a cohesive, strong society.)

A Response to Colonial Indifference

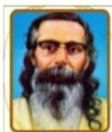
RSS Chief over the years



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Dr Keshav Baliram Hedgewar

Founder of RSS in 1925. Doctor by qualification. Born patriot. Vision: Nation-building through man-making



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2000-2009

2009-present



Mohan Bhagwat

A veterinarian by profession. Leading RSS into its centenary year. Strong advocate of outreach, dialogue, social harmony and self reliance

The Rashtriya Swayamsevak Sangh (RSS) was not born in a vacuum but in the socio-political turmoil of 1925, a year marked by surging nationalism. Its founder, Dr Keshav Baliram Hedgewar, a doctor and committed freedom fighter from Nagpur, had participated in the Non-Cooperation Movement and had been jailed in 1921. His experience in the national movement and his close observation of the plight of the society led him to a crucial conclusion: political independence, though imminent, would be insufficient without fundamental social consolidation.

Dr Hedgewar believed that the lack of national character, social cohesion, and disciplined patriotism was the root cause of India's recurring subjugation. The RSS was thus founded not as a direct political or anti-British front—though its founder and many early members remained deeply involved in the freedom struggle—but as a laboratory for building national character. The objective was to create a body of citizens, or Swayamsevaks (selfless volunteers), who were physically, mentally, and morally prepared to defend the nation, irrespective of external politics.

This focus on 'man-making' (Karyakarta Nirman) over momentary agitation is the foundational principle that separates the RSS from most of its contemporaries.

The Shakha: Cradle of Discipline

The primary distinguishing feature of the RSS is the Shakha (branch), its smallest and most enduring unit. The Shakha is a daily gathering, typically held in open public

grounds, where individuals—from young boys to the elderly—assemble for an hour each day. This routine, replicated across thousands of locations, is the heartbeat of the organisation.

The format is highly regimented: it begins and ends with the RSS prayer, interspersed with physical exercises (Yogasana, Surya Namaskar, traditional games), discussions on national history and current events (Baudhik), and lessons in leadership and self-restraint. There is no formal membership, and a member's status is determined by their conduct and commitment,

not wealth or social standing. Shaka is designed to imbibe certain collective qualities that are to be practised in a collective way

As the RSS celebrates its centenary, the scale of this quiet revolution is staggering. It is estimated that there are currently over 83,000 daily Shakhas with more than 4 million members. The weekly and monthly gatherings (Milans) across India see an average daily participation of approximately 5 lakh individuals. The organisation is sustained by a team of dedicated Pracharaks (full-time, unmarried life-volunteers, numbering around 3,000–3,500 nationally) and hundreds of thousands of active Karyakartas (volunteers with regular jobs and families). This vast, decentralised network is the reason why the RSS—unlike many other organisations founded around 1925, or various sectional bodies—has not only survived but thrived.

The Soul of Dedication: The RSS Prayer

The daily Shakha in RSS starts with "Ekatmata Stotra", recalling and offering pranams to mountains, rivers, and great leaders like Mahatma Gandhi, Ambedkar, Subramania Bharathi, and others. The Shakhas end with group singing of the Prarthana, 'Namaste Sada Vatsale Matrubhume' (Salutations to you, O loving Motherland). This Sanskrit Prarthana, finalised in 1939, is a solemn commitment to the nation, placing the Motherland at the centre of the Swayamsevak's existence.

The prayer is fundamentally a vow of service to the Motherland (Bharat). It is a request for strength, discipline, and humility to tread the "thorny path" of national duty. This singular, unwavering focus on the nation's well-being and its 'supreme glory' (Param Vaibhavam) demonstrates that the commitment instilled daily in the Shakha is purely national, spiritual, and moral, rather than overtly political or communal.



RSS volunteers carrying dead bodies during Tsunami

Parivar Organisations of RSS

RSS has started nearly 40 Parivar organisations to serve the nation in different domains. Bharatiya Janata Party (political wing with 140 million members), Bharatiya Mazdoor Sangh (Trade Union wing with 100 million members), Akhil Bharatiya Vidyarthi Parishad (Student wing with 6 million members), Vidya Bharati (Education wing running more than 25,000 educational institutions benefitting more than 3.5 million students) are a few flagship organisations. Besides these, Rashtriya Seva Bharati dedicates itself across the nation to serve the people during disasters. Akhil Bharatiya Vanavasi Kalyan Ashram serves more than 1,500 tribal villages for their economic and educational development. All these organisations are independently managed and affiliated to RSS. For brevity, we have not listed the other organisations.

