

# THE KINETIC EFFECT OF HINDU DHARMA

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**ABSTRACT:** *In this article we studied, effect of **Hindu Dharma**. The word ‘Hindu’ signifies the collective identity of the people and life enshrined in a continuously evolving belief approximates to the idea of Hinduism. Hinduism slowly assumed a kinetic form. Hinduism had to acquire this form to secure its defense against the thoughts that used physical might against Hinduism. Hinduism had internal kinetic dimensions that led to continuous evolution and to change with continuity and which did not need any external kinetics, began to develop external kinetics as defence against the thoughts. Hindutva is essential for reinstating. Hindutva in the socio-cultural life of Bharatvarsh. Hindutva as it might be understood through the exposition of scholars and literature which the modern world and the modern Hindu are familiar with. As the modern Hindu and the world at large are the principal factors that need to be tackled – the ordinary Hindu is already in tune with the concept of Hindutva in his total lifestyle.*

**KEYWORDS:** *Hindu dharma, Hinduism, Hindutva, Islam and Christianity, Proselytize, etc.*

## 1. INTRODUCTION

Hindu Dharma is geographically Indian or Bharatiya which has been known as Sanatana Dharma. The name was meant not so much to distinguish Hindu Dharma from others as it was to distinguish the newly emerged exclusive thoughts from the inclusive Hindu Dharma. Hindu Dharma is rendered contentious by the secular polity that is directed by vote banks. Nevertheless, as politics penetrates every aspect of life including the impenetrable institution of family particularly a nation like Bharatvarsh, which has an unbroken, though disturbed, tradition of thousands of years, is a complex and demanding one. India is largely the product of Hindu Dharma. The concept of secularism evolved in the mono-religious Christendom. The misapplication of this Christian concept to the multi-religious Hindu Dharma which does not distinguish between different faiths and accepts all faiths.

“Dharma” is a word that the ordinary people understand and apply in their day-to-day life, but it is difficult to define for scholarly discussion. Dharma is based on experience, rather than explanation and explanation is more important than experience. The word ‘Hindu’ signifies the collective identity of the people and life enshrined in a continuously evolving belief approximates to the idea of Hinduism. The Hindu is the longest known and living continuity in the world and perhaps the most chequered one. The Hindu understanding is conditioned by the Hindu experience of nature and the propensities of humans and the immutable laws of nature evolving rules of life in observable form were called ‘Dharma’. We also have to deal with the exogenous factors that impacted and are continuing to impact on the body, mind and intellect of the Hindu society.

Pt. Deendayal Upadhyaya asserted that human life is integral. No aspect of life is autonomous or compartmental. This is true both at the micro and at the macro level. This integral nature is not limited only to the humans. It extends to the whole of the creation. Pt. Upadhyaya refers to the integration of the Vyashti (the individual), Samashti (the collective) and the Parameshti (the creator). There is integral relationship in the creative processes and this particularly to the relationship between humans and nature. Given this integral relationship the politico-economic life of a nation cannot be divorced from its social and cultural life.

## 2. SOCIO-CULTURAL BEHAVIOR IN HINDUISM

The Socio-cultural behavior of the people impacts and shapes the economic and political construct of a nation. Economic and political dimensions in turn have a vital bearing on the socio-cultural evolution of a society. Every decision concerning political, diplomatic or security aspects, is linked to economics. Even the die-hard social thinkers feel that there is something like a ‘20% missing link’ in economics. Culture is the uniqueness in the personality of a society. It is inextricably mixed with economics. And economics interfaces politics. Therefore there is an inseparable linkage between society, culture, economics and politics. Not only are they interdependent. It is admitted that economics influences culture but culture influences economics than economics influences culture. Therefore any analysis of socio-cultural life will have to factor-in economic and political dimensions as well. Hinduism is inclusive and inner-directed. It does not impose itself on its own adherents. This principle of life has been observed and unfailingly put into practice by the inhabitants of this land since time immemorial. Hindu Dharma represents the potential energy of the Indian people but without the manifestation of that potential energy in its active form. Hindutva is the kinetic aspect

of Hindu Dharma. Hindu Dharma was never organized, nor was it organisable. Organisation and Hinduism were contradictory terms. A thought which accepted all other thoughts as valid which found fault with none and demeaned and discredited none can never be organized because organization is always motivated to build strength around a thought against another. If there is no 'other' thought and all thoughts are acceptable and valid then there is no need to organize. This was the strength of Hindu Dharma.

Hinduism slowly assumed a kinetic form. Hinduism had to acquire this form to secure its defence against the thoughts that used physical might against Hinduism. Hinduism had internal kinetic dimensions that led to continuous evolution and to change with continuity and which did not need any external kinetics, began to develop external kinetics as defence against the thoughts.

