



## RAM MANDIR: REVIVAL OF BHARAT'S CIVILIZATIONAL CONSCIOUSNESS

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### ABSTRACT

This article attempts to celebrate the historic occasion of the homecoming of our beloved deity Lord Sri Ram Lalla on 22<sup>nd</sup> January 2024 after a battle and struggle of many generations and highlight the importance and history related to this mega event. Also, remembering and thanking and paying a humble tribute to all the known and unknown warriors, contributors, enablers, and all the others who made many sacrifices and waited for this day to arrive in the process, lost their lives—a small, modest homage to honour the relinquishment of all such Hindus and the Hindu civilisation.

This article additionally highlights what 'Ram' means to Bharat's great civilisation and people, underlining the importance of Ayodhya, the long battle of struggle and sacrifice, and, ultimately, how the historical wrongs have been corrected. He concludes with Ram Mandir, the revival of Bharat's Civilizational Consciousness.

**Keywords:** Ram Mandir, Ram Lalla, civilisation of Bharat, Ayodhya, history, Pran-Pratistha

### INTRODUCTION

The idea behind the seven Hindu holy cities of Mokshdayani Sapt Puri is to facilitate reaching moksha. Being the birthplace of Lord Ram, the seventh avatar

of Lord Vishnu, Ayodhya stands out among them. Situated on the Sarayu River, Ayodhya is a historically, culturally, and spiritually significant place that embodies the principles of peace and justice. The

Ram Mandir, a symbol of devotion and fortitude in the face of difficulties and controversy, was built in the city and reflects its eternal significance. The Ramayana, one of Hinduism's sacred epics, unfolds the story of Lord Ram's birth in Ayodhya, adding a layer of divinity to the city's rich tapestry. Located in Ayodhya, Uttar Pradesh, Bharat, the Ayodhya Ram Mandir is a Hindu shrine that has long been at the heart of a religious and political conflict. Prime Minister Shri Narendra Modi inaugurated the Ram Mandir, the sacred birthplace of lord Shri Ram, on 22<sup>nd</sup> January 2024 in Ayodhya.

The Ayodhya Ram Mandir has a long and rich history. One of the most venerated Hindu deities, Lord Ram, is said to have been born in the temple's location. In the sixteenth century, the Mughal ruler Babur destroyed the temple and erected a mosque. The mosque, known as the Babri Masjid, stood on the site for centuries until it was demolished in 1992 by Hindu nationalists, provoking severe violence and communal tensions in the country. For many years, the Ayodhya conflict has dominated Indian politics. The point of contention was who owned the land where the Babri Masjid was located and if Lord Ram was born there. In 2019, the Indian Supreme Court resolved the dispute by ruling to build a Ram Janmabhoomi temple

on the property. The Shri Ram Janmabhoomi Teerth Kshetra, a trust established by the Indian government to supervise temple construction, was in charge of the project.

For Hindus, the Ayodhya Ram Mandir is one of the most significant places to go on pilgrimage. It is revered as a sacred site and considered Lord Ram's birthplace. After decades of struggle for the temple's construction, the Hindu community views the temple's erection as a symbolic success. The temple is anticipated to aid Ayodhya's growth as a significant religious and cultural hub. Additionally, it is expected to boost the region's economy and produce jobs. The temple is intended to attract millions of devotees from throughout Bharat and the world, contributing to the growth of Ayodhya as a significant religious and cultural hub.

The Ayodhya Ram Mandir represents faith, harmony, cultural legacy, and being a temple. An important turning point in Indian history was the building of the temple, which stands for the victory of justice, righteousness, and truth. The temple bears witness to the Hindu community's continuing spirit and unshakable devotion to Lord Ram. In Bharat, a protracted religious and political conflict has centred on the Ayodhya Ram Mandir. However, the controversy has been

resolved, and the site has been returned to its original owners after the construction of the Ram Janmabhoomi temple. The temple serves as a source of inspiration and hope, a constant reminder of the resilience of the human spirit and the strength of spirituality. The Ayodhya Ram Mandir is an epicentre of spiritual and cultural awakening. It serves as both a reminder of Lord Shri Ram's enduring legacy and a monument to Bharat's rich artistic and religious past.

