HIND

FOUNDATION

HRIDAYAM FOR INTERNATIONAL NATURAL DEMOCRACY

TRUTH IS OUR GOAL • FREEDOM IS OUR PRINCIPLE • DEMOCRACY IS OUR PATH

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HIND FOUNDATION

Hridayam for International Natural Democracy

Seeking Truth. Realizing Hridayam. Uniting Humanity.

FOUNDATION VISION DOCUMENT

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PART I

The Vision of HIND Foundation

Hridayam for International Natural Democracy

❖ Preamble

Humanity today stands at a decisive stage of its civilizational development. Despite making unprecedented progress in science and technology, humanity remains divided by various identities, conflicting ideologies, and claims of monopoly over the truth.

HIND Foundation believes that the purpose of human life is not to live in the illusion of incompleteness, but to realize the completeness that already exists within oneself and, in accordance with the experience of that completeness, fulfil one's responsibility towards unity and collective consciousness (democracy) in the world. This ultimate truth of creation does not reside in any rigid belief, but in the fundamental rhythm of existence, 'Hridayam'. The Foundation is dedicated to the universal realization of this 'Hridayam' and the propagation of 'International Natural Democracy'.

❖ The Three Pillars

1. Truth Is Our Goal

The highest realization of truth in humanity has taken place on Indian soil in the form of ‘Hridayam’, which represents the highest peak of human self-realization achieved so far. The search for truth remains incomplete until this realization is attained. This institution does not leave humanity abandoned in an answerless or directionless field in its search for truth; rather, it establishes ‘Hridayam’ as a guiding lighthouse. This ultimate realization is presented scientifically and logically, so that human beings can freely question it, examine counterarguments against it, and honestly draw their own conclusions. The Foundation works with the responsibility and conviction that if a human being does not stop midway in the search for truth, then, through any path in the world, they will ultimately arrive at the realization of ‘Hridayam’ itself.

2. Freedom Is Our Principle

Human beings are completely free to seek truth through science, religion, theology, or any other path. However, no individual or institution has the right to impose its own path upon others. One human being can only help another through the development they have attained on their own path; they cannot pressure another person to change their path.

At the Parliament of the World’s Religions in Chicago, Swami Vivekananda quoted a verse from the Bhagavad Gita and clearly explained that, “Just as all rivers, following different paths, ultimately merge into the same ocean, so do all the paths and human beings of the world ultimately merge into the final truth.”

Vivekananda and Gandhi made it clear that the purpose of exchanging religious knowledge is not religious conversion, but to help a human being become better on their own path and thereby move closer to the truth. Every path is a different line of reasoning. The Foundation establishes the proposition that when any line of reasoning is continuously developed, it ultimately arrives at the realization of ‘Hridayam’.

3. Democracy Is Our Path

The element of ‘Hridayam’ exists in every living being, and the entire creation is interconnected through this one element. It is because of this inner interconnectedness that human society should be governed not by any autocratic authority or fanaticism, but through ‘collective consciousness’. Thus, Natural Democracy is not merely a political system, but the social and universal expression of the ‘Hridayam’ present in every living being.

Democracy is the social expression of human freedom and respect for human dignity.

Democracy itself is not the highest value; truth is the highest value. Democracy is valuable because it creates social conditions in which the search for truth can flourish.

It protects freedom of conscience, the pursuit of truth, human dignity, scientific thought, and harmony between humanity and nature. A democracy ceases to remain ‘Natural’ when fear, fanaticism, coercion, demographic domination, ideological authoritarianism, or organized hatred take the place of freedom and truth.

Natural Democracy functions at its best only when the freedom of diversity is directed towards one supreme goal. With the objective of realizing and following Hridayam, a true Natural Democracy can be established throughout humanity, embracing all its diversities.

❖ The Two Wings of the Foundation

To fulfil its objectives at the global level, HIND Foundation operates through two principal wings: **(1) The Hind Way** and **(2) The Hind Table**.

1. The Hind Way

Hridayam
THE HIND WAY
Truth • Inquiry • Fulfillment • Oneness

We call 'The Hind Way' the civilizational heritage that developed in the Indian subcontinent (Hind), which allows individuals the freedom to search for 'Hridayam' (the fundamental rhythm of existence) with an open mind, to question it, and to attain it through multiple paths.

Living with the goal of realizing Hridayam and fulfilling one's responsibilities in the world with the experience of Hridayam's completeness is what is called the Hind Way. What has historically been known in the Indian subcontinent as the 'Hindu way of life' and 'Hindu Dharma' is what we call the 'Hind Way' in a universal context. The Hind Way is neither a religion, nor a sect, nor conservatism; rather, it is a culture of free thought and the pursuit of truth.

Hridayam Philosophy and Its Philosophical Definition

According to the profound reflections of Vedanta and modern Cosmology, this universe is not a separate act of 'creation', but a continuous 'Projection' of fundamental energy. The primordial energy of the universe does not merely expand; it expands, contracts, becomes unmanifest, and then begins expanding again. According to the Upanishads and Sanskrit grammar, the word 'Hridayam' (Hṛ + Da + Ya) fully defines this greatest scientific truth of the universe:

ह्र Hṛ	**Harati** — To draw towards oneself, meaning the contraction or withdrawal of cosmic energy *(Withdrawal / Contraction)*.
द Da	**Dadāti** — To give outward, meaning the expansion of energy *(Expansion)*.
य Ya	**Yāti** — To move, meaning the continuously occurring cyclical movement of expansion and contraction *(Cyclic Motion)*.

The element in which contraction, expansion, and cyclical movement are inherent is the unique, formless primordial energy known as Hridayam. This same element is continuously expressed throughout the universe, in nature, and in the heartbeat and breathing of every living being.

