

Chapter 1 : Hinduism, Way of Life, Beliefs and Practices

Hinduism, Way of Life, Beliefs and Practices. In Hinduism, religion (dharma) influences the way people live and view themselves. The very act of living is regarded as an obligatory duty and an opportunity to fulfill the aims of creation and participate in God's eternal dharma.

Ten Reasons Why Hinduism is a Way of Life by Jayaram V Hinduism is not a religion but a way of life because life, worship and religious duties are inseparable in Hinduism. A devout Hindu lives upon earth religiously, feeling the presence of God in every aspect of his life, and worshipping Him uninterruptedly in the sacrifice called life. It is difficult to say where his worship begins or ends in his daily life. Jayaram V Hinduism is not considered a religion, because it does not fit into the common definition of a religion. It does not have a founder, nor does it have a particular scripture or sacred text which is universally followed by all Hindus. It is traditionally known as Dharma, which is considered eternal Sanatana because God is its source and support, which he reveals through Brahma, the creator God at the beginning of creation for the order and regularity of the world. The eternal religion of God is practiced not only by humans but also by gods, demons and other celestial beings. Even Brahma, Vishnu and Shiva practice it and exemplify it through their words and deeds. Hinduism has no founder, because God is its founder, preacher and teacher. He is also its upholder and savior. Whenever Dharma declines, he personally incarnates to restore it, or manifests partially in some forms to revive it. Hidden within the layers of Hinduism is an eternal wisdom, whose source is God himself. Hindu Dharma is essentially about the duties of God, which are delegated to humans in the mortal world as their essential duties svadharma. It is obligatory on their part to perform them selflessly as an offering to God and as part of their essential duties for the order and regularity of the world. By performing them without desires and expectations, they have to ensure the preservation, protection and promotion of morality, truth, virtue, knowledge, family, gods, other living beings, ancestors, caste, other worlds and beings. At the same time, by performing such duties they have to try to escape from karma and their bondage to the cycle of births and deaths Since the duties of God define human life upon earth and determine his fate and destiny and since they are inseparable from it, Hinduism or Hindu Dharma is more appropriately called a way of life. Hindu scriptures make it abundantly clear that when a person lives for himself he incurs sin, whereas when he lives for God or in the service of God he attains liberation. In other words, the life of a human being upon earth is not for his enjoyment but for service to God. When people engage in selfish actions they accumulate evil and remain bound to the cycle of births and deaths, whereas when they offer the fruit of their actions to God they remain pure and become free. Justification why for a devotee of God Hinduism is a way of life Thus, Dharma or Godly duty is deeply interwoven into the life of a Hindu the way nerves are interwoven into the organs of the body. In Hinduism, it is difficult to separate a person from his Dharma. It is also difficult to say where life ends and where religious practice begins, or vice versa. The practice of Hinduism is not confined to the performance of sacrificial rituals, observation of Sacraments Samskaras , ritual or domestic worship, going to temples and pilgrim places, uttering mantras or praying, but to the whole life. It begins from the time one wakes up and continues even in deep sleep where one is said to remain in a state of self-absorption. Dharma, which is the collection of divine duties, is at the center of human life, and life is the means to practice it and manifest it in the being and in the world. In the following discussion, we will examine the reasons or the justification why Hinduism is a way of life rather than a mere body of rituals, religious observances and doctrines, and why Dharma is central to its tenets. In doing so, we must acknowledge the diversity of the people who practice Hinduism. In truth, Hinduism is a way of life only for a few who are pure, committed to their faith and deeply integrate its tenets into their lives. For the rest, it is mostly a concept, an ideal or a mere talking point. God is the true owner of all things. Therefore, one must live in gratitude. The Isa Upanishad begins with the declaration that all this is inhabited by God, and everything belongs to him. What it means is that you cannot claim ownership of anything in this world because you do not own anything. Nothing belongs to you. You are a mere guest in the universe of God, and you can only enjoy your life in his name. You live in God, supported by God, nourished by God and protected by God. Hence, a devout Hindu forsakes all worldly