**Ayodhya:** The Place of the Divine Birth of Lord Ram: Ayodhya stands out as a ray of devotion and cultural legacy among the Mokshdayani Sapt Puri. Located on the banks of the Sarayu River, the city holds great significance as the birthplace of Lord Ram, the seventh manifestation of Lord Vishnu. One of the holiest epics in Hinduism, the Ramayana, tells the tale of Lord Ram's birth in Ayodhya, adding a layer of divinity to the already rich fabric of the city.

**Historical and Cultural Significance:** Ayodhya is a storehouse of historical and cultural significance and a site of religious worship. The city is a live example of how Indian culture has developed, having seen numerous kings and empires rise and fall. Ayodhya's festivals, customs, and architecture all showcase the blending of many cultural influences, which adds to the city's revered status among the devotees.

### **Ayodhya as the Ideal Kingdom -**

**Ram Rajya:** Beyond being the birthplace of Lord Ram, Ayodhya is significant. It is revered in Hindu epics as the model of a perfect monarchy, sometimes known as Ram Rajya. Humans' moral and ethical behaviour is guided by the values of justice, righteousness, and harmony that ruled Ayodhya during the reign of Lord Ram. In addition to seeking spiritual emancipation, pilgrims to Ayodhya find inspiration in Lord Ram's form of government.

**Spiritual Sanctity of Ayodhya's Sacred Sites:** Ayodhya's spiritual purity is enhanced by the abundance of temples and other hallowed locations. Particularly adored is the Ram Janmabhoomi, the site of Lord Ram's birth. The Ayodhya conflict and the subsequent building of the Ram Mandir, a magnificent temple devoted to Lord Ram, brought the place international recognition. According to pilgrims, visiting these hallowed locations and participating in rites helps cleanse the spirit and hasten the path to moksha.

**The Power of Sarayu River:** In Hindu holy scriptures, the Sarayu River, which meanders gently past Ayodhya, is highly significant. It is said that swimming in its sacred waters on festivals and auspicious occasions purge impurities from the soul. This cleansing ceremony strengthens the spiritual bond between the

devotee and the deity and draws pilgrims to Ayodhya.

**Ayodhya's Timeless Relevance in Modern Bharat:** Millions of Hindus continue to find eternal significance in Ayodhya despite the difficulties and disputes that surround it. Building the Ram Mandir represents the people's tenacity and devotion while also realising a long-held aspiration for many. As a pilgrimage destination, Ayodhya never fails to draw followers looking for enlightenment and a closer relationship with God.

In summary, the Mokshdayani Sapt Puri symbolises a holy path leading to spiritual freedom in the complex web of Hindu pilgrimage. Ayodhya stands out among these seven celestial cities, luring pilgrims to its sacred grounds worldwide. Ayodhya is held in high regard due to its historical, cultural, and spiritual significance, as well as its status as the birthplace of Lord Ram. In addition to seeking moksha, pilgrims who walk the hallowed ground of Ayodhya find inspiration in the principles of justice, righteousness, and peace that reverberate throughout the venerable city that gave birth to the holy Ram.

#### **Importance of Building Ram Mandir**

- **Religious Significance:** The decades-long religious conflicts between Muslims and Hindus ended

with the completion of Ram Mandir's construction. This will help the nation's religious peace.

- **Cultural Significance:** The Ram Mandir and Ayodhya symbolise the nation's cultural and historical legacy. Thus, building the temple is a step toward honouring and protecting India's rich cultural legacy.
- **Promotion of Social Service:** Several philanthropic organisations are anticipated to sprout around the temple. These organisations will promote social service.
- **Economic Significance:** One of the primary Hindu sites, the Ram Mandir, will increase tourism in the Ayodhya area. This will, therefore, encourage employment creation and economic growth in the area.
- **Infrastructural Significance:** The Ayodhya region's infrastructural development has commenced with the construction of the Ram Temple. Significant infrastructural developments, including highways and airports, are anticipated in the area, to be followed by a few industries.