This cyclical movement of Hridayam gives rise to two great phases of creation and their respective practitioners:

- **Brahma and Brahmin:** The expanding phase of Hridayam is called 'Brahma'. One who follows or seeks to understand this expanding Brahma (that is, the path of activity and material or social creation) is called a 'Brahmin' (such as physical and biological scientists).
- **Sharvam and Sharva:** After the phase of expansion is complete, when energy turns back towards its origin and contracts, that contracting Hridayam is called 'Sharvam' (which is the philosophical basis of 'Shiva'). Just as the follower of expanding Brahma is a Brahmin, the practitioner who follows contracting Sharvam (that is, the path of withdrawal, renunciation, and dissolution) is called a 'Sharva'. One who withdraws their consciousness from the attachment to creation and leads it back towards its origin is a Sharva.
- **Hridayajna and Hardajna:** A philosopher who fully assimilates the entire cycle of expanding (Brahma) and contracting (Sharvam) cosmic energy is a 'Hridayajna'. And a person who, instead of wandering outside, recognizes the pure essence of the primordial element Hridayam within themselves (Hardam/Atman), is a 'Hardajna' or 'Atmajnani'.

To attain this Hridayam philosophy, the Hind Way recognizes two paths:

- **The Inner Path:** The path of realizing one's own Hridayam through meditation, yoga, and self-reflection.
- **The Outer Path:** The path of understanding the cosmic rhythm pervading the universe through science, logic, and experiments.

2. The Hind Table

HIND
THE HIND TABLE
DIALOGUE • DISCOURSE • DEMOCRACY • DEVELOPMENT

The Hind Table is HIND Foundation's think-tank platform for public policy, intellectual dialogue, and civilizational reflection. Its objective is to promote fact-based and constructive public dialogue on subjects such as democracy, good governance, science, education, the economy, the environment, technology, and the future of human civilization, in the light of the Hridayam principle and Natural Democracy. The Hind Table does not exist to support any particular ideology; rather, it seeks to approach the truth through the impartial examination of every idea and through independent and mutually respectful dialogue.

The HIND Index

The Hind Table will develop measurable indicators (HIND Index) to evaluate societies around the world. These indicators will be formulated on the basis of freedom of conscience, scientific openness, educational quality, democratic accountability, and social unity.

This wing of the Foundation will also publish annual reports such as *"The State of Human Freedom Report"* and *"The Global Truth-Seeking Index"*.

❖ Ultimate Vision

Realization of Completeness and Human Welfare

In the Shrimad Bhagavatam, this cyclical movement of primordial energy is depicted as the breathing of Mahavishnu. This ultimate truth of creation is directly connected with the two processes that keep human beings alive: the contraction and expansion of the heart, and the contraction and expansion of the lungs (breathing).

When a human being becomes still in the heartbeat and breathing and experiences oneself as 'Hridayam', a sense of completeness is attained. Human beings have created all problems, from violence, deceit, and poverty to global warming, out of their own 'sense of incompleteness'. The realization of Hridayam destroys this illusion of incompleteness and gives human beings the highest responsibility to nurture one another, nature, and the entire universe.

History has repeatedly demonstrated that humanity cannot be united permanently through race, ethnicity, nation, language, religion, or ideology. When human identities become more important than truth, conflict becomes inevitable. Human unity is possible only through a shared commitment to truth, because the search for truth is the deepest universal human activity. We invite all of humanity not towards any one institution or identity, but towards the shared pursuit of truth through 'Hridayam'.

Seeking Truth. Realizing Hridayam. Uniting Humanity.

PART II

The Hind Way of HRIDAYAM

Established by HIND Foundation
for the Unity of Humankind

Author — Dr. Kaushik Chaudhary
Founder — HIND Foundation

In HIND Foundation, the full form of the word HIND is **Hridayam for International Natural Democracy**. But what exactly is this "Hridayam"? Let us begin by understanding it.

1. What Is Hridayam?

Indian spirituality and modern Western science, while exploring their respective domains of reality, are gradually approaching one another around two fundamental questions concerning our existence: First, how did this existence begin? And second, what will be the ultimate stage of this entire existence?

An important similarity can be observed between Vedanta and certain schools of thought in modern cosmology: the Big Bang may not be the absolute beginning of existence, but rather the beginning of a new phase in the cyclic existence of the universe. Nobel Prize-winning physicist Sir Roger Penrose has also presented the Conformal Cyclic Cosmology (CCC) model, which seeks to understand the Big Bang not as an absolute beginning, but by connecting it to the end of a preceding cosmic phase.

Before 1998, a prevailing assumption within the scientific community regarding the expansion of the universe was that its expansion would slow down and eventually stop, after which contraction would begin. This contraction would ultimately bring the universe into an extremely dense state, from which a new cosmic aeon could begin through another Big Bang. This idea bears a resemblance to the cycle of creation, sustenance, and dissolution described in the Indian spiritual tradition.

However, observations of distant supernovae in 1998 revealed that the universe is not merely expanding; its expansion is accelerating, meaning that the rate of expansion is increasing over time. This discovery challenged earlier assumptions about the future of the universe. If the expansion of the universe continues to accelerate due to an unknown cosmic influence identified as dark energy, the possibility of its eventual recontraction becomes more complicated. Under such circumstances, the universe may continue expanding indefinitely, and eventually the existence of stars, galaxies, and gravitationally bound structures may gradually diminish. This is one possible vision of the distant future, known as Heat Death or the state of maximum entropy of the universe.

But in the face of this possible end of the universe, a fundamental philosophical question arises: Is expansion the ultimate direction of existence, or is this process of expansion itself a part of a much broader cyclic order?

Thousands of years ago, Indian self-realized thinkers attempted to understand the creation, sustenance, and dissolution of the universe as a continuous cyclic process. Modern science is also continuing to explore such possibilities. Roger Penrose conducted significant research with Stephen Hawking on the structure and ultimate fate of the universe. Later, even after the discovery of accelerated expansion, he developed the CCC model, which retained the possibility of the cyclic existence of the universe. Since 2006, he has presented this model in detail. According to this model, in the extremely distant future of a cosmic aeon,

when the significance of physical parameters and structures of matter in the universe diminishes, that state can be mathematically connected to the Big Bang of the next cosmic aeon. Thus, the possibility of a new cosmic cycle can be envisaged even without the expansion of the universe coming to a complete end.

On the other hand, scientific concepts such as Quintessence and Dynamic Dark Energy offer another perspective on the future of the universe. According to these concepts, the nature of dark energy may change over time. If its behaviour changes in the future and a gravitational-like attractive force becomes dominant instead of the accelerated expansion of the universe, the possibility of the universe contracting again may arise. Thus, scientists are also exploring possibilities in which the expansion of the universe may not be final and contraction may begin once again.