possessions and lives in constant reverence to God as the provider and the sustainer. He lives with restraint, expressing his gratitude as a way of life for all that he enjoys or derives from God. The world is a sacred place filled with the presence of God. One must see him everywhere and in all things. According to the Vedas the world is made up of God only. It is part of his body, which has been sacrificed by Him for creation. He is hidden in all and pervades everything. A devout Hindu knows that since he is pervaded and enveloped by God he lives in His constant presence, and he is never separate from Him both from within and without. He sees Him everywhere and in everything. Therefore, he worships Him numerous in numerous forms as a way of life, seeing Him in everything and treating alike all as His forms, aspects or manifestations. All actions arise from God, the real doer. Hence, all actions must be offered to God, taking no credit for their outcomes. Both the Upanishads and the Bhagavadgita affirm that all actions arise from God only. We merely share his duties and responsibilities and cannot claim the doership, or the outcome of any action. Knowing it, a devout Hindu does not take credit for his successes or failures. He performs his duties without desires and expectations, renouncing doership and offering the fruit of his actions to God only. Further, he knows that he is his best friend when he lives responsibly and his worst enemy when he indulges in evil. Hence, he constantly remembers God as he performs his obligatory duties as an offering and as a way of life. Life is a continuous sacrifice, in which one becomes an offering bhakta in the service of God. For a devout Hindu life is a sacrifice, in which he is the sacrificer as well as the sacrificed, and God is the final recipient of the sacrifice. Therefore, he lives with detachment, offering his every breath, thought and action in the service of God and dedicating himself to His cause. In the sacrifice of life, he offers his mind and body for the order and regularity of the world, taking no credit for himself and holding on to nothing. Whether he lives as a householder seeking the four aims of human life, or as a renunciant pursuing his liberation, he conducts himself with this sacrificial attitude as a way of life, with his mind fixed on God. You are an eternal Self. Therefore, you should live responsibly, without losing sight of your spiritual identity and higher purpose. Our scriptures clearly suggest that you are neither the mind nor the body, but an eternal, indestructible, transcendental Self. A devout Hindu knows that God lives in him as the lord of his body, as much as He lives outside as the lord of the universe. Therefore, he cultivates detachment towards his name and form and remains centered in his spiritual identity, with his mind stabilized in it. He also strives to keep himself pure, living righteously and renouncing worldly pleasures, knowing that his body is the city or the temple of nine gates where God resides and which he cannot defile with evil thoughts. Hence, spiritual awareness of the Self becomes a way of life for him. All living beings embody souls. The same Self is hidden in all. Hence, one should always see the Self in all and respect all forms of life. Hinduism acknowledges that all beings are equal, despite the diversity in their names and forms. They all possess the Self, which is eternal, indestructible and immutable, and which transmigrates from one body to another during rebirth as it is bound to the cycle of births and deaths. Since he sees Him in others when he interacts with them, he is undistracted or untroubled by their presence or their diversity. Instead it helps him stabilize his mind in the thoughts of God and remain in His constant presence. Whether he goes to a temple or stays at home or engages in worldly actions, he is never separate from God and never forsakes his reverential attitude. For him, worship becomes a way of life. Karma arises from desire ridden actions which in turn leads to bondage. Therefore, one should constantly be on guard and live responsibly. People, who lack discretion, engage in desire-ridden actions, which produce karma and lead to their bondage, ignorance and delusion. Karma is not resolved until its causes are fully understood and arrested. The idea of performing actions without desires for their fruit and offering them to God as a sacrifice, this is the essence of karma sanyasa yoga. Action means any mental, physical, voluntary or involuntary action, including those which are performed by the organs in the body. Since one cannot live without performing actions even for a moment, karma yoga becomes a continuous practice and way of life for a devout Hindu. You are a bound soul and not free. Hence, you should continuously strive for liberation and take no chances. Human life is precious and a unique opportunity to work for liberation. Only after innumerable births does a person achieve the noble birth of awakened soul in a pious family and finds favorable conditions to work for his liberation, having realized that he has suffered enough in the mortal world and needs to find a permanent release. Therefore, he assiduously works for his self-transformation and engages in selfless actions, studying the scriptures, engaging