## History

India has had difficulty defining its identity in the contemporary era following partition and independence. The country is a secular state with a majority of Hindus and a minority of followers of other religions, as per the present Indian constitution. Hindus have struggled continuously since gaining their independence to repair the sacred sites that were harmed by the Islamic incursions. Here is a list of a few temples that were defaced and had mosques constructed over them:

1. Shiva Temple (one of the twelve Jyotirlingas) in Somnath.
2. Krishna Janambhoomi (birthplace of Lord Krishna).
3. Vishveshwar Temple of Lord Shiva in Varanasi.
4. Govind Dev Temple of Lord Krishna in Mathura.
5. Vijay Temple of Devi Chandrika made by the Paramar Kings.

Historians like Meenakshi Jain have immensely studied and documented the fate of Hindu temples in her book *Fight of Deities and Rebirth of Temples*, and Sita Ram Goel has documented almost 400 Hindu Temples that were razed by the invaders and built a mosque on it in his book *Hindu Temples: What Happened To Them*. These are just a handful of the sacred sites that were vandalised throughout the

Islamic conquests; the Indian Supreme Court admitted in 2019 that the Babur mosque was built by razing the Ram temple in Ayodhya. The existence of a temple was also established by archaeology, corroborated by the Mughal historians' accounts of the temple's demolition. Even though most Indians identify as Hindus, it is astonishing how difficult it was to obtain a verdict regarding the temple and how long it took to restore the site, which is regarded as Prabhu Shri Ram's birthplace, after four centuries. The Islamic invasions' destruction of Hindu temples is evidence that the conquerors erased the indigenous identity of the lands they took; as a result, Parsis left Iran, the proportion of Hindus and Buddhists in Afghanistan declined, and persecution of these communities persists in Pakistan and Bangladesh to this day.

The restoration process brings up the important question of why Hindu temples require restoration. But no one questions the rationale behind the construction of a mosque on top of a temple's ruins. Why have idols been damaged up till now? Hindu temples are a science unto themselves, signifying the physical rebirth of Hindu civilisation and the rituals associated with the god, the manner of devotion, and the local ecosystem where the temple is located. This monument is more than just a building; it honours our ancestors who heroically

defended their way of life throughout all battles. More than a mere territorial victory, this momentous conflict heralds the rebirth of Bharat's civilisation. Now is the right time for the colonial mindset to end!

#### **A brief timeline from 1528 to 2024**

India's spiritual geography underwent a dramatic shift during the Bhakti period. Thus, it is scarcely surprising that the current Hindu revival age also originated there. At the heart of these changes was Ayodhya.

On January 22, the Ram Mandir in Ayodhya had its Pran-Pratishtha. Millions of people across the country saw it as a historic occasion. Let's look at the property dispute case that has been pending in India for the longest time on this occasion. The first lawsuit in Ayodhya's title dispute case was filed 134 years ago. It began at the Faizabad Civil Court and progressed up the judicial ladder to the Allahabad High Court and the Supreme Court over time.

- **1528:** Babur's commander, Mir Khan, the first Mughal emperor, constructed the mosque. In A.H. 930, he built this masjid under the reign of Babur, as stated in the Archaeological Survey of India Report, 1891, pp. 296-297. The story goes that the temple had to be of excellent quality because the

invaders used several columns to construct Babur's masjid.