Hindutva is essential for reinstating. Hindutva in the socio-cultural life of Bharatvarsh. Hindutva as it might be understood through the exposition of scholars and literature which the modern world and the modern Hindu are familiar with. As the modern Hindu and the world at large are the principal factors that need to be tackled – the ordinary Hindu is already in tune with the concept of Hindutva in his total lifestyle. 'Hindutva', 'Hinduness' and 'Hinduism' are not independent but interchangeable concepts. Dr S. Radhakrishnan said that the word Hindu had geographical, not creedal. It signified the geographic identity of Bharat, the identity of the people in a particular geographic area of Bharatvarsh; the term did not signify any particular faith or method of worship. Hindu was the name of the people of Bharatvarsh, the national identity of Bharat. Hinduism is unlike Semitic religions, particularly Islam and Christianity, which have a global agenda to Islamize or Christianize which means converting the adherents of other faiths and beliefs and eliminating those faiths.

A Hindu may embrace a non-Hindu religion without ceasing to be a Hindu, and since the Hindu is disposed to think synthetically and to regard other forms of worship, strange Gods and divergent doctrines as inadequate rather than wrong or objectionable. He tends to believe that the highest divine powers complement each other for the well being of the mankind. Few religious ideas are considered to be finally irreconcilable. The core of the religion does not even depend on the existence or non-existence of the God or whether there is one God or many. Hinduism is then both a civilization and a conglomerate of religions with neither a beginning nor a founder, nor a central authority, hierarchy or organization. Hinduism is similar to the pagan religions as it does not negate the foundations of other religions, and in fact accepts all other religions. Hinduism must also have been a candidate for collapse but it did not collapse. It is the socio-religious structure of Hinduism that protected it. Its defenses were too complex for any armed or ideological aggression of the kind that felled the other pagan faiths.

### **3. IMPORTANCE OF HINDU DHARAM**

Hindutva did not and will not collapse in the face of Christianity. It has been hurt and hurt grievously in many areas. It is being hurt and injured even now. The Hindu belief that all faiths are sacred human experiences is fundamentally incapable of handling a faith like Christianity, which completely denies validity and legitimacy to any faith other than itself. It is difficult even to make the Hindus imagine that there could be a faith that denied validity to another. This inability persists even today. This is one of the greatest challenges to Hinduism in Bharat. The Islamic belief in exclusive validity is identical to that of Christianity. But the problems of Hindus in their interface with Islam are even greater. Islam came into Bharat mainly as an invading faith; it was imposed here through statecraft and military, both of which were driven by faith. The interface between Hindutva and Islam has been highly violent. The Islamic impact on India led to huge transfer of populations and territories from the Hindus to Islam. First Afghanistan, then Pakistan and Bangladesh, ceased to be part of Bharat.

Hinduism is handicapped in facing the aggressive proselytizing thrust of Christianity which is founded on the premise that Christianity alone has the patented know-how for human salvation and no other faith is valid. It is handicapped in understanding that the trigger for Islamic terrorism is the very belief that only Islam has the right to exist. So the real problem of Hinduism lies in the theology of Islam and of Christianity. The problem is not the Muslims or Christians; not even the organized Church or the Mosque. The problem is their fundamental religious belief that negates other faiths the right to exist. This is where proselytizing faiths differ fundamentally from those that do not proselytize. The Jewish faith is a racial faith and it believes in domination but not in elimination of other faiths by conversion. The internalized experience of the Hindus that all religions are same has settled in the genetic code of the Hindus. This was blindly applied to the Semitic religions also when they arrived in India. This is evident from the intellectual and social responses to Judaism, early Islam and early Christianity when they reached the shores of India. This is also partially true of our response to the Parsi religion.

The general truth about these faiths is that they never recognized the Hindu idea of Dharma which was the common denominator of the multitude of faiths within Hindutva. In fact this was and continues to be an area of unresolved theological conflict between these alien religions and Hindutva. They became like separate castes in Bharat. But this conflict became pronounced and even violent in the case of Islam and Christianity which entered Bharat as refugee faiths and turned into invading faiths after the Islamic hordes and colonialists entered Bharat. Hindus and Hindu religious leaders believe that Christianity and Islam are just like our own religions, except that these faiths tend to emphasize their point of view very strongly. The misbehavior inherent in these religions is attributed to the zealots among them. But the truth is that there is mischief in the very foundation of these religions. Removing this gross misconception from the minds of Hindu religious leaders, scholars, and others is the first and the greatest challenge facing the Hindu society and the Hindu religious leaders. The Hindu leaders and scholars must study the Islamic and Christian scriptures thoroughly. They must undertake a massive effort to make the Hindus understand the theology of both. Even many Muslims and Christians do not know how narrow and violent their faiths are. They merely want to differentiate themselves from the Hindus. If they come to know that their own faith is the culprit in fomenting violence against the Hindus and Hinduism, their response could be very different. Hindutva is no more a marginal idea today. It is now the mainline thought.