Relief and Rehabilitation (1947 & Disasters)

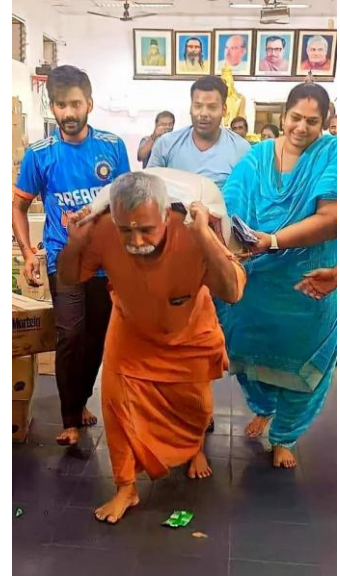
RSS silently and voluntarily springs into action to serve the nation during disasters and crises without any expectation or publicity. During the traumatic 1947 Partition, RSS volunteers organised massive relief camps and provided security, medical aid, and logistical support to refugees streaming across the border. This large-scale, organised effort across North India earned the grudging respect of many, even within the Congress government.



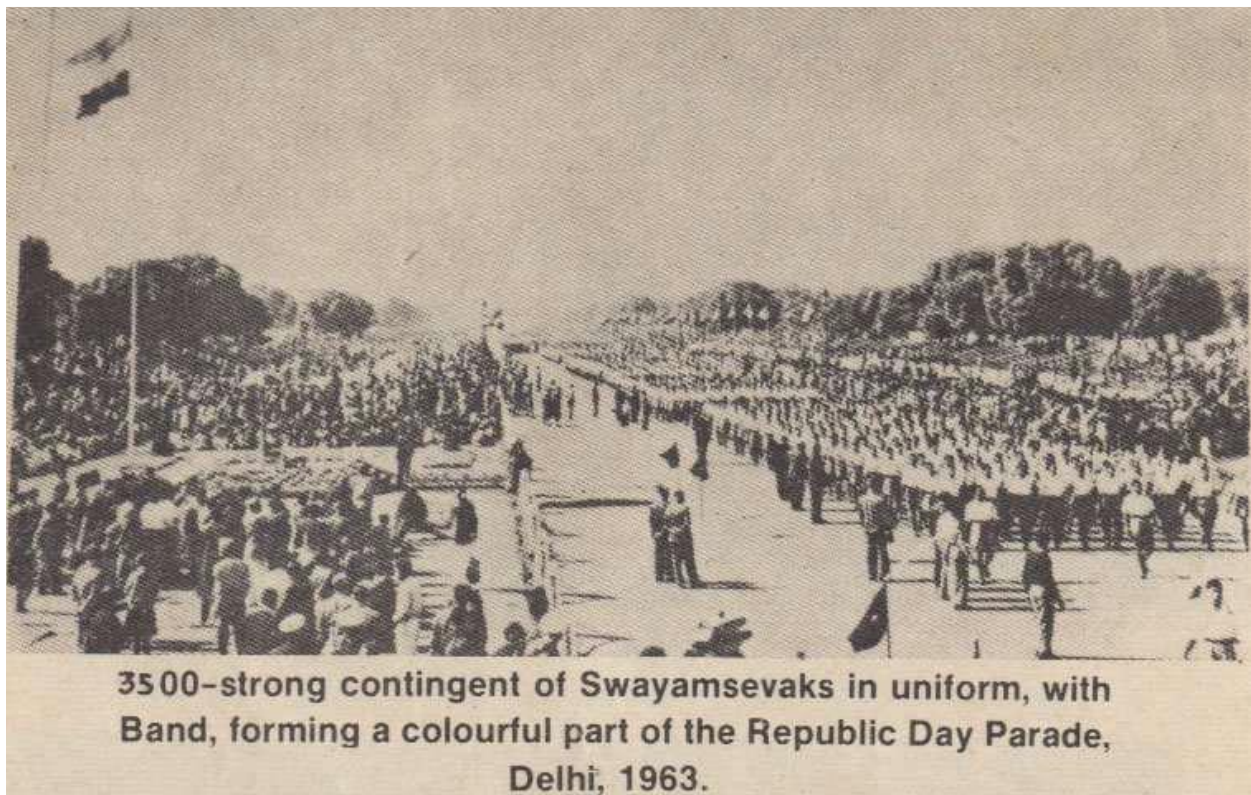
More recently, the RSS-inspired welfare arm, Seva Bharati, has become synonymous with disaster relief. Whether it was the devastating Latur earthquake (1993), the 2004 Indian Ocean Tsunami (where Swayamsevaks were crucial in handling deceased bodies and performing rites in coastal Tamil Nadu), the 2015 Chennai floods, or the COVID-19 pandemic, RSS cadres were invariably amongst the first responders, often working tirelessly on the ground regardless of the recipients' background. Seva Bharati manages hundreds of thousands of service activities covering five key areas: health, education, culture, self-reliance, and relief, functioning through local trusts under a national umbrella organisation.