- **1882:** The masjid's occupation of the Ram mandir was first mentioned in records in 1822. In 1822, Hafizullah, a Faizabad court officer, asserted that the Babri Mosque was built on the site of Ram Mandir, close to Sita ki Rasoi.
- **1853:** The first documented conflict occurred in 1853. According to a Hindu sect, a temple destroyed during Babur's reign was where the mosque was built.
- **1858:** The 1857 revolt passed the Government of India Act of 1858. This marked the beginning of British Crown rule. It gave the British Crown authority over the government properties and profits the East India Company held. Masjid's first legal history dates back to 1858. But Mandir's evidence goes back to the 1740s, with the likes of William Flinch and Joseph Tieffenthaler.
- **30 November 1858:** A guy named Mohd Salim submitted a legal complaint (FIR) on November 30, 1858, accusing 28 Nihang Sikhs of writing "Ram" and constructing their nishan within the Babri Mosque. They were also charged

with doing puja and havan. Fascinatingly, in his first petition to the British authorities in the Faizabad High Court, Mutawalli of Babri Masjid referred to the contested site as "Masjid Janmasthan". This acted as the first formal document attesting to the existence of Ram Janmabhoomi and Ram Mandir. It also proved that Hindus had previously performed indoor and outdoor worship in the courtyard.

- **1859:** The British then built a fence in 1859. There were areas set out for Muslims and Hindus, respectively. Muslims were allowed to pray inside, but Hindus were allowed to pray outside in the courtyard. Hindus set up a "chabutara" within the masjid complex, where they initially conducted prayer. It was an 11 by 17-foot "chabutara" that stood outside without a roof. And yet they continued.
- **1885:** In 1885, Mahant Raghubar Das filed a case (No. 61/280) in the Faizabad civil court against the Secretary of State for India in Council. In his argument, Das pleaded for the Hindus to be allowed to build a temple in the courtyard beyond the location of the Chabutra. Still, the case was

dismissed. After that, the 1886 Civil Appeal (No. 27) contested the 1885 ruling. Before rendering a decision, FER Chamier, the district judge for Faizabad, decided to visit the location. However, he also waived it off.

- The fact that there is no evidence of Namaz being offered at the Janmasthan site between 1528 and 1858 should be emphasised here.
- **23rd December 1949-1950:** in response to allegations made by the police that the mosque contains idols of the Hindu deity Rama. The government elected to declare it "Disputed Property" and seal its gates out of fear of civil disorder. Notably, the Muslims' inability to conduct Namaz was not documented in a formal complaint. The only persons who reported being unable to pray were the Hindus. A later directive from Congress ordered the idol to be taken down from the Janmasthan site. However, the Ayodhya collector at the time, K.K. Nayar, declined to comply, claiming he could not locate a Brahmin to remove the statue. Therefore, the court ordered the status quo.
- **January 16, 1950:** Gopal Singh Visharad requested a permanent

injunction against the idol's removal from the Janmasthan and the exclusive right to do puja in a lawsuit filed in the Faizabad civil court on January 16, 1950. He was the first person in India to file a lawsuit in this regard following the country's independence. The Allahabad High Court's division bench upheld the decision following the issuance of an interim injunction. The Govind Ballabh Pant Congress party, which was in charge of Uttar Pradesh then, filed an appeal against the injunction order on April 24, 1950.

- **1959-61:** One of the 14 akharas recognised by the Akhil Bharatiya Akhara Parishad, Nirmohi Akhara, filed a complaint on December 17, 1959, claiming ownership of the property. Two years later, on December 18, 1961, the Sunni Waqf Board entered the judicial dispute. It claimed the mosque and the surrounding area and demanded that the idols be hauled down. When the court clubbed suits, the Sunni Waqf Board, Nirmohi Akhara, and Ram Janmabhoomi Nyas (representing Ram Lalla) became the primary parties in the dispute.