In this way, from classical physics to quantum mechanics and modern cosmology, various fields of science are continuously investigating questions concerning the ultimate nature of the universe and its cyclic existence. The questions that Indian spiritual traditions approached through self-realization and philosophical contemplation are now being explored by modern science through observation, mathematics, experimentation, and theoretical models.

At the confluence of these two explorations emerges a fundamental word that defines our existence: **Hridayam.**

In Vedanta, the fundamental principle of our supreme existence is called Brahman. One philosophical meaning of the word Brahman is to expand or grow. Brahman is the fundamental reality from which the entire creation manifests. But expansion is not the only quality of this fundamental reality. This primordial energy expands, contracts, and then expands again. This continuous process of expansion and contraction maintains a cyclic rhythm of existence.

A direct example of this cyclic rhythm can be observed in the body of every living being. Two important physiological processes that sustain life continuously maintain this rhythm: respiration through the lungs and blood circulation through the heart.

The contraction and expansion of the lungs is a relatively gross physiological process. Human beings can exercise voluntary control over it to a certain extent. For this reason, the regulation of breathing is given special importance in yogic practices such as meditation and pranayama. Through the regulation of breathing, a person attempts to consciously connect with the natural rhythm operating within the body.

In comparison, the functioning of the heart is subtler and more continuous. The heart contracts, expands, and then contracts again. Its uninterrupted rhythmic pulsations maintain the continuous movement of life. Thus, both breathing and the heartbeat express the cyclic process of contraction and expansion.

*The rhythm of expansion, contraction, and re-expansion inherent in the primordial energy of creation is what we call **Hridayam**.*

HIND Foundation connects this cyclic rhythm with the fundamental energy of existence itself. The rhythm of expansion, contraction, and re-expansion inherent in the primordial energy of creation is what we call Hridayam. This fundamental cyclic movement is called the rhythm of Hridayam.

The philosophical basis for recognising Hridayam as the fundamental principle of supreme existence is also found in the Upanishads.

1.1 Hridayam in the Upanishads: The Nature of Supreme Existence

In the Brihadaranyaka Upanishad (Chapter 5, Brahmana 3, Mantra 1), we find an important statement identifying the heart with Prajapati, Brahman, and the entirety of existence:

BRIHADARANYAKA UPANISHAD · 5.3.1

तदेतत्प्रजापतिरेष हृदयम् । एतद् ब्रह्मैतत्सर्वम् । तद्येतद्धृदयम् । त्र्यक्षराणि । हृ इत्येकमक्षरम् । अभ्याहरन्ति हास्य स्वे चान्ये च । द इत्येकमक्षरम् । ददति हास्य स्वे चान्ये च । य इत्येकमक्षरम् । येति हास्य स्वे चान्ये च । लोकं यति य एवं वेद ॥

MEANING

This heart itself is Prajapati. This itself is Brahman, and this itself is everything. The word Hridaya consists of three syllables—Hṛ, Da, and Ya.

The syllable Hṛ signifies that one's own people as well as others are attracted towards that person and show respect to them.

The syllable Da signifies that the person gives to their own people as well as others, meaning that they provide generously.

The syllable Ya signifies that the person attains a higher realm or a superior destination.

One who understands it in this manner attains a higher realm.

In this mantra, the Upanishad analyses the three syllables of the word Hridaya—Hṛ, Da, and Ya—and explains their spiritual and human significance. Here, Hṛ is associated with attraction and receiving honour and respect, Da with giving and generosity, and Ya with attaining a higher destination.

However, on the basis of Vedanta's principle of "Yatha Pinde Tatha Brahmande"—as in the individual body, so in the universe—when these same verbal roots are understood from an Adhibhautika, or cosmic, perspective, HIND Foundation presents a distinct philosophical framework for understanding the word Hridayam as the fundamental reality of supreme existence:

ह्र् Hṛ	**Harati** — To draw towards oneself or withdraw back. At the cosmic level, this symbolises the contraction of energy *(Withdrawal / Contraction)*.
द Da	**Dadati** — To give or provide outwardly. At the cosmic level, this symbolises the expansion of energy *(Expansion)*.
य Ya	**Yati** — To move or proceed. At the cosmic level, this symbolises the continuous cyclic movement between expansion and contraction *(Cyclic Motion)*.

Thus, HIND Foundation recognises the unique, formless, and attributeless energy in which all three principles—contraction, expansion, and cyclic motion—are integrated as Hridayam.

Hridayam is the non-dual fundamental principle of existence within which infinite universes breathe in and breathe out. This very principle is continuously expressed in the universe, in nature, and in the heartbeat and breathing of every living being.

1.2 The Principles of Hridayam's Cyclic Rhythm and Its Practitioners

The cyclic movement of Hridayam reveals two important phases of creation: expansion and contraction. HIND Foundation views these two phases not merely as cosmic processes, but also as two complementary paths of human life, spiritual practice, and knowledge.

1. Brahman and Brahmin

The expanding phase of Hridayam is recognised as Brahman. This expansion symbolises activity, expression, material creation, and social development. A person who follows this expanding Brahman, attempts to understand it, or explores its mysteries is a Brahmin. In this sense, physicists, biologists, and scholars investigating the creation and development of the universe also advance along the path of knowledge of Brahman.

2. Sharvam and Sharva

After the phase of expansion is completed, when energy returns towards its origin and the process of contraction begins, this contracting aspect of Hridayam is called Sharvam. This Sharvam is connected to the philosophical foundation of Shiva.

Just as a person who follows the path of knowledge and expression of expanding Brahman is a Brahmin, similarly, a practitioner who follows the path of contracting Sharvam is a Sharva. This is the path of renunciation, detachment, and dissolution. One who withdraws consciousness from the attachment to external creation and leads it back towards its original nature is a Sharva.

3. Hridayajna

A philosopher or practitioner who experiences within the self the complete cycle of both cosmic phases—the expansion of Brahman and the contraction of Sharvam—and attains the self-realisation that "I myself am the entirety of Hridayam, and every soul is an expression of that same fundamental existence," becomes a Hridayajna.