in religious discussions, austerities, rules and restraints, the practice of meditation, contemplation and self-absorption. It becomes a way of life for him until the end. The purpose of human life is to express Divine Will and uphold the eternal Dharma Sanatana Dharma of God upon earth at all times. Dharma is central to Hinduism. Living for the sake of Dharma is also the essence of Hinduism. Dharma in its highest sense means a set of duties which are derived from God and which God himself performs as part of his eternal duties as the creator, sustainer and destroyer, which why Hinduism is known as the eternal religion or Sanatana Dharma. Some of his duties are meant to be performed by humans also upon earth as part of their obligation and as a service to him. Performing those duties and manifesting the divine will in the mortal world are inseparable from human life. It is their highest purpose. Hence, for a devout Hindu upholding Dharma is a way of life and the means to liberation. Expressing your devotion to God by doing his duties upon earth as your own, without desires and expectations, this is the end of all the yogas. One is never separate from God, and therefore one is never separate from the ideals and qualities which God represents. For the humans who seek liberation, God is the role model.

Hinduism (Sanatana Dharma) is a vast religion with multiple facets. For the less-informed, Hinduism may look too confusing, complicated and contradictory in its precepts and practices.

Purusharthas Hindhu dharma outlines four Purusharthas “ meaningful pursuits for life: Dharma Righteousness Righteousness and duties in life. Hinduism places highest importance to following righteousness in life. Whatever be your activity in life, if it confirms to right dharma, it brings in peace and harmony in life. Every individual is bound by his duties and responsibilities towards his family, to the society, to the nation and to the entire nature and universe. In ancient Hindu civilization, Manu Smriti was the scripture elaborating the dharmas to be followed in life by different classes of people. Artha Wealth Going in pursuit of money, wealth, comforts and possessions is indeed considered as an essential aspect of human life. But it shall not be the only goal of life and whatever one does to acquire Artha should be bound by dharma. Kama Pleasure Seeking pleasure through the 5 senses including sexual pleasure is the very nature of all creatures. Again Hinduism permits enjoyment within boundaries subject to dharmic means and channels. Moksha Liberation Of all the acceptable pursuits of life, seeking Moksha liberation from the Samsara “ from the cycle of births and deaths is considered the highest goal of life. Man, after pursuing a life of seeking artha wealth and kama pleasures and even leading a life of strict dharma righteousness is bound to feel a shallowness in life at some point of time or other. This aspect, known as maya always deludes people to indulge in more and more enjoyment leading only to more suffering and dissatisfaction. Man starts wondering whether his hunt for wealth and enjoyment is fundamentally flawed somewhere. He starts seeking more clear answers for the true meaning of birth, life and death. It is at this point, a man grows from the clutches of religious faith to spirituality. He gets mentally prepared to leave behind Artha and Kama and goes behind Moksha as the only meaningful pursuit in life. Guidelines for Life and Living for the present day The Hindu society has moved far, far away from the period of Vedic Rites and fire sacrifices. Manu Smriti, written thousands of years ago and the Parasara Smriti written later for this Kali Yuga are not fully suited to the present society today. But these scriptures do contain several eternally true guidelines for peaceful living in society, but the society is no longer the ones fitting to the Varnashrama Dharma. But the problems, worries, pains and dejection faced by human beings in their lives do continue and they do need life advice suited to times. In Hinduism, many saints and Mahatmas keep coming from time to time to guide people on rightful living from time to time. They keep advising us on things right and wrong and give us guidelines for peaceful living suited to our times. Despite all the drastic changes, onslaught of western culture and the erosion of basic values in life, Hindu masters have never diluted the significance of dharma as the top most purushartha amidst the first three nor seeking moksha as the true pursuit of life.

Chapter 3 : Hinduism - Wikipedia

The Hindu way of life consists in the performance of a series of religious duties or dharma as dictated by the scriptures. Even in order to acquire worldly possessions or to satisfy his passions a Hindu must hold on to dharma.