- **1981-89:** At the time, the government in Congress was under pressure from the populace. The Sikh riots of 1984 and the widespread conversions that took place in Meenakshipuram in 1981 were the causes of this. Between 400 and 800 Dalit women converted to Islam. Following the assassination of Indira Gandhi, the Sikhs were massacred. This put Congress in a difficult situation. As a result, the Congress, led by Rajiv Gandhi, granted the VHP authorisation to arrange the 1989 Shilanyas ceremony to serve as the foundation stone's laying.
- Because of increased community tensions, the VHP denied the union government's request to perform Shilanyas outside the contested site.
- **December 6, 1992:** The most profoundly important event of all time was the infamous demolition of Babri on December 6, 1992.
- In 1990, L.K. Advani started the Rath Yatra from Somnath to Ayodhya when things became hazy again. The goals were to increase public awareness and create a collective desire for the Ram Mandir. October 30, 1990, was the planned date for the yatra's



conclusion in Ayodhya. The Uttar Pradesh Chief Minister at the time, Mulayam Singh, was vehemently against the campaign. Because of his imprisonment in Bihar, L.K. Advani could not complete his Yatra. Still, hundreds of Karsevaks had gathered in Ayodhya to support the cause of the Ram Mandir. As they approached the Babri Masjid, chanting bhajans, the chief minister ordered the police to open fire, killing several, including the Kothari Brothers. While moving dead bodies, witnesses said the police dumped a large number of injured Karsevaks alive in the Saryu River. The Justice Liberhan Commission was created as a result, and on December 6, 1992, the Babri Mosque was destroyed.

- **April 3, 1993:** the Congress government led by P V Narasimha Rao passed the "Acquisition of Certain Area at Ayodhya Act," which gave them the right to purchase all disputed areas (67.7 acres) that were the subject of an appeal before the Allahabad High Court. Others, including Ismail Faruqi, submitted petitions contesting the statute's validity.
- **1994:** The Supreme Court ruled that namaz could be said anywhere,

"even in the open," and that a mosque was not an "essential part of the practice of the religion of Islam." As such, the provisions of the Indian Constitution do not prohibit the state from obtaining it. The government may include the 2.77 acres that housed the contested structure in the 67.7 acres of property it intends to purchase per the Acquisition of Certain Area Ayodhya Act 1993.

- **2002-05:** To identify the site's owner, three judges of the High Court started hearing the case in April 2002. They also instructed the ASI to conduct excavations to confirm the accuracy of the Hindus' claims that a temple was located there. The ASI found the claim true after opening for business in June 2003. The Muslim organisations did not accept the conclusions. To preserve social harmony, the Supreme Court forbade any religious activity on the acquired property in March 2003.
- **2004:** The United Progressive Alliance, led by the Congress, took office in 2004. Shortly afterwards, the Court said that it would investigate Advani's acquittal. It took the Liberhan Commission 48

extensions to finish its report, which it did in 2009.

- **2010:** The contested land was divided into three portions by the Allahabad High Court's September 30, 2010 ruling. Three-quarters will be donated to the Sunni Waqf Board, the Nirmohi Akhara, and the organisation supporting "Ram Lalla." Later, the decision was contested by the Sunni Waqf Board and the Akhil Bharatiya Hindu Mahasabha.
- **2011:** the Supreme Court maintained the status quo by upholding the High Court's decision.
- **2016:** Bharatiya Janata Party lawmaker Subramanian Swamy filed a case in the Supreme Court on February 26, 2016, requesting that a Ram temple be built at the disputed location.
- **March 21, 2017:** India's current top judge, J S Khehar, proposed a settlement outside of court.
- **2019:** Chief Justice Gogoi called a five-judge constitution bench to hear the appeals. The Supreme Court established a mediation panel to settle the dispute. After the mediation procedure failed, the court started scheduling daily

hearings on August 6, 2019. Ultimately, a decision favouring Hindus was made on November 9, 2019. It granted Muslims their 5-acre parcel of land to construct a mosque. The Supreme Court stated that the basis for its unanimous ruling was the evidence, not religion.

➤ **5 August 2020:** PM Narendra Modi lays the foundation stone of the Ram Janambhoomi Temple.

➤ **22 January 2024:** After the majority Hindu population waged a court lawsuit for more than 134 years solely to be able to worship their Shri Rama in Ayodhya, the birthplace of Rama, 500 years of conflict ended on January 22, 2024. During this battle, they had to watch the Mughal invaders regularly destroy their temples. The journey included conversions, killings done in the name of religion, and going through all those atrocities to fight legally. For many years, both during the British Empire and after India gained independence, Hindus battled for the ability to practice their religion in public.

