

Why the most Unimportant is being posed as the most Important?

What are the most important problems faced by the people? Are the people in India ready for the luxury to create a make-or-break situation on whether there existed a Shivalinga at Gyanvapi Masjid at Banaras? Why the ruling clique along with all the organisations under its control are fetching the judiciary and armed forces are acting with so much vigour on this issue? To find answers to these questions we need to discuss in brief the important problems glaring before the people now.

In India in most places petrol costs more than Rs. 100 per liter, diesel is hovering around Rs. 100, household cooking gas has gone above Rs. 1000; prices of all essential commodities including cereals, edible oil, sugar etc. has skyrocketed out of the reach of ordinary citizens, vegetables have been sold as precious metals. On the other hand unemployment is record high, workers have lost jobs in large-scale. The Centre and state governments are clamoring that they are supplying rice and wheat free to both the urban and rural poor, as if poor don't need fuel and other necessities like oil, cereals, sugar, salt to make them edible.

At the same time all available statistics show that big houses like Ambani, Adani, Jindals and their ilk are not only flourishing, but are grabbing all important sectors of economy along with a few foreign players. They are evicting peasants, teagarden workers, tribal people to get hold of lands in huge scale for mining, building highways, airports, tourist spots and so on.

Modi's ACHCHE DIN has been exposed. Things cannot be pushed under carpet taking COVID-19 pandemic as the shield.

Everywhere people are getting agitated, peasants of Northern India have shown the way, workers have already demonstrated through their all-India strike that from the streets they are ready to build barricades. The Government at the Centre seems to be mortally afraid that the situation may take a turn to Sri Lanka like demonstrations.

How the Issue was raked up

For any government with minimum responsibility to the people would have taken some serious measures to redress the grievances of the people. But now it is busy fomenting communal tension in the country.

- 1.It is a centre sponsored move is clear from the fact that not a single person from Varanasi (Kashi) or its vicinity but four Delhi-based women went to the court to worship Shiva in the area of Gyanvapi masjid.
- 2.Strangely the judge at Varanasi District court immediately admitted the case overriding the Places of Worship (Special Provisions) Act, 1991. According to the Act except Babri Masjid case which was sub-judice matter then it was mandatory to maintain the religious character of the places of worship as on August 15, 1947.
- 3.The court immediately appointed a Commissioner to survey the area under Gyanvapi Masjid to search for Hindu deity/deities.
- 4.People were restricted to enter the area, but suddenly a large number of people start shouting "mil gaya, mil gaya" (got it, got it).
- 5.It was found that a piece of stone resembling Shivalinga at the site of awzookhana (place for ablution before namaz), but many people think it was part of a spring to supply water. But the more important question is how the people could know of such finding when their entry was restricted by court order.
- 6.Here the suspicion arises that this was part of a greater conspiracy like Ayodhya. In the case of Ayodhya, even the highest court of law had to bow down to the communal force in power and verdict was based on faith and myth instead of scientific proofs and evidences.
- 7.So far the case has returned to District judge of Varanasi via Supreme Court.

Myth turned to Faith

"Gyanvapi" is a distortion of the word, "Gnanvapi" meaning "Well of Knowledge". Gyanvapi is a location which actually constitute sacred parts, of both Hindu and Muslim, of Varanasi.

About Gnanvapi the myth goes like this - there was a time when there was no water except in three oceans, but Kashi was far away people would neither drink water nor take bath. But Ishana, powerful deity wanted to wash and worship the Linga. So, "17, Ishana who was identical with Rudra on a terrible physical frame dug up a deep pit with terrific speed by means of his trident. The place was south of Visvesa and very near him.

18, Then, O sage, columns of waters covering the earth and ten times its size came out whereby the whole of the earth was inundated on all sides." [Skanda Purana, Book-4, Kashi Khanda, chapter 33, English version]

Then it was described why this is called Gnanvapi or Gyanvapi.

Everybody knows about VISWANATHA of Kashi, which is worshipped as one of the twelve Jyotirlingas like Somanath in Gujarat, Mallikarjuna at SriSailam, Mahakaleshwar at Ujjain etc., according to Shivapuran.

Only in Kashikhanda in Skandapurana Vishweshwara featured as a major deity, there too the linga is of a deity, Avimukteshwara. It says: "The Linga is one without beginning". It is adored by Vivasva himself. This Avimukteshwara Linga in Kasi should be assiduously resorted for the purpose of salvation.

"There are many Lingas in the holy shrines (elsewhere). They come here on the fourteenth day of dark half of the month of Magha". [from Kasi-Khanda-Book4 of the English translation of the Skanda Purana]

Any person of independent mind can find out the self contradictoriness and fallacies of these myths.

Reality : Facts and Unfounded Stories

We are being forced to discuss it because in most of the media the British sponsored history, which is suitable for the communal forces are being presented as facts.