Support During Wartime

Immediately after Independence in 1947, when there was a war between Pakistan and India, RSS helped the Indian Army in Kashmir. During the Indo-China war (1962) and Indo-Pak war (1965), RSS was requested by the Prime Minister to take care of Delhi's security. As a gesture of gratitude, Pandit Jawaharlal Nehru requested RSS to participate in the prestigious Republic Day Parade at Delhi's Rajpath in 1963, and 3,500 RSS volunteers marched in their full uniform.



Kesava Vinayagam, Organising Secretary of BJP, TN and RSS pracharak carrying a rice bag for the relief camp



3500-strong contingent of Swayamsevaks in uniform, with Band, forming a colourful part of the Republic Day Parade, Delhi, 1963.

Resistance to Authoritarianism (1975–77)

The RSS demonstrated its mettle not only in service but in organised resistance during the 1975–77 Emergency. Banned for the second time, thousands of its leaders, including the then Sarsanghchalak, Balasaheb Deoras, were jailed. Operating underground machinery, the RSS played a decisive role in mobilising public opinion and providing logistical support to the Jayaprakash Narayan (JP) Movement for the restoration of democracy. This period of quiet, principled resistance solidified its image as an organisation capable of enduring state pressure in defence of constitutional liberties. During the 1977 General Elections, RSS was mainly responsible for the defeat of Indira Gandhi and for the great victory of the Janata Party. All the senior RSS leaders including Vajpayee and Advani were jailed during the Emergency. Out of 1.25 lakh people jailed during that time, one lakh were from RSS. RSS was banned. Still, they worked underground to restore democracy.

The Centenary Agenda: Five Pillars of Social Transformation

THE CENTENARY AGENDA: FIVE PILLARS OF SOCIAL TRANSFORMATION *PANCH PARIVARTAN*



SAMAJIK SAMARASATA (SOCIAL HARMONY)

Correcting
historical neglect
and provide social
equality



PARYAVARAN (ENVIRONMENTAL AWARENESS)

Reduce plastic,
conserve water and
plant and
preserve trees



KUTUMBA PRABODHAN (ENLIGHTENMENT)

Eating together,
fostering interest,
generational
dialogue on family
value, lineage and
cultural traditions



NĀGARIK KARTAYA DUTIES

Duties of
Citizens: Emphasis
on civic duties
including keeping
surroundings
clean, voting
without fail based
on conscience
and following all
rules



SWĀ SELF-RELIANCE AND PRIDE

Self pride in our
own indigenous
culture, language,
history, food
sports, etc.

RSS Centenary Initiative Elevating National Character from the Grassroots up

RSS has outlined a comprehensive social agenda—the Panchaparivartan (Five Transformations)—as the focus for its centenary activities. This vision is directed entirely at correcting societal faults and reinforcing national values, appealing directly to the Indian citizen.

Through this centenary agenda, the RSS sees its mission as fundamentally cultural and social, aiming to elevate the character of the nation from the grassroots upwards.

Cover Story – Part II

Dismantling the Myths Surrounding the RSS

(This section addresses common myths about the RSS, including claims of secrecy, political bias, and divisiveness, countering them with historical facts and the organisation's actions.)

For every chapter of dedication penned by the RSS, a counter-narrative of deep suspicion, political condemnation, and outright myth has been written by its critics. As the organisation completes its first century, it is vital for any serious magazine to confront these myths head-on, measuring the allegations against verifiable historical facts.

Myth 1: The RSS is a Secret, Closed Organisation

The most common refrain amongst critics is that the RSS is a clandestine body operating behind "iron gates" with a hidden agenda.