### **Conclusion**

The campaign to construct the Ram Temple aims to reestablish the guiding

principles of fairness and pluralism that characterised our ancient homeland and to challenge the forces of religious domination and compulsion that the Babri Masjid symbolised. Therefore, to commemorate this historic occasion and inform the next generation about the challenges Hindus had to face to attain their current status, we must go over the previously mentioned points regarding the main elements of the Ayodhya discussion.

This article will certainly be incomplete without thanking a few selfless people who did this excellent service to Hindus to the point of even putting their lives at risk. A heartfelt thank you to renowned attorney Keshav Parasaran, who was crucial in helping the Hindu side win the Supreme Court case about Ram Janmabhoomi. A special mention and thank you to the divine hands of Ram Lalla's Idol sculptor Arun Yogiraj and also PM Modi for making this occasion so grand and mesmerising and all the little squirrels of Lord Ram, all the devoted bhakts (for their unconditional devotion, patience, and faith) too in remembrance of all the unheard and unsung heroes and every living and deceased person who waited fervently for this day. This magnificent movement to reclaim the Temple has brought Bharat together like nothing else. This is demonstrated by the fact that Dr. Anand Ranganathan, a scientist, professor at JNU,

and self-professed Darwinian atheist, is supporting the righting of this historical wrong against Hindu civilisation and referring to it as a civilisational victory. J. Sai Deepak, an attorney for the Supreme Court, refers to it as the Indic Renaissance. The efforts of Dr. K.K. Muhammad, an archaeologist in this case, are noteworthy. The heartwarming stories come from the grassroots level, and everyone who has made any sacrifice deserves recognition. Among the people are those who had abstained from speaking (taken "maun vrat") until the Temple was constructed, those who had left their turbans on and refused to wear them, and an elderly mother of a young boy who had given his life in Karseva who had given a total of twenty rupees when all she had was that, she desired to give 10 rupees, in her son's name, and out of her devotion and bhakti to her Ram Lalla's dwelling. People from all over the country visited the sacred city of Ayodhya on the day of Pran Pratistha. People began worshipping their television screens throughout the live stream, and Ram Lalla's Idol sculptor Arun Yogiraj's wife, Vijetha, on January 23, expressed joy over people's response and love for Ram Lalla's idol. She said many people said our house is a Mandir now; if this isn't pure love and devotion for their beloved Lord Sri Ram Lalla, what is?

Remarkably, other than a "shagun" of one rupee, the Indian government made no contributions to the building of the magnificent Ram Mandir. Large corporations and sectors of the economy have made unpaid contributions to the construction out of pure devotion. Wealthy business people have made numerous gold and diamond donations from all around the nation. To mention a few, the technicians, sculptors, and confectioners have all contributed in their way. Donations from the general public in India have surpassed one trillion rupees. Despite the bitterly cold winter, millions of worshippers descended upon the holy city of Ayodhya on the day of Pran Pratistha to be present and absorb all the positive and good vibes. Many people arrived in the city barefoot, on foot, or crawling. Some people travelled great distances on bicycles. Many bhandaras—people who serve food as a volunteer or service—were organised. People were so joyful that their only goal was to serve and assist others in any way possible. This is the new de-colonized Bharat, beaming brightly towards its grandeur, but it is also essential to examine these advances from a higher perspective. The general advancement of the city of Ayodhya has raised the living standards of the local populace. Roads, highway connectivity, numerous corridors, incoming investment, emerging industries,

the construction of new, eco-friendly, sustainable infrastructure, and easier access to quicker trains, an international airport, and cruise ships in the Sarayu River have all contributed to a rise in religious tourism that has surpassed that of Mecca and the Vatican. Furthermore, the impact of constructing new five-star hotels, IITs, schools, hospitals, etc., will be so significant that it can never be fully understood in the present times, but only later as the times pass.

