

Myth and rituals in hinduism assignment

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By extension, other religions' have been those systems which have been judged to be analogous to Christianity, principally Judaism and Islam, both of which are Western and related historically to Christianity, but also Eastern systems such as Buddhism and Hinduism. Some of the key characteristics of Christianity against which 'other' religions have been compared and contrasted have been belief in a transcendent God, a founder, scripture, priests, an institution or church, and various dimensions such as belief, ethics, myth, and ritual. One modern Hindu philosopher, Sarsaparilla Earthshaking, fined Hinduism to be 'a way of life'.

By doing so, he made the point that it was not something separate from society and politics, from making money, sex, and love, and getting an education. And, like other modern Hindus, he suggested that the closest term to be found within Indian thought and practice was Hindu dharma, the law, order, truth, and duties of the Hindu people. As dharma or 'a way of life', Hinduism is related to what Westerners refer to as 'secular' concerns, to economic, political, and social matters. In India, debates about religious identity are not just about religion, UT neither are they just political or social debates in a religious guise.

Just as family members try to make their voices heard, even to get the upper hand in today disputes, so Hindu individuals and groups struggle by whatever means to assert their beliefs and commitments, their caste interests, and sectarian viewpoints according to Knott (1998). Hindus believe there is one main god, Brahmas, who is the highest deity or the Absolute, but they also believe there are lesser gods with other powers. Due to their

beliefs, there are divisions among Hindus on the paths of their devotion according to Pervert (1998).

Hindus agree that the human soul becomes more attached to retreat and rebirth according to its thoughts and deeds. One is born into a life according to one's merits in former lives. Escaping from the endless turning of the wheel of rebirth, known as the samara, is an individual quest, which all Hindus share. The paths of salvation may differ but the goal they are reaching for is the same. A Hindu is not required to seek the highest goals of relief in this lifetime. Hinduism permits four major goals: karma, earth, dharma, and mimosa.

If a person hoses a life in search of pleasures, they would be considered following the path of karma. Those who seek the pleasure of the literary arts can turn to the Intrastate for guidance. The Sumatra can guide the more suggestive pleasure of making love. Pursuing politics or the materialism of commercial competition is the goal of earth. All Hindus are expected to follow the goal of dharma and live according to the duties of their caste. Mimosa, release, is the goal of those who have grown tired of the other pursuits in previous lifetimes, and now seek release from the wheel of rebirth.

The Myth And Rituals In Hinduism By idiotically There are many documents and laws that Hindus seem to read and follow: the Veda, known as the old scriptures of knowledge and wisdom, and the Baghdad Gait which consists of 700 verses and presents a variety of options for those who would find a release from rebirth. Hindu philosophers follow the Gait to provide spiritual

insight. Hindus Core Believes and Way of Life: Karma, Dharma and Samara
The terms “ karma” and “ law of karma” have entered the English language.

Roughly speaking, they are usually understood to be associated with the doctrine that our present deeds will have consequences for our future circumstances and that our present circumstances were at least partially determined by our past deeds according to Chapel (1986). That is, karma is thought of a kind of moral causation which operates both within a life and across lives. The word “ karma” is from the nominative form of the Sanskrit karma, literally “ action” or “ deed”, As You Sow, So You Reap Karma originally referred to properly performed ritual action, if you put a seed in the earth, it sends up a little stem.

Then leaves come out of the stem. Then come flowers and fruits. There are seeds again in the fruits. Mango seed only produces mango tree. If you sow rice, you cannot expect a crop of wheat. The same sort of seed produces the same kind of plant. A human being alone is born from the womb of a woman, a horse from a horse and a dog from a dog. Similarly, if you sow the seed of an evil action, you will reap a harvest of pain and suffering. If you sow the seed of a virtuous action, you will reap a harvest of pleasure.

This is the Law of Karma. Although some theists held God to be the controller of karma, the overwhelming majority of Indian philosophers (both theistic and atheistic) regarded the law of karma as an impersonal moral law. That is, karma operates as a principle of universal Justice quite independent of the will of God, or any other supernatural being. Indeed a famous passage in the

Bratwurst * (11. 1. 34) seeks to absolve God of responsibility for evil in the world by arguing that even God is constrained by individuals' own karma.