Overview The term Hinduism The term Hinduism became familiar as a designator of religious ideas and practices distinctive to India with the publication of books such as *Hinduism* by Sir Monier Monier-Williams, the notable Oxford scholar and author of an influential Sanskrit dictionary. Gradually the distinction became primarily religious rather than ethnic, geographic, or cultural. Since the late 19th century, Hindus have reacted to the term Hinduism in several ways. Some have rejected it in favour of indigenous formulations. Finally, others, perhaps the majority, have simply accepted the term Hinduism or its analogues , especially *hindu dharma* Hindu moral and religious law , in various Indic languages. Since the early 20th century, textbooks on Hinduism have been written by Hindus themselves, often under the rubric of *sanatana dharma*. These efforts at self-explanation add a new layer to an elaborate tradition of explaining practice and doctrine that dates to the 1st millennium bce. The roots of Hinduism can be traced back much farther—both textually, to the schools of commentary and debate preserved in epic and Vedic writings from the 2nd millennium bce, and visually, through artistic representations of yaksha s luminous spirits associated with specific locales and natural phenomena and naga s cobralike divinities , which were worshipped from about bce. The roots of the tradition are also sometimes traced back to the female terra-cotta figurines found ubiquitously in excavations of sites associated with the Indus valley civilization and sometimes interpreted as goddesses. General nature of Hinduism More strikingly than any other major religious community , Hindus accept—and indeed celebrate—the organic, multileveled, and sometimes pluralistic nature of their traditions. These multiple perspectives enhance a broad view of religious truth rather than diminish it; hence, there is a strong tendency for contemporary Hindus to affirm that tolerance is the foremost religious virtue. On the other hand, even cosmopolitan Hindus living in a global environment recognize and value the fact that their religion has developed in the specific context of the Indian subcontinent. Such a tension between universalist and particularist impulses has long animated the Hindu tradition. When Hindus speak of their religious identity as *sanatana dharma* , they emphasize its continuous, seemingly eternal *sanatana* existence and the fact that it describes a web of customs, obligations, traditions, and ideals *dharma* that far exceeds the Western tendency to think of religion primarily as a system of beliefs. A common way in which English-speaking Hindus often distance themselves from that frame of mind is to insist that Hinduism is not a religion but a way of life. The five tensile strands Across the sweep of Indian religious history, at least five elements have given shape to the Hindu religious tradition: These five elements, to adopt a typical Hindu metaphor , are understood as relating to one another as strands in an elaborate braid. Moreover, each strand develops out of a history of conversation, elaboration, and challenge. Hence, in looking for what makes the tradition cohere, it is sometimes better to locate central points of tension than to expect clear agreements on Hindu thought and practice. Here several characteristic tensions appear. One concerns the relationship between the divine and the world. Another tension concerns the disparity between the world-preserving ideal of *dharma* and that of *moksha* release from an inherently flawed world. Page 1 of

Chapter 4 : How is Hinduism a way of life? | Yahoo Answers

Hinduism is a religion, and it is a way of life. Both ideas are true. It is a highly spiritual way of life, which is the perfect definition of religion! The word religion means a particular system of faith and worship. It comes from religionem, a Latin word meaning "respect for what is sacred, reverence for the Gods." In that sense, Hinduism is "overqualified" for the term religion.

Hinduism is hardly a cult. Though of course many can. Hinduism is also difficult for others unfamiliar to grasp. For these reasons, Hindus simply say that it is a way of life, not a religion. So where does this idea stem from? For many centuries fundamental Christians, Muslims and radical atheists have declared this to be accurate. That Hinduism is not a religion at all. Mostly since Hindus are not monotheists. Even though some are. A no intelligence required religion. In fact, they abhor intelligence. Christianity and Judaism are patriarchal religion after all. Allow me to further differentiate between dogma and Dharma, or between fundamental and non-fundamental religions. Are Hindus also Fundamentalists? An exclusive, dogmatic belief and conversion-based religion with one book, one God, one prophet, one chosen people and one lifetime followed by an eternal Heaven or Hell, is going to be prone to religious fundamentalism. Hinduism does not absolutely insist upon one God. Hindus do not believe in one savior, one originator of their religion, one son of one God, one prophet, one chosen people, one lifetime to get it right or one book as the final or highest form of divine truth. Is there one of anything? These sort of absolute divisions only create intolerance and warring factions in our world, as they have throughout the last 3k years or so. No true Hindu would say that the scriptures of others were totally and absolutely false. That is the epitome of selfishness, intolerance and spiritual bigotry. You own it to yourself to do so. Why does it matter? I try to tell them that Hinduism is actually a religion and not a race or nationality, but their ignorance and bigotry remains resolute, while their minds remain static. No one is born into any religion. It is to be a sacred choice. We may be born to Hindu or Christian parents, into a so called Hindu or Christian society—but no one is born into any religion whatsoever. It also takes a great understanding of the religion that one is being to converted into. So please, my Hindu brothers and sisters, think before you speak- not visa-versa. We should all be proud of our Dharma which transcends all things in this world and in others. Hinduism is however, the current status or term synonymous with Sanatana Dharma or the eternal and natural way, path or religion. Being so very ancient, it has of course become intertwined with other meaningful aspects of life: But let us not forget that Hinduism is indeed a religion!