The polity prior to the Ayodhya movement and rise of Hindutva had virtually no character. It was a policy that was driven by personalities rather than ideology. The cult of personalities without any ideology informing and driving the polity, has almost ended with the ascension of the BJP to power. Whether the ruling BJP asserts its Hindu character whether it owns up to its basis in Hindutva, it is always seen as a Hindu force. The Hindu movements now will have to reconsider their posture of perpetual dissent and turn into mainline drives of the country. It is true that the Hindu agenda remains largely unfulfilled. But the Hindu movement has a difficult situation to handle. It cannot agitate and at the same it cannot give up its ideological thrust. Any agitation today is seen as a rift within the Hindu movement. So the Hindu movements need to handle the situation with extreme dexterity and skill.

The world suffers from utmost ignorance about Hinduism. Most people in the world do not believe that there can be a religion that grants the validity and legitimacy of other religions. The world is used only to religions that proclaim not only their exclusive validity, but also the falsity of all other religions. Such ignorance pervades those in the media and even many of the intellectuals. They tend to understand Hinduism and Hindutva only through their understanding of Islam or at best of Christianity.

The profane media-generated opinion is a problem for Hindutva and the Hindu organizations. The latter are in danger of being bracketed with Islamic extremist and terrorist organizations. Even within India the pseudo-secular and left elements always juxtapose Hindu organizations with the Islamic extremist organizations. They always tend to compare Hindu organisation like Bajrang Dal with the Islamic SIML. This is a ready trap into which the Hindu organizations and their leaders keep falling repeatedly. In the process Hindutva is being regarded as a cousin of Islamic extremism and Hindu organizations as the mirror-image of Islamic terrorist and extremist organizations.

The leaders of the Hindutva movement must understand that Hindutva is the only thought that lacks global support. The leaders of Hindu organizations need extensive training and deep thinking to undertake this highly demanding enterprise. They must project an image of being the victims of Islamic terror and extremism rather than as their equivalent counterparts. The Hindu organizations must understand that it is only the state that can fight terror with fire. The society can only generate fierce public opinion against terror to enable the government to fight terror freely and without being constrained by the human rights industry, and by the liberals and other intellectual anarchists. Since global opinion is very crucial to fight Islamic terror, which is a globally linked and globally directed phenomenon. It is necessary for the Hindu organizations to start correcting the distorted opinion created in the past by the omissions and commissions of the Hindutva movement and its leadership. This needs to be attended to immediately on an emergency footing.

India cannot be insulated unless India influences the world. Today India's actual capacity to influence the world is unproven and its potential capacity is suspect. There is hardly a matching Indian influence on the world. They do the work of the West in India. They influence India towards the Western views and ways. The response to this challenge lies in establishing an acceptable language and style of communication to get across to the important, vulnerable and critical segment of Hindu society comprising of the English-educated elite. The Hindu leadership must understand that the English-educated population in Bharat is more than the total population of England. It is this segment which controls and handles the levers of power and influence in the society.

Hindutva has the philosophical flexibility and diversity of traditions that allows it to make tradition a part of the present, a part of the immediate context of the individual, without making traditional practices remote or distant. This has been achieved by the Hindu society and the exponents of Hindutva by locating Hindu traditions and beliefs deeply within the local and social contexts.

#### 4. CONCLUSION

Hindutva is the kinetic form of Hindu Dharma which is an evolution dictated by the absence of organized strength in Hindu Dharma. Its evolution was necessitated by the fact that Hindu Dharma had no conflict with other religions. Since Hindu Dharma was non-conflicting and non-combative in nature, it lacked the aggression needed to face the aggressive Semitic faiths that had a global mission to convert the whole world to their faiths. Hindu Dharma accepted the validity of all faiths. It could not deny that validity and legitimacy to the Semitic faiths also despite the fact that they denied not just validity to Hindu dharma with these structural weaknesses arising out of its inclusiveness. The adherents of Hindu Dharma evolved over centuries a facet of Hindu Dharma that responded to the onslaught of others. The entire freedom movement was in substance powered by the implicit kinetics of Hindutva.

The Ayodhya movement evolved as a corrective to this distortion and brought balance to the polity of India. Now the kinetic form of Hindu Dharma is the mainline thought despite the fact that the political idiom of India remains secularist. The secularism that was practiced for the first four decades is not the secularism that is being practiced now. What was once understood as 'dharmanirapekshata' or neutrality of the state towards religious faith, which approximated to the Christendom's view of secularism, is now recognized as 'sarvapantha samabhava' or equal protection to all religions. So the kinetic form of Hindu Dharma has forced a reinterpretation of secularism to make it consistent with the Hindu Dharma.

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