One who is called a Brahmajnani in the Vedic tradition is recognised as a Hridayajna within this philosophical framework of HIND Foundation.

4. Hridayamurtam: The Manifest Form of Hridayam

The Hind Way accepts the Vedic Panchadeva as the Saguna manifestation of Nirguna and Nirakara Hridayam. This entire visible universe is itself the Saguna and manifest expression of primordial energy. If primordial energy had remained confined to its original Nirguna-Nirakara nature, no creation or projection of matter would ever have taken place in this world. When protons and neutrons were formed from the initial subatomic particles, and atoms of hydrogen and helium came into existence, primordial energy had already expressed itself in a Saguna form—that is, through the combustible properties of hydrogen and helium—and in a manifest form, that is, through the shape of those early clouds of hydrogen gas. From there, this Saguna and manifest expression expanded further through stars, planets, water, fire, and the atmosphere, eventually extending to living creation such as trees, animals, birds, and human beings. Thus, when Hridayam assumes a manifest form in a spiritually and intellectually developed human being through the complete expression of its various qualities and powers, it is called Hridayamurtam.

HIND Foundation accepts the manifestation of the Panchadeva of Sanatan Dharma in this form of Hridayamurtam. Along with this, it also recognises the expression of a sixth quality that manifests in genuine practitioners engaged in spiritual practice to realise Nirguna-Nirakara Hridayam, and gives it a place in spiritual contemplation.

1. **Vishnu:** The manifestation of Hridayam's omnipresence and sustenance.
2. **Brahma or Surya:** The manifestation and creation of the visible universe through the expansion of Hridayam, that is, Brahman.
3. **Shiva:** The manifestation of the dissolution of creation and the process of renewed contraction through the contraction of Hridayam, that is, Sharvam.
4. **Ganapati:** The manifestation of the energy of compassion, grace, and benevolence inherent in Hridayam.
5. **Shakti or Devi:** The fundamental driving force of Hridayam and the vibration that keeps the entirety of existence dynamic.
6. **The Expression of Nirguna Hridayam — Love and Compassion.**

When a human being advances on the path of self-realisation of Hridayam through yoga, meditation, self-reflection, or the scientific pursuit of truth, qualities such as compassion, non-violence, love, and unity become increasingly evident within them. HIND Foundation views these qualities as fundamental expressions of Nirguna-Nirakara Hridayam. The lives of seekers of truth such as Mahavira, Buddha, Jesus, and Gandhi demonstrate a powerful expression of the qualities of this Nirguna-Nirakara Brahman. If the entire existence is an expression of one fundamental reality, namely Hridayam, then love towards every living being becomes a natural sentiment. Similarly, even towards a person who behaves improperly due to ignorance or selfishness, compassionate non-violence becomes a natural response rather than hatred or violence.

According to the philosophy of HIND Foundation, when a Hridayajna who has attained self-realisation of Hridayam chooses, instead of taking their causal body towards liberation, to assume a gross body again out of compassion for humankind, they express the five Saguna qualities of Hridayam in human form. In this way, the manifest expression of Nirguna Hridayam becomes a means of the welfare of humankind.

1.3 Different Religious Philosophies: Stages on the Path to the Truth of Non-Dual Hridayam

HIND Foundation believes that religions across the world are classified more on the basis of their worshipped deities than their philosophies. In reality, the philosophies of all religions demonstrate a gradual spiritual progression from **Dvaita** to **Vishishtadvaita** and **Advaita**.

Dvaita means a state in which the individual soul considers itself separate from the fundamental principle and regards that fundamental principle as God, its controller. Thereafter, as the soul moves increasingly closer to the consciousness of Hridayam within itself, it realises that it is itself a part of the fundamental energy. This entire creation is like an ocean, of which the soul is a drop, yet it is not separate from the ocean as a drop. It is both the ocean and the drop. This intermediate state is called **Vishishtadvaita**.

Thereafter, in the final state of spiritual evolution, the soul experiences that it is itself the ocean, that it is Hridayam itself, and that the entire creation is pervaded by it. The same fundamental energy exists everywhere. This final state is called **Advaita**.

In every religion of the world, there are groups that, to varying degrees, represent this very journey from Dvaita to Vishishtadvaita and Advaita. The original belief of Islam and the belief of Arya Samaj, a newer branch of Indian religion, belong to a level at which primordial energy, the soul, and nature are all separate from one another, and the soul is required to attain a place in heaven or achieve liberation.

The original belief of Christianity and the Dvaita branch that developed in the thirteenth century within Indian religion belong to the same level. According to these beliefs, those who spend their lives devoted to Jesus or Krishna will, after death, receive a manifest place directly beside Jesus in heaven or beside Krishna in Vaikuntha. This is considered the goal of life.

On the other hand, the Sufi branch of Islam, certain branches of Protestant Christianity, and the original Vedic branch of Indian religion, along with the Jain and Buddhist branches, teach Vishishtadvaita or Advaita. In these branches, the soul is itself a part of primordial energy; it simply has to realise this through devotion, action, and spiritual practice.

Historically, it is also evident that the Sufi tradition in Islam, which speaks of Advaita, developed further under the influence of Vedanta in India. Similarly, Arya Samaj and the Dvaita branch of Madhvacharya in India appear to have been influenced respectively by the traditional central structures of Islam and Christianity.

There is no dualism anywhere in the six Vedic schools of philosophy in which the soul and primordial energy are separate. Some people attempt to incorrectly describe Purusha and Prakriti in Samkhya philosophy as dualism, but this is entirely wrong, because the dualism of Madhvacharya is the idea of viewing the soul and primordial energy as separate. In Samkhya philosophy, the soul and primordial energy are one in the form of Purusha. Samkhya philosophy teaches that Purusha, which represents primordial energy, should separate itself from Prakriti or rise above it in order to realise its own conscious nature.

Nowhere in the six Vedic schools of philosophy do we find such dualism in which a manifest God and the individual soul are separate. This is a relatively modern branch created by Madhvacharya in the thirteenth century, through contact with Christianity and Islam, which had become permanently established in South India centuries earlier, while using the names of Vedic deities and scriptural terminology. A similar situation can also be seen in the philosophy of the Arya Samaj institution, which developed as a reform movement in the nineteenth century.