Chapter 5 : Hinduism: A Way of Life

Hinduism - Life & Living - An introduction The purpose of a religion is basically to pave a way for leading a meaningful, smooth and joyous life without sacrificing mental peace and without too much pain and suffering.

Not until recently was the term Hinduism coined so that it could be compared and situated alongside Abrahamic religions. In other words it was necessary that the word Hinduism be formed so that it would be fit to call it a religion which technically it is not. It is a way of life as we know it. The word Hindu comes from the word Sindhu. Anyone who is born in the land of Sindhu India is a Hindu. It is a cultural and geographic identity. The term Indian only goes back about 70 years but it seems as though Indians have been known to be Indians for eternity. Being a Hindu is following a universal law Sanatana Dharma which includes everything and does not exclude anything. It is inclusive in nature and transcends the limits of societal expectations. Being a Hindu does not mean that one is following an organized set of beliefs but instead it simply means one is growing towards salvation. There is no organized belief system in the Hindu way of life. One can follow any god be it a female or male figure, be it an animal, be it a rock, be it a parent or any other form of nature. Sacrificing for or respecting one over the other does not make anyone better or worse. The ultimate goal is to let these figures of respect and worship lead one in the right direction towards mukhti or salvation. The search and discovery of self allows one to become free of all material goods and feelings of greed and sin. It will bring one outside of all the things the average person sees in our lifetime. Being a Hindu does not mean that everyone in a family has to follow the same beliefs. Each person in a household can have different beliefs yet still be a good Hindu and part of the same family in his or her own way so long as this person is in search of liberation. The interesting thing about being a Hindu is that although one is using figures of God to whom they can relate to, God is only a stepping stone to the ultimate goal which is salvation. People who follow the way of a Hindu worship whatever aspect of life that they can relate most to and that is what helps them to live hence, it is known as a way of life. The purpose of God is to create a sense of reverence in a person. The fundamental goal in life is true liberation through spirituality, understanding of self and meeting life goals to move further up the ladder towards liberation. The true meaning of being a Hindu is freedom and what better way to live life than to be free? The exploration of life is a search for freedom. The ancestors of Hindus goaled to preserve and protect everything that was a part of nature. Through this exploration, they gained wisdom, an understanding of self and most importantly the meaning and feeling of freedom. The lessons of our ancestors must not be forgotten and will help guide us to our own liberation be it in a similar way to theirs on in our own unique ways. The limitless opportunities a Hindu has to be a Hindu and live a dharmic life should not be lost in the midst of appeasing the modern definition of religion. We must pass down this gift of knowledge and life to our descendants. By Sucheta Rustagi Sucheta is a writer and teacher by profession and completed her masters in Education in Canada.

Chapter 6 : Life & Living – New – Hinduism Way of Life

Hinduism is not a religion but a way of life because life, worship and religious duties are inseparable in Hinduism. A devout Hindu lives upon earth religiously, feeling the presence of God in every aspect of his life, and worshipping Him uninterruptedly in the sacrifice called life.

Are you sure you want to delete this answer? Yes Sorry, something has gone wrong. Primarily Hinduism is not considered a religion. Christianity developed after Jesus Christ Buddhism after teachings of Gautama Buddha! Most religions emanate from the following of an enlightened one. That is how God mightily ordained the cosmic system to be. The foremost of all religious books existing on Mother Earth are Vedas During the time of Vedas, Lipi the written word had not yet evolved. In the initial stages the messages contained in Vedas passed from generation to generation through word of mouth The Vedas were voluminous in nature much beyond the comprehension of normal human beings. Apart from Vedas and the Sacred Bhagavad Gita, Hinduism has a long list of Upanishads independent treatises composed by accomplished sages and Saints of that era. Upanishads number above in total. Mahabharata and Ramayana form two great epics of Hinduism Beyond the river Indus that lay between Pakistan and India As the Muslim invaders pronounced H for I And the faiths and beliefs of Hindus came to be collectively known as Hinduism. But why of all accounts Hinduism is termed a way of life? The Sacred Bhagavad Gita of Hinduism teaches the essence of life. Following the wisdom contained in the Sacred Bhagavad Gita of Hinduism human beings reach the stage of enlightenment kaivalya jnana and finally salvation moksha. The teachings of Hinduism are primarily termed as a way of life One finally reaches the pinnacle of spirituality World over Hinduism is the only path following which human beings gain enlightenment and finally salvation. The knower of Bhagavad Gita finally becomes the knower of all. More on Hinduism- [http:](http://)

