

I have a personal, cultural, religious and emotional relationship with the city of Ajodhya. My father and grandfather used to live there, hence I have Ajodhya's culture in me and it has been engraved in my heart forever. I have very high regards for that city as my grandmother never referred to the city as Ajodhya but always said '*Ajodhya ji*'.

Through this close relation, I have seen the evolution of Ajodhya like a motion picture movie. Whatever I have seen and felt, I have written it honestly and confidently. Ajodhya is my reality and I have lived through every part of it. My aim in this book is to make a note of all the incidents which I have witnessed.

It would be an exaggeration if I claim that this book will be an exactly correct document about the truth of Ajodhya. Yet I became determined to include and write about every such aspect in this book which will become a record of the truth of Ajodhya. To keep a record of all the current events itself is like a riddle, along with that I have also done the work of unraveling the politics and the destiny of the politicians behind these events. This is like doing the post mortem of the events. I have also tried to put up these riddles in front of the readers without any biasness. Along with these, I have also presented that mirror of Ajodhya which reflects on the ancient archaeology of the city with dates. This history is lost somewhere within Ajodhya itself. Whether you agree with this or not but it is the archaeological investigation itself that has raised the ground dispute issues in Ajodhya. These investigations contain the truth of the different periods of history in them. Ajodhya is not only the centre of power but also the centre of Hindu faith. So in this centre or field, what are the things that happened with time? How did faith win? While winning, what are the changes that occurred? How did faith stay unbreakable in front of the challenges of time? The vignettes of these come out by the proper archaeological investigations and valid proofs of history. It was a difficult job but I tried. The truth of Ajodhya in the past, present and future had to be written in such a way that it became an authentic document.

Ajodhya has been long known for the three domes in it which are disputed structures. After the demolitions of Babri structures, these three domes remain as a part of memory only. But only these three domes are not the truth of Ajodhya. The truth of Ajodhya is different than this. The truth of Ajodhya is deeply rooted in the heritage, tradition, culture and religious values of India. Ajodhya is peaceful. Ajodhya does not have any enemies. The Saryu River's water which flows in Ajodhya also has a kind of isolation and incompatibility in it. Ajodhya is drowned in devotion and has the characteristics of our heroes; it is calm, patient and impartial. It is a symbol of religious tolerance. Ajodhya is the emblem of India's hurt self-respect. Ajodhya is an oath of staying

connected with the ancient cultural values at any cost. Ajodhya represents that ideology whose origin is in the Universal court and it is a symbol of resistance towards the unacceptance of Indian values of omnipotent and generous tolerance. It crushes such intolerance.

The word Ajodhya means, one who has no enemy. We all know the meaning of war. 'Yodyha' means one with whom a war can be fought. People fight with only those, with whom they know that they can win. This means Ajodhya has an important meaning- one who cannot be defeated. But changing this meaning, the three domes have taken their position as a winner in the memory of our nation India. These domes give rise to mindset and feelings of rulers Vs the ones being ruled in our unconscious. There have been many untold debates about Ajodhya in the independent India. For years, narratives went on but no one tried to understand it. Everything kept on happening around these three domes. Even now things are happening. Although the three structures are no longer present but their axis remains the same, exactly as they were. There was no intellectual ritual to measure the intensity, depth and truth of this axis and connect the past with the present and the future; so that one can come to a conclusion of what is truth and what is not through the scales of the past and be a part of examining the authentic and historical base of the information.

Whatever happened in Ajodhya on 6th December, 1992, it is not valid in any Hindu traditions. But why did it happen? My authority is not there to even present any judgment or idea on this. Nobody wants to understand that where does the roots of such aggressiveness lie, except the fact that the political parties blame each other for destruction. When we go to a little depth of history, this picture too becomes quite clear. In 1934, a huge crowd of Hindus broke the domes of a Babri mosque. A British collector of Faizabaad rebuilt these domes. '*Viswa Hindu Parishad*' also did not exist that time to provoke the emotions and feelings of the Hindus. There had also been struggles in Ajodhya before this in 1855. According to a report by nawab Wajid Ali Shah, more than 12,000 people had surrounded the structure. This was a bloody conflict in which 70 Muslims died. A part of the structure fell again. At that time R.S.S had not even been founded yet. There were no elections' coming up, which means the aggressiveness regarding these domes had been there in all periods. But no one tried to understand or solve the problem. Actually, this was not the election politics but the clash of two ideologies- one which stood for worship free, feasible and secular society; while the other stood for religious harmony, religious elitism and intolerance.

Krishna, Ram and Shiva are the three great dreams of perfection in India. I consider Dr. Rammanohar Lohia as the most secular person of my generation. He was also born in Faizadabaad. He used to say, "Ram's perfection is in dignified personality, Krishna's in his

unconventional personality and Shiva is the owner of unlimited personality. I know that all three of them have their own role in the formation of the psyche of the Indian people.....This is meaningless in front of India's cultural history, these great people in Indian mythology were even born or not...Ram was the God of India's north and south unity." But just think about the misfortune, Lokiya's disciples could not understand this and while fighting with Advani they started fighting with Ram. If the Leftists could have seen Ram with the same eyes and point of view as Lokiya or Gandhi Ji, then perhaps they would have easily understood the implied meaning of the Ajodhya Uprising.

The destruction of these domes in Ajodhya shook the core of the country. I was the witness of this destruction. I have been the witness of everything from the strategy for destruction to the futile tries to save the domes.