

Hinduism

Why are the religions so criticised often and again ? What is the strong reason behind ? Before we answer our question we have to see various religions established so far with a analytical view and a synthetical review. First we should review Hinduism or the religion of Arya-Bharatiyas or Indo-Aryans as it is most primitive ism of all.

Hinduism has neither any definite date or origin nor has it any founder of any kind. It is called *Sanatan Dharma*, a religion coming down from providence to people through former's mercy. It is an unique religion grown spontaneously through the ages with being influenced by various faiths, isms, prophets and others. Sir Charles Eliot opines in this referenceñ "Hinduism has not been made, but has grown. It is a jungle, not a building."¹ Others also comment remarkably as K. M. Sen soñ

"Hinduism is more like a tree that has grown gradually than like a building that has been erected by some great architects at some definite point in time. It contains within itself the influences

(1) Comparative religion

of many cultures and the body of Hindu thought thus offers as much variety as the Indian nation itself."²

Hinduism is based on various ancient texts i.e. Vedas, Upanisadas, Puranas, Ramayan, Mohabharat, Dharma Sastras etc. among which the Vedas prime basic texts are called supernatural or not man-made and *anadi* (beginningless). Latter texts are none but generalised up-to-date and people-oriented texts of basic one; the Veda.

A lot of prophets, incarnates, hermits, saints, religious teachers have come in intervals to enlarge, nurture, nourish and protect it but none can claim himself as founder, if someone tries to do the same he has not been accepted by mass, rather he has been kicked out hopelessly.

Basic features of Hinduism as a religion

Hinduism is a religion of varieties and complexities, so any type of certain characteristic is not seen here, rather many contradictory features have kept it covered. To systematise the trees, creepers etc. in a deepest jungle rather possible but to arrange Hinduism in a order to define its basic feature is impossible one. Nevertheless some basic features can be made out of common characteristics of various of faiths, and practices, paths and sects of Hinduism. Such faiths, paths etc. may form the common basic features of Hinduism as a religion and they can be taken together as follows :

- Hinduism is composed of complex isms, faiths and practices, sects etc. spontaneously.

- It is polytheistic, monotheistic, monistic and atheistic religion ñall in one at the same time.
- The Vedas are original source and base of Hinduism. In order to be declared as Hindu one has to accept the authority of Vedas; the eternal ones and Varnashrama; the division of human beings according their instinctive attributes and professions.
- Other sacred scriptures i.e. Ramayan, Mohabharat, Puranas, Smruti Sastras must be accepted, honoured and followed by a person being the Hindu.
- He may be God, deity, incarnate or othersñ some supernatural power is there to create, control and conclude the worldñ this type of belief generally carried by a Hindu.
- Humans are spiritual. A human being is made of body; flesh and blood enlivened by soul, the part and parcel of God, henceforth he cannot deny the very existence of God. Spirit or soul is immortal and imperishable, but body is mortal and perishable. The death may be ending point of body, but it cannot even touch the soul at all. After the death the soul or spiritual existence of human being exists unaffected.
- The soul not only exists but also flows unbridled eternally. It moves from human body to body which is otherwise called the cycle of rebirth.
- The moving of soul from body to body is called life-circle. A Hindu eagerly intends to liberate himself from this circle or bondage by any means as his soul is bound with body and works done by him in each birth. The liberation from this bondage makes him free and his soul does not be embodied once more.
- Action done with a sense of attachment is the only cause of work-attachment which is the root cause of man's unending

involvement in the chain of birth and rebirth. Man does somethings in a moment and this continuous process crosses over his one life to another in order to be samskar or instinct. When the soul after being detached from one body i.e. life goes to another body takes with him all these instinctive attributes blended with him from works done in previous births. The Samskar or instinctive action runs after human being in each birth and it is impossible one to be liberated from this tie of instinctive actions.

- The sole aim of human soul is to be liberated from the unending process of instinctive actions which compel him to take birth and act in accordance with this. This type of liberation is otherwise called Moksha or salvation.

- There are three paths for release, liberation or moksha : the path of knowledge, the path of unattachment to actions and the path of devotion to God, One can practise any of three paths according to his wish and can taste the gustation of Moksha.

- On achieving the Moksha the human soul becomes free from all type of worldly sufferings and attains its original pure spiritual nature.

On the Subject of God

A normal Hindu has a solid belief on the existence of God. Both the monotheism and polytheism have own place in this religion. One supreme spirit and none is there to be a substitute is the call of the monotheism. According to polytheism 33 crore of Devas or Deities reside on heaven who have their own society. The human beings should worship and honour them in order to get their benediction for the well being. Sudharma; the parliament of devas has supremacy, sovereignty and authority to judge the actions of human being and pass judgement accordingly. But one God i.e. Iswar or Bhagawan Visnu who is supreme of all has

unchallenging authority over universe and devas and he is the supreme judge of all heavenly or worldly affairs. For any type of worldly desire one has to worship heavenly beings or Devas, but for Moksha the worship and gratification to Lord Visnu is compulsory.

The doctrine of incarnation

Most of Hindu believe in the doctrine of incarnation. God himself incarnates in human form to enjoy His world. There are twenty-four incarnates of God among whom famous ten incarnates are accepted wholeheartedly. They are Lord Narasingh, Baman, Ram, Krisna, Buddha, Kalki and others. They are protector and upholder of religion and path-finder for path-finding men to achieve godhood.

There are so many paths, sects, faiths in Hindu religion asñ Vaisnab, Saiva, Sakta, Ganapatya, Lingayat, Nath etc. and so accordingly the ways of worship are also various as mantra, tantra, devotion, meditation, austerity etc.

The system of *Varnashrama*

Hinduism has a unique donation to the mankind and that is the system of *Varnashrama*. On the basis of instinctive attributes and actions sprouted from geneological heredity human beings are divided into four classes i.e. Vipra, Kshatriya, Vaishya, and Sudra. This type of classification is scientific one influenced by instinctive specification and division of labour also. One should act and practise the profession according to his individual natal distinctiveness is the slogan of this system, although afterwards it has been degenerated into caste-system which is always a system to be mortified.

A Hindu is basically sun-worshipper and begins his day

with saluting and offering water in direction to the Sun.

The Idol-worship is mostly prevalent among Hindus.

The Hinduism is full of ceremonies, rituals, customs etc. as the paths adopted by normal Hindus.

The Sacraments of Indo-Aryans

For total development and perfection of human being the tenfold sacraments are practised by Hindus starting from Garvadhana; the impregnation upto marriage, even if some others opine forty sacraments from impregnation upto death. Through the ceremonial practice and observation according to age of human offspring these sacraments are realised which leads the human child towards being perfect human beings.

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