Thus, the conflicts among followers of different religions across the world are less connected with spiritual philosophy and more with the names of their worshipped Gods. HIND Foundation considers this to be a product of the fundamental selfishness and ego prevalent among humankind. The spiritual philosophy of these religions is reflected in the spiritual practices intended to eliminate this selfishness and ego.

For this reason, HIND Foundation aims to bring humankind together on the spiritual journey from Dvaita to Vishishtadvaita and Advaita, while granting everyone complete freedom regarding their worshipped God, so that no human being imposes their worshipped God upon another.

Here, HIND Foundation regards the Saguna-Sakara Panchadeva of the Vedic religion—Ganesh, Vishnu, Brahma, Shiva, and Shakti—as a single worshipped deity because they are the five Saguna forms of the same Nirguna-Nirakara God, Parabrahman, represented in the form of Om. Therefore, a person who considers any one of these five manifestations as their chosen deity may, according to the nature and scriptures of the Vedic religion, regard the remaining four as aspects of their own chosen deity. However, this liberty will not be available to a person belonging to any other religion outside the Vedic religion with regard to Vedic Om or the Panchadeva.

1.4 Two Paths to Experiencing Hridayam

HIND Foundation accepts two complementary paths for understanding the truth of Hridayam and attaining its realisation:

- **The Internal Path — Self-Realisation.** The path of experiencing Hridayam within one's own existence through meditation, yoga, pranayama, self-experience, and self-reflection.
- **The External Path — Scientific Inquiry.** The path of understanding the cosmic rhythm of Hridayam pervading the entire universe through science, mathematics, logic, observation, and experimentation.

For HIND Foundation, truth is not a closed, fixed, or unchangeable belief. Truth must remain open to continuous inquiry, testing, refinement, and new discoveries.

Therefore, the Hind Way accepts two complementary methods for exploring reality:

- **Internal inquiry:** Yoga, meditation, self-inquiry, contemplative practices, Vedantic investigation, and direct observation of consciousness.
- **External inquiry:** Science, mathematics, logic, observation, experimentation, and technological innovation.

These two approaches are not opposed to one another. They are complementary methods for exploring different dimensions of reality. The freedom of the inner self is inviolable.

HIND Foundation believes that spiritual experiences obtained through internal inquiry can provide new questions and new directions of research for external scientific inquiry. Such experiences can inspire scientists to develop acceptable theories, models, and equations in physics and mathematics.

Similarly, the findings of science can become a means of deeper investigation into inner experiences and spiritual claims. Thus, in the exploration of Hridayam, spirituality and science are not alternatives to one another, but two complementary paths in the shared pursuit of truth.

2. The Experience of Completeness and Human Welfare

In the Shrimad Bhagavata, the cyclic movement of the primordial energy of the universe is expressed through the metaphor of Mahavishnu's breathing. This illustration explains the creation and dissolution of the universe as a continuous rhythmic process.

This ultimate truth of existence is also symbolically connected with two fundamental physiological processes that keep human beings alive: the contraction and expansion of the heart, and the contraction and expansion of the lungs, that is, breathing.

When a human being becomes centred in the pulsations of the heart and the process of breathing, and experiences their existence as one with the rhythm of Hridayam, a sense of completeness awakens within them.

According to the philosophy of HIND Foundation, many problems affecting humankind and nature—from violence, deceit, crime, and poverty to global warming—have their roots in the human feeling of incompleteness, dissatisfaction, and uncontrolled desires. The realisation of Hridayam removes this illusion of incompleteness and enables a person to accept the completeness of their own existence.

This realisation not only gives a person inner peace but also generates a deeper responsibility within them: to nurture other human beings, the entire natural world, and the universe just as they would nurture their own existence.

The philosophical wing of HIND Foundation, The Hind Way, which will also be known in Indian languages as Hridayamarg, inspires human beings to remain meditative in the rhythm of Hridayam continuously operating within them and to accept their ultimate completeness.

When a person experiences completeness within themselves, their race to acquire something from the external world in order to make themselves complete begins to come to an end. They become established in their own existence, in harmony with the rhythm of Hridayam. In such a state, a person's responsibility towards the world does not diminish; on the contrary, it becomes even deeper.

Thereafter, every worldly action of that person is motivated not by personal selfishness, desire, or the expectation of gaining something, but by a natural sense of responsibility towards the rhythm of Hridayam.

The teaching of the Bhagavad Gita—"Karmanyevadhikaraste Ma Phaleshu Kadachana", meaning that one has the right to perform actions but not to claim ownership over their fruits—expresses this very philosophical sentiment.

According to the interpretation of HIND Foundation, performing actions solely to obtain something is a consequence of ignorance. Such a tendency can become the cause of personal dissatisfaction, competition, conflict, and ultimately suffering for the individual and the entire world.

Instead, if every human being experiences completeness within their existence through the rhythm of Hridayam and performs actions as a natural responsibility towards that rhythm, a social order based on mutual cooperation, freedom, compassion, and responsibility can develop.

Such an order is not imposed by any external authority. It arises naturally from the inner completeness of the individual. HIND Foundation recognises this very social and human order as ***Natural Democracy****.*

2.1 Completeness, Renunciation, and the Unity of Existence

The first two mantras of the Isha Upanishad provide an important philosophical foundation as the essence of this entire philosophy.

The first mantra reveals the principle of the completeness of every part that manifests from a complete existence:

ISHA UPANISHAD · MANTRA 1

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

The essence of this mantra is that the Supreme Existence is complete, and this existence manifested from it is also complete. Even when completeness manifests from completeness, the original completeness does not diminish in any way.

HIND Foundation connects this principle with the philosophy of Hridayam: the entirety of Hridayam is complete, and every soul manifested from it is equally complete in its original nature.

The second mantra of the Isha Upanishad connects the acceptance of this completeness in practical life with renunciation:

ISHA UPANISHAD · MANTRA 2

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

The essence of this mantra is that the entire inanimate and conscious creation is pervaded by one and the same Supreme Existence. When one experiences the same fundamental principle throughout all existence, renunciation becomes the highest way of experiencing and enjoying life.