Chapter 7 : Hinduism the way of life (@hinduismthewayoflife) â€¢ Instagram photos and videos

Hinduism originated on the Indian subcontinent and it is one of the most mysterious and ancient faiths in the world. Having two million Gods, people choose the God to worship which they feel will protect them and help guide them through their everyday life. In Hinduism every God from every religion is welcome.

The adulthood years and The old age or wisdom years. These samskaras are meant to cultivate positive qualities which help purify the soul and ultimately lead it to Realization, or union with God. Man- making is a science. Upbringing of man, is also a science. Almost like a gardener, parents and teachers work on a person so that the best can flower out from him or her. Now what leads to knowledge? It can never be imposed. Interests are created by impressions and knowledge. That is what advertising agencies too, do. Once the interest has been manifested we can just sit back and see the person work for his or her field of interest in a dynamic way. No one while living in the world remains free of the conditioning of his or her environs and teachings, so the question is not whether we can stop all conditioning but to see to it that a person is looked after like a plant and help his or her potentials bloom. To a question whether Samskaras are deliberate positive conditioning, well the answer is that, the objective of the entire exercise is to help a person awake to a state which is free from all conditioning, so while impressions are certainly put effectively and deliberately yet they are the very anti-thesis of what is implied by the word conditioning. This is one of the finest and blessed science, and has been perfected here as an art form too. Now what is the titular topic actually meaning, to say, to inform, to explain, or to convince? To explain life from the lens of a Hindu? This article views the morality and ethics of life a Hindu is expected to follow. Apart from scriptural validation, history also proves to us the great effectiveness of these methods. When Vedic Masters had their way, India was on top of the world. Listed here are the norms and values that a Hindu should live by. In this sacrament the man places his seed in a woman. Another reason for having progeny is given in the Taittiriya Upanishad. When the student ends his Vedic studies, he requests permission to leave from his teacher see Samskara The teacher then blesses him with some advice which he should imbibe for life. One of the commands is: Garbhadhan sanskaar is carried out by the following mantra: You give power to this woman to bear a child. Furthermore, after nine months on the birth of the child, the following prayer is sung to Lord Brahma: Bless this woman with the hope to bear a healthy child. Oh Lord create such a being who can see sharad rutu and live for years. Ceremony performed when the first signs of conception are seen, and is to be performed when the moon is in a male constellation, particularly the Tishya-nakshatra. Thus for the purification of the child in the womb and for the mental development this samskaar is undertaken. It is considered essential for the baby in the womb during the shubh nakshatra time with a view to help the parents get a healthy and brightful child. Special music is arranged for her. It is also known as khodo bharavo in Gujrati and simantkaran or simanta sanskaar. This samskara wishes the child good luck, a long life and wards off evil power. There is physiological importance of this samskar which is very interesting. Rushi Shushrut Sharisthan, ch. Thus the pregnant woman is ought to take the most care in order to bear a healthy child. Furthermore, the pregnant woman must avoid sleep during day time, staying awake till late, should not fear of anything, avoid drugs, alcohol and postponing natural excretions. It is said to be performed when cutting the navel string of the new born baby from that of his mother. The baby does not eat or breathe through his own mouth and nose. Food reaches the baby through umbilical cord and the baby is wrapped in a pouch filled with water. For this divine and newly born child who has experienced this world for the first time the father of the baby feeds the child with a mixture of sugar, honey and ghee. All these elements are not served equally. Two drops of ghee and six drops of sugar and honey shahad is fed with a golden stick chanting special vedic mantra. You have born from my limbs, your heart has been created from my heart, thus by name you are my soul. Oh my son, may u live for hundred years. If birth takes place in an inauspicious time then the jatakarma is performed to destroy the evil ward. Then the father would call upon a brahmnishth sant for blessings. The father again blesses the child: Acharyas perform a noble sankalp with nine different mantras. After that a prayer is performed for gaining intelligence, strength and healthy child, thereafter the mother feeds the child. The reason being is that psychologists believe that whatever the child