One of the most important at that is on demolition of Kashi Vishwanath Temple by Aurangzeb. Even some of the most progressive media, organisations and persons believe that Aurangzeb demolished the temple because he was intolerant to Hinduism as the British historians and their followers tried to make us believe. They forget about umpteen number of farmans to Hindu temples granted jagirs (lands) by Aurangzeb including that of Jangum Badi Shiba temple in Banaras itself. Well known historian and ex. Governor of Odisha (Orissa) Mr. B.N.Pande in his book Islam and Indian Culture has given a list of such farmans granting jagirs and also other necessities for worship, such as ghee, to well-known Hindu temples, copies of which he himself could receive from the mahantas of those temples. They are "Mahakaleshwar temple of Ujjain, Balaji Temple Chitrakut, Umanand Temple Gauhati and the Jain temple of Shatrunjay and other temples and Gurudwaras scattered over North India. These farmans were issued from 1065AH (1659) to 1091AH (1685)." [Page36] He had issued land grants to a number of Hindu priests at Banaras itself.

But it is beyond doubt that Aurangzeb ordered demolition of Vishwanath temple at Varanasi and the Jama Masjid at Golkonda. No one talks about the Golkonda Masjid. However we also for brevity not delve on that. Any interested person can contact us for authentic account. But a scholar extraordinary, Dr. Pattabhi Sitaramayya, once President of Congress, in his famous book "The Feathers and the Stones", on fact based documentary evidence narrated the real reason behind that demolition. It has been put by Mr. B.N.Pande as below:

"The story behind demolition of Vishwanath temple is that while Aurangzeb was passing near Varanasi on his way to Bengal, the Hindu rajas in the retinue requested that if the halt is made for a day, the Ranis may go to

Varanasi, have a dip in the Ganges and pay their homage to Lord Vishwanath to which Aurangzeb readily agreed. Army pickets were posted on the five mile route to Varanasi the Ranis made a journey on Palkis... After offering puja all the Ranis returned except one, the Maharani of Kutch. "Even after a thorough search she could not be found. Aurangzeb knowing this ordered his senior officers to find her out. "Ultimately, they found that the statue of Ganesh which was fixed to the wall was movable one. When the statue was moved, they saw flight of stairs that led to the basement. To their horror, they found the missing Rani dishonoured and crying deprived of all her ornaments. The basement was just below the Lord Vishwanath's seat. The rajas expressed their vociferous protests. As the crime was heinous, the Rajas demanded exemplary action. Aurangzeb ordered that as the sacred precincts have been despoiled Lord Vishwanath may be moved to some other place, the temple be razed to the ground and the Mahant be arrested and punished." [page. 44-45]

Later Rani Ahilyabai built up the temple just beside the old one with the Linga, Lord Vishwanath and a Masjid was built up later near the Gyanvapi well. All was well after that. Some communal tension was reported in 1803 during the Company rule. Sensing some chance of divide and rule in 1833, James Prince published a hypothetical reconstruction which neither resemble any architectural evidence nor any temple building practice of India.

The Present

Communal Propaganda

But much later the Sanghis and their ilk started campaigning against Gyanvapi masjid and during the Ayodhya years they started sloganeering Kashi Mathura are on the list. Yet it was not easy. Even after the verdict on Ayodhya the Sanghis were not very keen. But they had to start fomenting communal divide on Kashi Vishwanath issue, since after Modi Yogi's Kashi Vishwanath Corridor was completed the evicted people, almost all devoted to Vishwanath, were very much angry because they had lost their ancestral houses with or without meager compensation and many of those houses had their own temple. So, they found this issue will help the rulers to divide the people who have started taking to the streets, at the same time the dissenting voices in Kashi itself could be drowned. Nobody knows the truth yet, but the gossip of finding a linga in the awzookhana is a very clever ploy. A saying goes in Varanasi—Har kankar, Shiv Shankar, meaning any stone in the streets in Varanasi is Shiv or Shankar. Old stones might be found in any place in Varanasi.

Communal Forces must be Defeated

True the present rulers serving their foreign masters and the worst and violent sections of comprador bureaucratic capital and feudal forces do not have any clue

to solve the problems of the people. In this situation they are taking all sorts of fascistic measures including dividing the people based on religion, Gyanvapi is only ploy. We must rise to the occasion and fight against all the manifestations of suppression and oppression by the ruling clique tooth and nail. At the same time we shall mobilise all the people irrespective of their class, caste, religion nationality, language to break the black hands of the Sanghi-communalist forces invoking Hindutva.

Beware of the so-called secular forces who wakened the peoples forces against any attempt to demolish Babri Masjid by talking about hospitals or universities in the disputed site. Thus they turned out to be votaries of demolition, since without demolition neither a temple nor a university or a hospital could be built.

United People shall Win !

Dare to Fight Dare to Win !