Here, renunciation does not mean rejecting life or escaping from responsibilities. It means accepting whatever comes one's way as a responsibility, while renouncing personal desires that lead one into an external race to attain completeness.

This is because completeness is not something to be acquired from outside; it already exists within one's own existence, in the rhythm of Hridayam.

3. HIND Foundation's Approach to Religion and Sectarianism

HIND Foundation considers the spirit of truth-seeking, spiritual realisation, and human unity reflected in the thoughts of Swami Vivekananda, Mahatma Gandhi, and Jawaharlal Nehru to be an important foundation of its philosophical approach.

For HIND Foundation, the fundamental essence of religion is the search for truth and its realisation. The purpose of religion should not be to bind human beings to a single sectarian identity, but to bring them closer to the truth.

Jawaharlal Nehru regarded the search for spiritual truth as a fundamental aspect of religion. Following the ideas of Swami Vivekananda, he also considered modern science an important path in the pursuit of truth. From this perspective, scientific inquiry can be viewed not as an activity outside the Indian spiritual tradition, but as an acceptable path towards the search for truth.

Thus, in the thoughts of Swami Vivekananda and Jawaharlal Nehru, spirituality and science become acceptable as two complementary paths in the pursuit of truth. HIND Foundation also accepts both these paths together and moves forward with the objective of uniting all of humankind through the search for truth.

Through the philosophy of Hridayam and the two paths of internal and external inquiry explained in the preceding sections of this document, HIND Foundation seeks to present before the world a form of Indian religion in which both spiritual realisation and scientific examination receive equal importance.

3.1 Not Religious Conversion, but Spiritual Enrichment

In accordance with its objective of uniting humankind through the shared pursuit of truth, HIND Foundation rejects the practice of religious conversion.

The essence of the fundamental sentiment expressed by Swami Vivekananda while presenting his thoughts at the World's Parliament of Religions in Chicago was that he had not come to turn any Christian into a Hindu or any Methodist into a Hindu. He had come to present the spiritual principles of Hinduism before the world so that a Christian could become a better Christian and realise the truth. It is the realisation of ultimate truth that can unite humankind.

Mahatma Gandhi also expressed the same sentiment in his conversations with his Christian friend Charlie. His approach was that his task was not to turn Charlie from a Christian into a Hindu, nor was Charlie's task to turn him from a Hindu into a Christian. Instead, Gandhi wanted to help Charlie become a better

Christian through the principles of Hinduism, while Charlie could help Gandhi become a better Hindu through the principles of Christianity. The objective of both was not to convert one another to their respective religions, but to enrich one another spiritually.

Accepting this approach of Vivekananda and Gandhi, HIND Foundation does not regard religious conversion as a natural activity of religion or spirituality. Instead, when conversion is used in the name of religion to establish group identities, social influence, and political dominance, it views it as an undesirable sociopolitical tendency.

According to HIND Foundation, any attempt to divide human beings into different groups in the name of God, religion, or spirituality and establish dominance over them is contrary to the fundamental purpose of truth-seeking and human unity.

If, within the social or religious structure of any organised religion or sect in the world, a person is deprived of legally recognised freedom, is living in a condition resembling slavery, or faces restrictions on their freedom of conscience, they are welcome to leave that system and come to the free Hridayamarg of the Hind Way to pursue truth through spirituality and science.

In the Hridayamarg of HIND Foundation, the spiritual aspects of different religions of the world and modern science are understood, examined, and evaluated according to the standard of truth, with whatever appears appropriate being accepted. Thus, an effort is made to explore, understand, and examine the principles of various spiritual traditions of the world and scientific knowledge from the perspective of the self-realisation of Hridayam.

3.2 Truth Is Not the Property of Any Single Tradition

HIND Foundation recognises all religions, philosophies, spiritual traditions, and ethical systems as possible paths that may lead towards truth. An individual can seek truth through these traditions using their independent intellect, discernment, and personal experience.

No tradition will be rejected merely because it differs from another tradition. Respect for diverse ideas, beliefs, and methods of inquiry is a fundamental principle of a civilised society.

HIND Foundation does not accept the belief that any one individual, organisation, scripture, prophet, or religious tradition possesses an exclusive right to access truth or attain liberation. Truth is far greater than any single human creation, institution, or sectarian structure.

Therefore, HIND Foundation does not compel individuals to adopt any one fixed religious identity. It grants every human being complete freedom to think independently, ask questions, review their own beliefs, and, if necessary, leave any tradition or move beyond it.

3.3 Religious Conversion, Coercion, and the Rule of Law

HIND Foundation opposes attempts to impose its religious or sectarian path upon other human beings and to convert them into its own organised religion or sect.

HIND Foundation proposes that conversions carried out through coercion, deception, inducement, social pressure, or other forms of unfair influence should be treated as legal offences and addressed through constitutional and legal processes.

At the same time, any organised activity that brings different religious groups of citizens into confrontation and creates social tension or conflict is considered contrary to a democratic system.

To prevent religious factionalism, religious corruption, superstition, conversions driven by greed or persecution, and the centralisation of power in the name of religion, HIND Foundation recommends continuously strengthening the effectiveness of the rule of law. Such issues should be resolved not through conflicts among citizens, but through an impartial legal system and constitutional processes.

4. HIND Foundation's Approach to Varna and Caste

HIND Foundation views the introduction of a birth-based Varna system into Indian society as an unethical social distortion arising from human self-interest.

HIND Foundation accepts the Indian philosophical tradition of understanding Varna on the basis of two principles—Guna (qualities) and Karma (actions). Among these, Guna is primary, while Karma is the principle that follows Guna. In other words, a person's nature, disposition, and inherent qualities influence the sphere of their actions.

However, HIND Foundation also opposes the idea of re-establishing a Varna-based social system, even on the basis of Guna and Karma. This is because, in the family-centred way of life of Indian society, the influence of human self-interest and social power has repeatedly transformed the Varna system into a hereditary caste system.

Therefore, HIND Foundation recommends a social system based on the four Purusharthas of Indian philosophy for humanity across the entire world, including India.