learns in his early 5 years tends to remember throughout his life. But nowadays people have turned to western culture and have forgotten these rituals Ramdevji Swami, Performed on the 11th day. For a son this is done in even months – the 6th, 8th, 10th or 12th months. For a daughter this is done in odd months – 5th, 7th or 9th months. The food offered is cooked rice with ghee. Some sutras advocate honey to be mixed with this. By advocating this samskara, the wise sages accomplished two important considerations. First, the child is weaned away from the mother at a proper time. Second, it warns the mother to stop breast feeding the child. For, an uninformed mother, many out of love, continue breast feeding the child, without realising that she was not doing much good to herself or the child. After the completion of scientific experiments, piercing ear lobes helps to remain healthy. By piercing ear at the bottom a specific vein gets pierced which helps to avoid diseases like Hernia. Karnendriya has direct contact and effect with viryavahini of a child. The listening capacity also increases. The child at this stage enters studentship and disciplinary life which is followed on the grounds of brahmacharya celibacy vrat. Vedarambha was not mentioned in the earliest lists of the Dharma Sutras, which instead listed the four Vedic vows – Ved Vrats. It seemed that though upanayan marked the beginning of education, it did not coincide with Vedic study. Therefore a separate samskara was felt necessary to initiate Vedic study. In this samskara, each student, according to his lineage, masters his own branch of the Vedas. It is sacrificial because it marks the end of the long observance of brahmacharya. It is a ritual bath because it symbolises the crossing of the ocean of learning by the student – hence Vidyasnaatak – one who has crossed the ocean of learning. In Sanskrit literature, learning is compared to an ocean. Those students who wished to remain as lifelong students observing brahmacharya would remain with the acharya. Today, this means accepting a spiritual guru – an Ekantik Satpurush and becoming a sadhu. The student thus bypasses the next two ashrams, to enter sannyas. Basically, retirement from city or town life to wild and forest life. Much like attaining Nirvana and enlightenment. Antyesthi The last rites done after the death. The first ritual after death is to place a few tulsi leaves and a few drops of water in the mouth of the dead person. It is then laid on the floor which has been purified by applying the sacred cowdung. The old clothes are removed and the body is bathed with sanctified water. The body is then covered with one piece of a new, unbleached, uncut cloth kafan. It is then laid on a bier nanami made of bamboo canes tied with jute strings. The underlying message in removing the old clothes can be gleaned from a Sanskrit verse:

Chapter 8 : 16 Samskaras in Hinduism - The Hindu Way of Life

It's becoming popular to say that Hinduism is not a religion but simply "a way of life", or not a spiritual tradition but a cultural phenomenon like the current yoga trend in America. This helps Hinduism keep a sort of cult status which is incorrect.