The Reality: As senior RSS leaders confirmed, this perception is fundamentally at odds with the organisation's structure. All Shakhas operate in open public grounds—in parks, school fields, or municipal spaces. They are neither secret nor exclusive. RSS leaders routinely reiterate that the organisation is "like sugar"—one must experience it to know it. They openly welcome the general public and critics to observe or participate.

This perception of secrecy likely arose from two factors: the RSS's initial lack of media engagement (seeing publicity as detrimental to selfless service) and its use of a distinct uniform and command structure, which critics compared to European paramilitary groups. However, the organisation functions entirely in the light of day, and its goals, structure, and prayer are openly published.

According to the RSS leaders, RSS is not a secret organisation but an organisation that works silently

Myth 2: The RSS is the Killer of Mahatma Gandhi

This is the most damaging and politically charged accusation hurled against the RSS, one that has defined the relationship between the Sangh and the establishment for decades.

The Reality: Following the assassination of Mahatma Gandhi in 1948 by Nathuram Godse (who had been loosely associated with the RSS at one point before leaving), the organisation was banned by the government, then headed by Prime Minister Jawaharlal Nehru and Home Minister Sardar Vallabhbhai Patel.

NATIONAL

Gandhiji's murder: apex court asks Rahul to apologise for blaming RSS

Or, face trial in a defamation case, says top court

authorimage

By Press Trust of India

Updated - January 17, 2018 at 10:13 PM. | New Delhi, July 19



rahul-gandhi

However, the ban was conditional. When the government, including Home Minister Patel, failed to establish any institutional link between the RSS and the conspiracy to murder, the ban was lifted in 1949. The matter was definitively closed decades later by the Jivan Lal Kapur Commission (1966–1969), appointed by the then-Congress government under Indira Gandhi. The Commission concluded that whilst Godse was a part of the Hindu Mahasabha and had been an RSS member previously, "the RSS as such were not responsible for the murder of Mahatma Gandhi."



other tasks. Rahul Gandhi had to retract his accusation against RSS and express regret for his statement before the Supreme Court in 2016.

Interestingly, Mahatma Gandhi himself visited a RSS Shaka in Wardha in 1934 and appreciated them for their equality. In the *Organiser* edition (official mouthpiece of RSS) of January 26, 1939, they have published this picture of Mahatma Gandhi saluting the RSS flag in the camp.

Myth 3: The RSS Opposed the Freedom Struggle

Critics often argue that the RSS remained aloof from the Quit India Movement and other mass protests, thus discrediting its patriotic credentials.

The Reality: The organisational decision of the RSS was to prioritise social consolidation and character-building over participation in direct political confrontation, which Dr Hedgewar viewed as short-term. He wanted to build youngsters with good character for managing the country. However, the members were free to participate in the freedom movement:

- **Founder's Role:** Dr Hedgewar was jailed for revolutionary activities in 1921. Later, he participated in the 1931 Forest Satyagraha, stepping down from his post as Sarsanghchalak to lead a group of Swayamsevaks who were subsequently imprisoned for nine months.
- **Member Involvement:** During the 1942 Quit India Movement, countless Swayamsevaks participated in the agitation in their individual capacity. These members provided crucial underground logistical support and refuge to Congress leaders, including Aruna Asaf Ali, and helped secure the escape of figures like Vasantdada Patil. Future leaders like Atal Bihari Vajpayee were jailed during this period as Swayamsevaks.

The overall aim of the RSS was to prepare disciplined, patriotic citizens for the task of post-independence nation-building, an objective it adhered to throughout the struggle.



Myth 4: The RSS is a Divisive Force Promoting Hatred

The common political accusation is that the RSS divides society along religious lines, focusing only on the Hindu community to the exclusion, and even antagonism, of others.

The Reality: RSS leaders insist that the organisation focuses solely on a positive agenda—the unity and strengthening of Hindu society without caste discrimination—with no negative intent or hatred towards any other community. Some RSS observers feel that since various political parties thrive on dividing people along caste and religious lines for their vote bank politics, they are unable to accept RSS which wants to unite the Hindu community without caste discrimination. According to them, this has made them spread false narratives against RSS. RSS tries to bring all nationalist people together through Seva Bharati, Vanavasi Kalyan Ashram, and other organisations. Muslim Rashtriya Manch, an organisation of lakhs of Nationalist Muslims, also supports RSS.