The doctrine of karma is, of course, often supposed not only to dissolve the theological problem of evil, but also to explain quite generally the existence of evil and suffering. Thus Max Weber described it as “ the most consistent theistic ever produced by story” (Note that Weber uses the term “ theistic” here to refer to any attempt to answer the general existential need to explain suffering, rather than just the resolution of a prima facie conflict between the existence of suffering and God's alleged omnipotence and benevolence.

Karma is of three kinds, viz. , Sanctity (accumulated works), Paragraph (fructifying works) and Grammarian or Gamma (current works). Sanctity is all the accumulated Karma of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires, etc. Tendencies come from this. Paragraph is that portion of the past Karma which is responsible for the present body. That portion of the Sanctity Karma which influences human life in the present incarnation is called Paragraph.

It is ripe for reaping. It cannot be avoided or changed. Hindu Dharma and its Practice The word Dharma is derived from the root *Dir*?? to hold?? and its etymological meaning is that which holds' this world, or the people of the world, or the whole creation from the microcosm to the macrocosm. It is the eternal Divine Law of the Lord. The entire creation is held together and sustained by the All-powerful Law of That which brings well-being to man is Dharma. Dharma supports this world. The people are upheld by Dharma.

That which secures preservation of beings is Dharma. Dharma leads to eternal happiness and immortality. That which is Dharma is verily the Truth. Therefore, whosoever speaks the truth is said to speak Dharma, and whosoever speaks Dharma is said to speak the truth. One and the same thing becomes both. Dharma includes all external deeds, as well as thoughts and other mental practices which tend to elevate the character of man. Dharma comes from the Divine and leads you to the Divine. It is the principle of holiness. It is also the principle of unity.

Babyish says in his instructions to Hydrostatic that whatever creates conflict is Dharma, and whatever puts an end to conflict and brings about unity and harmony is Dharma. Anything that helps to unite all and develop pure divine love and universal brotherhood, is Dharma. It is the sole refuge of humanity. All other religions also lay stress on Dharma. Buddhism, Jansenism, Christianity, Schism, Zoroastrian, Islam are all remarkably alive to its value. Plato, Socrates, Aristotle, Kant, Sweeteners and Spinal are all striking examples in the interesting history of

Western philosophy for the high pedestal on which they have placed morality, duty and righteousness, and adored them all as the only means to the attainment of the goal of life. Each religion lays greater stress on certain aspects of Dharma. Benefits of the practice of dharma of all the four grand objects of human aspiration?? Purchases?? biz. , Dharma, Earth, Kamala and Mimosa, Dharma is given the foremost rank in the scriptures. Dharma alone is the gateway to Mimosa, to immortality, infinite bliss, supreme peace and highest knowledge.

Dharma alone is the primary Purchase. Dharma is the first and foremost Purchase. Through the practice of Dharma alone can you ever hope to achieve the crowning glory of all human endeavours, viz. , Mimosa which is the best and the highest of all desirable things. Practice of Dharma leads to the perfect realization of essential unity or the final end, the highest good, namely, Mimosa. The practitioner experiences peace, Joy, strength and tranquility within himself. His life becomes thoroughly disciplined. His powers and capacities are exceedingly intensified.

He realizes that there is one underlying homogeneous essence, a living truth, behind these names and forms. He is transmuted into divinity. His whole nature gets transformed. He becomes one with the Eternal. He beholds Brahmas above, Brahmas below, Brahmas to the right, Brahmas to the left, Brahmas in front, Brahmas at the back, Brahmas within, Brahmas without and Brahmas pervading the whole world. Dharma can be classified under two heads: (I) Samara or the general, universal Dharma and (ii) Vises or the specific, personal Dharma.

Contentment, forgiveness, self-restraint, non-stealing, purity, control of senses, discrimination between right and wrong, between the real and the unreal, spiritual knowledge, truthfulness and absence of anger come under the general or universal Dharma. The Samara and Doctrine of Reincarnation The Sanskrit term Samara is derived from the Sanskrit root Sir, which means 'to pass'. The prefix Sam means 'intensely'. The individual soul passes repeatedly through this world and other subtle higher worlds. This repeated passing of souls?? Samaritan?? is what is really meant by the term Samara.