This divine occasion of Pran-Pratistha of Ram Lalla has unified the whole of Bharat like nothing else. It is just a feeling of spirituality, energy, divinity, positiveness, and wholesomeness with lots of goosebumps, almost like having a purging or cathartic effect on the ones who truly can feel because this cannot be explained with mere mortal words. Those who have felt this will understand the immense satisfaction of being born and present in the present day to have witnessed and been a part of such a sensational event. Such is the ethos of Hindu culture and civilisation, so colossal and endlessly unfathomable that trivial words would never do justice to its profound knowledge, wisdom, and way of life (dharma; Sanatan Dharma).

## **Revival of Bharat's Civilizational Consciousness**

Sanatan Dharma is the keeper of the flame of a civilisation. The true hallmark of the Keeper of the Flame is to correct historical wrongs and injustice, to fight for what our ancestors fought and lost, and thus, to maintain the civilisational or cultural identity and continuity. One might ask, what do we care about what happened 500 years ago? The answer would be to care for and remember what our ancestors held precious and fought for. It is a remarkable emotional thread that keeps us connected to our ancestors, and this is how we maintain and continue the legacy. It makes immense sense that our ancestors fought for what was rightly ours. When the invaders and pillagers were on a rampage, raping and razing our temples and idols, our ancestors hid the idols (murtis of Gods and Goddesses) in deep wells and inside the ground. They told their sons and daughters to take them out when the plundering stopped, but they did not know that later would be in the next decade or after several centuries. Such were the trying times. Five hundred years ago, this Babri Masjid came on top of the Hindu temple of Ram Lalla, which the honourable Supreme Court of India has admitted was of Hindu origin, putting an end to the dispute. ASI has also unearthed so many plaques and reliefs, murals, and idols after the court judgment

for building the new Ram Mandir, only ascertaining that the old structure was of Hindu origin. This chance to correct historical injustice is essential to maintain the continuity and memory passed on to us for many generations. Almost 20 generations of our ancestors were forced to look at the mosque, and the 21st generation remembers that and, with luck on our side, can see the temple is incredibly unfathomable. This alone is reason enough, as it is civilisational. It has nothing to do with religion because it has been passed on to us, and we owe this to our ancestors to correct the historical wrongs that have been done to us.

This protracted struggle is a living example of the Hindu religion and commitment. The entire voyage serves as a metaphor for the significant ideas of Hinduism. The belief in "Vasudhaiva Kutumbakam," which states that all people of this world are members of one large family and that only Hindus perished during the conflict, and no other buildings or monuments were damaged, is all-encompassing. According to news accounts, the Sarayu River was reddened by the blood of Hindus who had died. Records from the Mulayam Singh era show that "ram-bhakti" was mentioned in police FIRs, and Hindus were detained because they worshipped Ram Bhagwan. There are accounts of seven shots being fired on the

foreheads of Hindus who have already passed away; they never injured other living things, they never forgot the conflict between generations, and they only continued to fight by using legal means rather than causing chaos. Hindus in Bharat hold the highest regard for the Hindu God Ram Lalla, who brings them together like no other. The essence of Hindu civilisation and culture is Ram. Ram is the conscience and consciousness. Ram is "Maryada Purushottam," meaning that he was exiled in his day and had to travel to Vanvas, just as he was in this Kalyug when he spent ages in a tent. After a long battle, Ram Lalla has finally received his residence in the Honourable Courts of Bharat, just like any other regular citizen of this nation. Hindus revere Lord Ram in such a way that they adopt and apply his moral principles and life lessons, as seen in Ram Janambhoomi's battle. Lastly, the majestic Ram Temple represents the triumph of good over evil, injustice, and everything that 'Ram' is. Some of these values are patience, resilience, choosing the correct path and walking the path of dharma, devotion, love, kindness, caring about humanity and other beings with equal respect, inclusivity, secular, non-violent, and harmonious. After his canvas in Kalyug, Ram Lalla has returned to his spectacular and rightful abode and is here to bless us all.

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