Rashtra Sevika Samiti (Women's wing) has more than 5100 shakas with 15000 plus weekly/monthly gatherings. This wing trains women for leadership, including self-defence. They prepare them for future leaders. It may be noted that the present Delhi Chief Minister, Rekha Gupta has been trained by Rashtra Sevika Samiti and the student wing ABVP to become an effective leader.

RSS leaders reiterate that they are never against any religion or caste. They fight against people who are against the nation, irrespective of their affiliation. They also point out that only during the Vajpayee and Modi regimes has India developed strong relationships with all Muslim countries like Saudi Arabia, Iran, Iraq, etc. In fact, these countries support India instead of Pakistan, they argue.



Shaka of Rashtra Sevika Samiti

Myth 5: The RSS is a Political Organisation in Cultural Garb

With the Bharatiya Janata Party (BJP)—its political offshoot—in power, the line between the RSS and politics appears to be blurred, feeding the perception that the RSS is fundamentally political.

The Reality: The RSS maintains its identity as a cultural organisation focused on individual and social transformation. Its political wing, the Bharatiya Jana Sangh (BJS), was founded in 1951 by Syama Prasad Mookerjee, who sought Pracharaks to assist in its political work.

The relationship today is one of a Parivar (family) where different organisations work in different spheres (politics, labour, students, education, welfare) towards a shared national objective. The RSS provides personnel (like the Pracharaks who become Organising Secretaries in the BJP structure, such as B.L. Santosh) but retains organisational and financial autonomy. A Pracharak taking on a political role is relieved from their core RSS duties, underscoring the functional distinction between the cultural root and its political expression. This model ensures that whilst RSS ideology informs national policy, the day-to-day organisational energy remains committed to the non-political Shakha and service work. Though RSS does not involve itself directly in political works, they do not hesitate to enter the fray whenever the nation faces a political crisis. In the post-Emergency era, during the 1977 general elections, RSS ensured the defeat of Indira Gandhi to restore democracy. Similarly, when corruption was at its peak, during the 2014 general elections, RSS worked at the ground level to make Narendra Modi Prime Minister with a huge majority. "RSS is like a fire engine. It will come out only when the need arises," said one senior RSS leader.

Concluding Reflection

A century after its founding, the Rashtriya Swayamsevak Sangh continues to be defined by its greatest asset: discipline and selfless dedication. For its critics, the challenge is to separate the political actions of the Parivar's affiliates from the social and cultural work of the core body. For the Swayamsevak, the challenge is to maintain the purity of their founding principle—service without expectation—in an era of unprecedented visibility and political power.

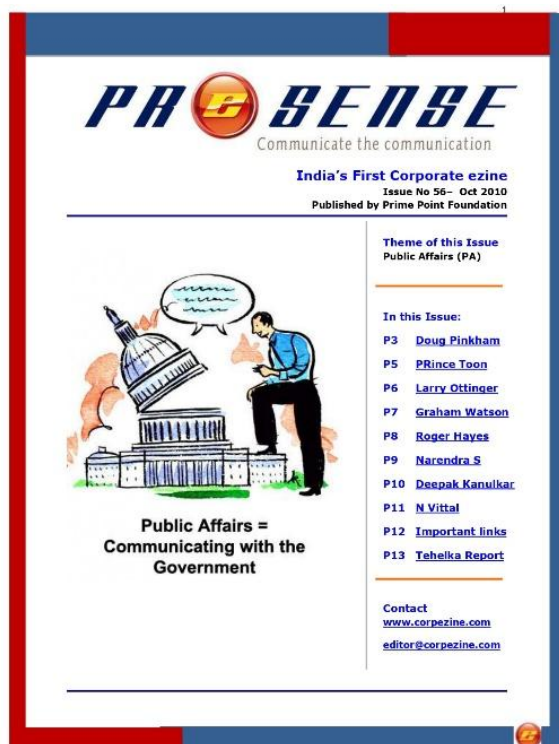
The survival of the RSS, unlike many other idealistically founded bodies of the 1920s, is a testament to the effectiveness of its cadre-building model. It has proven that a dedicated, disciplined, grassroots effort, cemented by a single, powerful Prarthana of national devotion, can reshape the political and social landscape of a nation over a hundred years.