According to this system, the education system, the system of governance, and the social order can be organised by dividing them into the domains of the four Purusharthas—**Dharma, Artha, Kama, and Moksha**. Every individual should have the freedom and a dynamic opportunity to contribute to any one or more of these domains according to their qualities, nature, abilities, and interests. Various occupations, activities, and institutions of society can be classified under these four domains according to the fundamental objectives of their respective functions.

1. Artha Objective Domain (Economic Objective)

All fields of trade and commerce, agriculture, animal husbandry, industry, manufacturing, and all other occupations associated with economic earning will fall under the Artha Objective Domain. The primary function of this domain is to create economic wealth, production, and prosperity for society and the nation. All occupations traditionally associated with Vaishya qualities will find their place within this objective domain.

2. Dharma Objective Domain (Governance and Duty Objective)

All functions and occupations ranging from the defence of the nation to the administration of the system of governance will fall under the Dharma Objective Domain. This domain will include all government jobs—from sanitation workers and peons to clerks and collectors, all positions will be considered part of this domain. In addition, politicians, political parties, organisations engaged in social and political activities, and all activities associated with public administration and the governance of the nation will also fall under this objective domain. The primary function of this domain is to discharge the responsibilities of maintaining social and national order, security, justice, and collective duties.

3. Kama Objective Domain (Creative and Artistic Objective)

Theatre, music, painting, literary writing, poetry, sculpture, various arts required by the film industry, and all other creative and artistic activities will fall under the Kama Objective Domain. This domain will be associated with the creative expression of human life, aesthetic sensibility, the emotional world, and cultural enrichment.

4. Moksha Objective Domain (Truth-Seeking and Liberation Objective)

All scientific, philosophical, and research-oriented work undertaken to seek the truths of creation, the universe, and the world will fall under the Moksha Objective Domain. Organisations and institutions conducting research in mathematics, physics, astronomy, biology, chemistry, psychology, medical science, and clinical medicine will come under this domain.

Genetic engineering, institutions such as ISRO and DRDO, and their research activities will also be considered part of this objective domain. Alongside these, new institutions should be established for the study and research of ancient Indian yoga, spirituality, and scriptures, and they too should be given a place under the Moksha Objective Domain. The study and research of other sects of the world and their spiritual and philosophical traditions will also be included in this domain.

In this way, it is essential that genuine self-realised yogis, spiritual knowers, and scholars of ancient scriptures be brought together with modern scientists and researchers within the same objective domain, thereby giving the highest importance to the pursuit of the truths of creation, the universe, and the world. Under this system, genuine spiritual yogis, knowers, and saints will fundamentally be regarded not as individuals belonging to the Dharma Objective Domain, but as individuals belonging to the Moksha Objective Domain. This classification is consistent with the fundamental meanings of both the words ‘Dharma’ and ‘Moksha’, and with their distinct objectives.

In this system based on the four Purusharthas, no occupation or activity will be assigned a place on the basis of a person’s birth, caste, or traditional social status, but rather on the basis of its actual purpose and field of work. Every individual will have the freedom to join and contribute to any one or more of these objective domains according to their abilities, qualities, nature, interests, and Purushartha.

Instead of binding an individual to a predetermined social position on the basis of birth, such a system gives importance to the individual’s personal abilities and nature. Consequently, it opens the way to eliminating social systems that create hierarchies of high and low status between human beings on the basis of birth.

HIND Foundation considers Varna to be an entirely personal matter of the individual. Every human being has complete freedom, through their own Purushartha, to challenge, change, or accept their Prarabdha (destiny).

No individual, group, or institution in society has the authority to decide whether a person is a Shudra, Vaishya, Kshatriya, or Brahmin. This is a matter of one's own realisation, nature, discernment, and inner contemplation.

4.1 Hindu Society and Vidya Society

HIND Foundation includes within the broader identity of "Hindu Society" those who follow Vedic religion, Jainism, Buddhism, and Sikhism. In addition, it regards people associated with reformist religious and social organisations such as Arya Samaj and Brahmo Samaj, which trace their origins to the Vedas, as part of this broader Indian religious and cultural tradition.

Within Hindu society following the Vedic religion, HIND Foundation proposes that the community traditionally belonging to the Brahmin caste be identified as the **Vidya Society**. The society of those who acquire knowledge, preserve it, and disseminate it within society is the Vidya Society.

HIND Foundation accepts the tradition of assigning the Vidya Society the responsibility for rituals, worship, recitation of prayers, yajnas, and religious guidance during religious occasions, ceremonies, and traditions of Hinduism.

However, one fundamental distinction is made alongside this acceptance: this is the **responsibility** of the Vidya Society, **not a monopoly**.

This responsibility has been entrusted to the Vidya Society by the rest of Hindu society. Therefore, a sense of responsibility, gratitude, and service towards this duty should always remain within the Vidya Society.

Along with this, HIND Foundation also recognises the right of individuals belonging to any other caste or social class within Vedic Hindu society to perform rituals, worship, recite prayers, conduct yajnas, and serve as priests, provided that the relevant religious community and its members accept them, and that the individual possesses the knowledge, qualifications, and proficiency required for the task.

Thus, HIND Foundation wishes to entrust the Vidya Society, in the spirit of responsibility, with the special right to fulfil the traditional responsibilities of rituals, the position of Acharya, yajnas, and related practices. However, it considers it equally important that this right should never, under any circumstances, turn into a monopoly or a hereditary privilege.

Therefore, Hindu society should have complete freedom, on the basis of its own discernment, faith, and personal experience, to accept any qualified, knowledgeable, and accomplished individual from another social class as a priest or performer of religious rituals.

5. HIND Foundation's Approach to Hindu Rashtra and Internationalism

The statements "India is a Hindu Rashtra" and "India is not a Hindu Rashtra" can have different meanings. To understand this question, HIND Foundation first clarifies the historical, religious, and cultural identity of India.

HIND Foundation regards India as the birthplace and original ancestral homeland of Vedic religion, Jainism, Buddhism, and Sikhism. The historical and spiritual origins of all four religions are connected with the land of India.

In this context, many thoughtful people experience confusion in understanding the relationship between the terms Matrubhumi (motherland) and Pitrubhumi (ancestral homeland), popularised by Vinayak Damodar Savarkar. HIND Foundation defines these two terms within its own specific perspective.