By the 13th century, Hindustan emerged as a popular alternative name of India , meaning the "land of Hindus". These texts used it to distinguish Hindus from Muslims who are called Yavanas foreigners or Mlecchas barbarians , with the 16th-century Chaitanya Charitamrita text and the 17th-century Bhakta Mala text using the phrase "Hindu dharma". The term Hinduism, then spelled Hindooism, was introduced into the English language in the 18th century to denote the religious, philosophical, and cultural traditions native to India. In India the term dharma is preferred, which is broader than the Western term religion. The study of India and its cultures and religions, and the definition of "Hinduism", has been shaped by the interests of colonialism and by Western notions of religion. Hindu denominations AUM , a stylised letter of Devanagari script, used as a religious symbol in Hinduism Hinduism as it is commonly known can be subdivided into a number of major currents. Of the historical division into six darsanas philosophies , two schools, Vedanta and Yoga , are currently the most prominent. McDaniel classifies Hinduism into six major kinds and numerous minor kinds, in order to understand expression of emotions among the Hindus. He classifies most Hindus as belonging by choice to one of the "founded religions" such as Vaishnavism and Shaivism that are salvation-focussed and often de-emphasize Brahman priestly authority yet incorporate ritual grammar of Brahmanic-Sanskritic Hinduism. This stereotype followed and fit, states Inden, with the imperial imperatives of the era, providing the moral justification for the colonial project. The early reports set the tradition and scholarly premises for typology of Hinduism, as well as the major assumptions and flawed presuppositions that has been at the foundation of Indology. Hinduism, according to Inden, has been neither what imperial religionists stereotyped it to be, nor is it appropriate to equate Hinduism to be merely monist pantheism and philosophical idealism of Advaita Vedanta. All aspects of a Hindu life, namely acquiring wealth artha , fulfillment of desires kama , and attaining liberation moksha are part of dharma which encapsulates the "right way of living" and eternal harmonious principles in their fulfillment. Sanatana dharma has become a synonym for the "eternal" truth and teachings of Hinduism, that transcend history and are "unchanging, indivisible and ultimately nonsectarian". Hinduism, to them, is a tradition that can be traced at least to the ancient Vedic era. According to Klaus Klostermaier, the term Vaidika dharma is the earliest self-designation of Hinduism. However, the late 1st-millennium CE Indic consensus had "indeed come to conceptualize a complex entity corresponding to Hinduism as opposed to Buddhism and Jainism excluding only certain forms of antinomian Shakta-Shaiva" from its fold. Some Kashmiri scholars rejected the esoteric tantric traditions to be a part of Vaidika dharma. Many Hindus do not have a copy of the Vedas nor have they ever seen or personally read parts of a Veda, like a Christian might relate to the Bible or a Muslim might to the Quran. Hindu reform movements Beginning in the 19th century, Indian modernists re-asserted Hinduism as a major asset of Indian civilisation, [83] meanwhile "purifying" Hinduism from its Tantric elements [84] and elevating the Vedic elements. Western stereotypes were reversed, emphasizing the universal aspects, and introducing modern approaches of social problems. Some forms of religious expression are central to Hinduism and others, while not as central, still remain within the category.

The Hindu American Foundation's "Take Back Yoga" campaign, which works to reestablish the practice as having its roots in the world's oldest faith, is a bold indictment of the "way of life" argument.

One is located East of Indus river while the other in Central Asia. These ways of life have given rise to several religions. While other religions like Judaism, Christianity, Islam and many sects. This blog highlights the glory of pre-invasion era way of life in Indian sub-continent. Friday, February 9, Hindu Astronomy Source: For example, in the fifth century B. About a century later, Anaxagoras taught that it is flat like a lid and stays suspended in air. A few decades later, the famous atomist Democritus argued that the earth is shaped like a tambourine and is tilted downwards toward the south. Although some say that Pythagoras, in the sixth century B. So to find that the Bhagavata Purana of India appears to describe a sphere earth comes as enough incredulity. The Yojana is a unit of distance about 8 miles long, and so the diameter of Bhumandala is about 4 billion miles. Bhumandala is marked by circular features designated as islands and oceans. These features are listed in Table 1, along with their dimensions, as given in the Bhagavatam. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself. Sun lit Moon, who is placed a hundred thousand yojanas [astronomy: At a distance of two hundred thousand yojanas there about [about the star center or the sun; astronomy: It is of all the planets the one considered to exert as good as always a favorable influence in the form of rainfall, it by its movements neutralizes the influence of planets that obstruct rainfall. Two hundred thousands yojanas outside of our orbit there is also Mars [astronomy: Two hundred thousand yojanas outside of Mars [astronomy: Two hundred thousand yojanas behind him is situated Saturn [astronomy: Here are four ways to make sense of it all. Today scientists rely on powerful telescopes and sophisticated computers to formulate cosmological theories. In former times, people got their information from traditional books of wisdom. Followers of the Vedic culture, for example, learned about the cosmos from scriptures like the Srimad-Bhagavatam, or Bhagavata Purana. Here Bhaktivedanta Institute scientist Dr. At first glance the cosmology seems foreign, but a closer look reveals that not only does the cosmology of the Bhagavatam describe the world of our experience, but it also presents a much larger and more complete cosmological picture.