Though RSS is doing yeoman service to society and the nation silently, for obvious reasons, they do not publicise their activities. In the age of social media and Instagram, critics spread false narratives. Unless the correct narrative is spread, the present younger generation, the future pillars of the nation, may carry a negative perception about RSS. These are days when even 'flower shops' need publicity. In the interest of the nation, RSS should rethink its 'No publicity' policy and set up an effective team to counter the repeated false narratives, which may be believed by the young generation as true.



Muslim ladies tying Rakhi to RSS leaders

Time Capsule Chronicles: Revisiting PreSense - 15 Years Ago – Oct 2010 “Public Affairs”



Revisiting the **October 2010** edition of *PreSense* (Issue No. 56) provides a fascinating snapshot of corporate India grappling with the nascent, often contentious, concept of **Public Affairs (PA)**. Exactly 15 years later, the issue's theme—'**Public Affairs = Communicating with the Government**'—feels remarkably prescient, given the ever-increasing scrutiny on regulatory engagement and transparency.

The *PR-e-FACE* column, penned by the Editor-in-Chief, serves as the conscience of this edition, delivering a powerful critique under the title '**Indian PA Agencies should be more transparent**'. The Editor notes that while **advocacy** and PA have roots in ancient Indian texts, the profession had struggled for formal **recognition** and, crucially, suffered from the "unethical manner" in which "over enthusiastic individuals" from PR agencies conducted their **practices**. This led to a strong call for Indian PA professionals to follow ethical guidelines and be more **transparent**. The observation that many Indian CEOs declined to contribute their views,

contrasting sharply with the swift responses from international experts, speaks volumes about the discomfort surrounding the topic at the time.

The issue's content is firmly anchored in the national zeitgeist, which lends it retrospective depth. The inclusion of a **Tehelka Report** on the burgeoning **2G scam** and the controversial "UCM list", published just before this edition, starkly illustrates the high-stakes environment where the lines between legitimate PA and lobbying were being blurred. The edition, therefore, serves as a vital historical document, capturing a critical moment when Indian industry was being urged to professionalise and embrace ethical **behaviour** in its government communications. It remains a relevant template for integrity and clear professional standards in a field that continues to evolve.

Review Courtesy: Google Gemini

This edition can be downloaded from the link:

<https://www.prpoint.com/ezine/presense1010.pdf>





Freedom Fighters of India

Lala Har Dayal



By C. Badri, Editor in Chief

(Lala Har Dayal was a revolutionary scholar who defied the British, founding the Ghadar Party in the U.S. to mobilize Indians globally for India's freedom.)

Lala Har Dayal: The Revolutionary Scholar Who Challenged the British Empire



Lala Har Dayal (1884–1939) stands as one of the most extraordinary figures in India's freedom struggle — a man of great intellect, courage, and idealism who fought British colonial rule not only with weapons but also with words, organisation, and vision. Unlike many revolutionaries who confined their activities within India, Har Dayal became a global figure, spreading the message of independence across continents. His life was a fusion of intellect and action — a philosopher by nature, a scholar by training, and a revolutionary by conviction.

Lala Har Dayal was born on October 14, 1884, in *Delhi*, then part of the Punjab Province of British India. His father, Lala Gauri Dayal, worked as a Reader in a court, and his family belonged to the educated Kayastha community, which valued learning and discipline. From a young age, Har Dayal showed an extraordinary aptitude for studies. He was deeply influenced by the moral and patriotic ideals of the Arya Samaj movement, founded by Swami Dayananda Saraswati, which advocated social reform, education, and the revival of Vedic values.

After completing his early education in Delhi, he joined St. Stephen's College, one of the most prestigious institutions in India under British rule. His academic brilliance earned

him scholarships and respect among teachers and peers alike. In 1905, he was awarded a scholarship to study at the University of Oxford, England, where he joined St. John's College. However, the stay in England turned out to be a turning point in his life.

At Oxford, Har Dayal became increasingly disillusioned with the British system of education and governance. He saw firsthand how colonial rule exploited India and denied its people dignity and self-rule. In an extraordinary act of defiance, he resigned his scholarship and abandoned his plans for a career in the Indian Civil Service (ICS), which was then the highest aspiration for young Indian men.

In his letter of resignation, he wrote words that revealed his growing revolutionary conviction:

"I will not accept the slavery of the British Empire. I will live and die for the freedom of my motherland."





This act shocked his contemporaries but established him as a man of principle and courage. It also marked the beginning of his lifelong commitment to India's liberation and the awakening of Indian youth.