- **Matrubhumi** means the land where an individual was born and which they accept as their own homeland.
- **Pitrubhumi** means the land where an individual's ancestors lived, and where their ancestral roots and hereditary home are located.

According to this definition, India is both the Matrubhumi and Pitrubhumi of people born and residing in India.

However, for children of Indian families whose parents have settled in another country outside India and have accepted that country as their homeland, that country may become their Matrubhumi, while India remains their Pitrubhumi.

5.1 India: A Land Open to All of Humankind

HIND Foundation considers Mahatma Gandhi's idea—that he wished to welcome representatives of every culture and religion of the world into India, but would not accept living as a slave to any culture in India—to be a fundamental basis of its approach.

Accepting this sentiment, HIND Foundation believes that the doors of India should remain open to all religions, cultures, and human communities of the world. India is a land open to all of humankind.

However, alongside this international openness, HIND Foundation also clarifies a historical and cultural truth: India is the birthplace of Vedic religion, Jainism, Buddhism, and Sikhism. Jawaharlal Nehru identified these four religions as the "Four Aryan Religions."

HIND Foundation proposes that the country of India and its Constitution recognise a global protective role for these four religions. In other words, India should make the protection of the religious and cultural existence of people following these four religions a part of its constitutional policy.

According to this proposal, regardless of which country in the world the followers of these four religions hold citizenship in, if they face persecution, oppression, or a threat to their existence in any country because of their religious identity, India should raise its voice internationally for the protection of their rights and security.

HIND Foundation recommends that a constitutional provision be established to provide them with the opportunity to obtain Indian citizenship and regain a secure place on Indian soil under such circumstances.

HIND Foundation makes a similar proposal for the protection of Parsis as well. The reason is that India has historically provided protection to the Parsi community, its culture, and its existence, whereas their original ancestral homeland is no longer available in the same form for the independent existence of their culture.

On the other hand, the rules and criteria for obtaining Indian citizenship for people who follow Islam and Christianity should continue to remain as they are under the existing constitutional and legal framework.

5.2 Equal Citizenship and Global Religious Responsibility

Under this approach of HIND Foundation, all citizens of India will remain equal before the law. No citizen within India will face legal discrimination on the basis of their religion, caste, or sect.

However, India will constitutionally recognise its special historical and cultural responsibility for protecting followers of the four Aryan religions who reside outside India.

Thus, instead of linking Savarkar's idea of Pitrubhumi with the identity and rights of citizens residing in India, HIND Foundation connects it with India's responsibility towards followers of these four religions of Indian origin living outside India.

The purpose of this idea is not to position Indian identity against other cultures, but to establish unity with all of humankind while protecting India's religious and cultural heritage.

For HIND Foundation, India's global role is not limited to protecting its own culture; it also involves sharing the essence of its spiritual traditions with all of humankind and contributing to global human unity.

5.3 From Indian Nationalism to Indian Internationalism

Accepting the thoughts of Swami Vivekananda, Mahatma Gandhi, and Jawaharlal Nehru, HIND Foundation seeks to redirect the activities of sectarianism and religious conversion in India towards a shared pursuit of truth through the combined path of spirituality and science.

Along with opposing religious conversion, it recommends a social order in which no religious or sectarian group has the right to impose its identity and beliefs upon other human beings.

According to HIND Foundation's assessment, certain ideas within Savarkar's nationalism, by keeping India's identity centred within national boundaries, create the possibility of ideological conflict with other human communities. In contrast, by accepting the thoughts of Gandhi, Nehru, and Vivekananda, HIND Foundation calls upon Indians to preserve their cultural identity while connecting with all of humankind beyond India's borders, and to inspire humanity to participate in the shared pursuit of truth through spirituality and science.

In this way, HIND Foundation seeks to develop Indian nationalism into **Indian Internationalism**. Its objective is to protect Indian identity and Indian thought on Indian soil, but not to allow this protection to become a cause of separation from humankind or conflict with other cultures.

For HIND Foundation, India's global role is not limited to protecting its own culture; it also involves sharing the essence of its spiritual traditions with all of humankind and contributing to global human unity.

6. Unity of Humankind: Truth Above Identity

History has repeatedly demonstrated that humankind cannot be permanently united on the basis of identities such as caste, ethnicity, nation, language, religion, or ideology.

When any human identity becomes more important than truth, the possibility of conflict arises in the name of protecting and expanding that identity. The unity of humankind cannot emerge from the supremacy of any one race, nation, language, religion, or sectarian ideology.

The deepest and most universal foundation of human unity is a shared commitment to truth. This is because the pursuit of truth is an activity common to all human beings, one that is not confined by the boundaries of any single country, religion, culture, or period of time.

HIND Foundation does not invite all of humankind to adopt any one sect, religion, or cultural identity. It invites humanity towards a shared pursuit of truth, with the objective of attaining the self-realisation of Hridayam.

In this pursuit, every human being has the right to participate with their own inner freedom, intellectual capacity, discernment, and personal experience. Through both the paths of spirituality and science, human beings can attempt to understand their own existence and experience their relationship with the entire universe.

When a human being experiences the completeness within themselves, they no longer feel the need to establish dominance over others or impose their identity upon them. They can see other human beings and the entire natural world as extended expressions of their own existence.

Love, compassion, freedom, mutual respect, responsibility, and coexistence arise from this very realisation.

The ultimate vision of HIND Foundation is to create a world in which the unity of humankind is based not on the dominance of any one religion, nation, or ideology, but on the free and shared pursuit of truth.

A world in which the individual is complete within themselves, society is governed by mutual responsibility, the state protects natural freedom and equality, and all of humankind recognises one another not as competitors or adversaries, but as expressions of the same fundamental existence.

This is the philosophy of Hridayam.

This is the Hind Way.

And this is the global philosophical vision of HIND Foundation for establishing International Natural Democracy.

Seeking Truth. Realizing Hridayam. Uniting Humanity.

HIND
FOUNDATION
HRIDAYAM FOR INTERNATIONAL NATURAL DEMOCRACY
TRUTH IS OUR GOAL • FREEDOM IS OUR PRINCIPLE • DEMOCRACY IS OUR PATH
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