After leaving Oxford, Har Dayal spent some years in Europe, where he interacted with Indian nationalists, anarchists, and social reformers. His intellectual curiosity led him to study philosophy, comparative religion, and political theory. He was deeply inspired by thinkers like Mazzini, Marx, and Tolstoy, as well as by the lives of Indian saints and reformers.

In 1907, he moved to Paris, which had become a hub for Indian revolutionaries in exile. There, he came into contact with Madam Bhikaji Cama, Shyamji Krishna Varma, and other members of the India House movement who advocated revolutionary methods to overthrow British rule. Har Dayal's writings and speeches during this period were bold and uncompromising. He argued that British colonialism could never be reformed — it had to be uprooted.

Under pressure from British authorities, Har Dayal moved to Algeria and later to the United States in 1911, where his revolutionary mission took a new and powerful form.

It was in the United States that Lala Har Dayal found the ideal environment to mobilise Indian immigrants in support of the cause of independence. Most of them were poor Punjabi farmers and labourers working in California and Canada, many of whom faced racial discrimination and exploitation. Har Dayal's fiery speeches and passionate writings awakened them to the realisation that their suffering was connected to the slavery of their motherland.

In 1913, with the help of Sohan Singh Bhakna and other leaders, Har Dayal founded the Ghadar Party in *San Francisco*. The word *Ghadar* means "revolt" or "rebellion," symbolising

the revolutionary spirit that aimed to shake the foundations of British rule. The Ghadar newspaper, first published on November 1, 1913, became the party's mouthpiece. Printed in multiple languages — Punjabi, Hindi, Urdu, and English — it was circulated among Indians worldwide, particularly among Indian soldiers serving in the British Army.

The Ghadar Party declared:

"Today, there begins in foreign lands, but in our hearts, a war for India's independence."

Har Dayal was the brain and heart behind the movement. He inspired the Indian diaspora to take pride in their heritage and to work collectively for national liberation. His revolutionary message resonated strongly among the Indian community in North America, Southeast Asia, and even Africa.

Though a revolutionary, Har Dayal was not a man of violence. His writings show a deep moral and philosophical dimension. He believed that political freedom without personal discipline and education would be meaningless. His book, *"Hints for Self-Culture,"* published later in life, became a manual for self-improvement, intellectual development, and ethical living.

In it, Har Dayal wrote:

"The true patriot is he who first makes himself strong in body, mind, and spirit. Only then can he serve his country effectively."

He believed that India's fight for freedom was not merely against foreign rulers but also against ignorance, corruption, and moral decay. His thoughts combined nationalism with universal humanism. He admired Buddhism, respected Western science, and embraced rationalism.

As the Ghadar movement gained momentum, the British Government took notice. In 1914, just before World War I, Har Dayal was arrested by U.S. authorities at the request of the British for his "seditious activities." However, he managed to escape and fled to Switzerland, and later to Sweden. He continued to write and lecture under assumed names, maintaining correspondence with revolutionaries worldwide.

Eventually, he moved to London, where he lived a quieter life devoted to study and writing. Even though his active revolutionary career had ended, his influence continued to inspire younger nationalists, such as Bhagat Singh, who avidly read his works.

Lala Har Dayal passed away suddenly in Philadelphia, USA, on March 4, 1939, at the age of 54. Some believed his death to be mysterious, though official records list it as natural. His mortal remains were cremated in the United States, far from his beloved homeland, but his spirit lived on among those who fought for India's freedom.

Today, Lala Har Dayal is remembered not only as a revolutionary but as a visionary intellectual who combined Eastern spirituality with Western rationalism. His call for self-reliance, education, and moral strength remains relevant even in modern India.

Lala Har Dayal's life was a testament to courage, conviction, and uncompromising love for the motherland. He gave up comfort, career, and even personal safety for the cause of Indian independence. Through the Ghadar movement, his writings, and his example, he taught Indians to think freely and act fearlessly.

In the grand tapestry of India's freedom struggle, Lala Har Dayal occupies a unique place — that of a revolutionary scholar whose pen and spirit were mightier than any sword. His words still echo as a timeless reminder that true freedom begins within the mind and heart of every individual.

JAI HIND

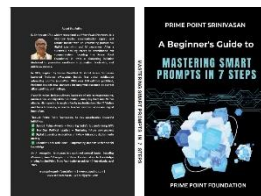




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