

Chapter 1 : Hindu History - ReligionFacts

*The Evolution Of Ancient Hinduism [A. M. Floyer] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks.*

The Vedic Period c. Hinduism, on this view, derives from their religion recorded in the Veda along with elements of the indigenous traditions they encountered. The cultural transformation thesis that Aryan culture is a development of the Indus Valley culture. On this view there were no Aryan migrations or invasion and the Indus valley culture was an Aryan or vedic culture. There are two sources of knowledge about this ancient period - language and archaeology - and we can make two comments about them. Firstly, the language of vedic culture was vedic Sanskrit, which is related to other languages in the Indo-European language group. This suggests that Indo-European speakers had a common linguistic origin known by scholars as Proto-Indo-European. Page of the Rig Veda in Sanskrit: The history of this period is therefore complex. One of the key problems is that no horse remains have been found in the Indus Valley but in the Veda the horse sacrifice is central. The debate is ongoing. Some of the vedic rituals were very elaborate and continue to the present day. Sacrifice was offered to different vedic gods devas who lived in different realms of a hierarchical universe divided into three broad realms: Earth contains the plant god Soma, the fire god Agni, and the god of priestly power, Brhaspati. The Atmosphere contains the warrior Indra, the wind Vayu, the storm gods or Maruts and the terrible Rudra. The Sky contains the sky god Dyaus from the same root as Zeus , the Lord of cosmic law or rta Varuna, his friend the god of night Mitra, the nourisher Pushan, and the pervader Vishnu. Dasavatara Temple, Deogarh, 6th century. The famous Bhagavad Gita is part of the Mahabharata. The idea of dharma law, duty, truth which is central to Hinduism was expressed in a genre of texts known as Dharma Sutras and Shastras. The Dharma Sutras recognise three sources of dharma: During this period the vedic fire sacrifice became minimised with the development of devotional worship puja to images of deities in temples. From this period we can recognise many elements in present day Hinduism, such as bhakti devotion and temple worship. This period saw the development of poetic literature. These texts were composed in Sanskrit, which became the most important element in a shared culture.

Chapter 2 : History of Hinduism - Wikipedia

Hinduism is the name of the orthodox religion of the Hindus, an Aryan race which migrated to the banks of the Indus, and gradually spread over that large portion of India now known Hindustan. It is because Hinduism is the name given to the religion of the Hindu race that I venture, for philosophical purposes.

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 cobra-like 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 3 : Ancient Origins Hinduism

The Evolution of Ancient Hinduism and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Kim Knott Hindu History The history of Hinduism is unique among the world religions in that it has no founder or date of origin. While most major religions derive from new ideas taught by a charismatic leader, Hinduism is simply the religion of the people of India, which has gradually developed over four thousand years. The origins and authors of its sacred texts are largely unknown. Because of its age, the early history of Hinduism is unclear. The most ancient writings have yet to be deciphered, so for the earliest periods scholars must rely on educated guesses based on archaeology and contemporary texts. The history of any nation or individual is an important part of its self-identity, and this is especially true of India, which so recently gained independence after centuries of colonial rule. The so-called Indus Valley civilization also known as the "Harappan civilization" for one of its chief cities is thought to have originated as early as 2500 BC and to have reached its height between 2000 and 1500 BC, at which point it encompassed over 1,000,000 square miles and traded with Mesopotamia. Some writings of this period have been discovered, but unfortunately in such small amounts that they have yet to be deciphered. Baths have been found that may indicate ritual bathing, a component of modern Hinduism. Some altar-like structures may be evidence of animal sacrifice, and terracotta figures may represent deities. An important seal features a horned figure surrounded by animals, which some conjecture is a prototype of Shiva, but it could be a bull parallel to that found on Mesopotamian seals. Until recently, it was held that the Aryans an Indo-European culture whose name comes from the Sanskrit for "noble" [3] invaded India and Iran at this time. According to this hypothesis, both the Sanskrit language and the Vedic religion foundational to Hinduism is attributable to the Aryans and their descendants. The original inhabitants of the Indus Valley are thought to have had a Dravidian language and culture, which became subordinate to that of the invading peoples. Proponents of this hypothesis point to similarities between Zoroastrianism the ancient religion of Iran and the Vedic religion of ancient India, as well as similar finds in ancient cemeteries in modern-day India and Tajikistan and Uzbekistan. In addition, no trace of horses or chariots have been found in the remains of the Indus Valley culture, but were central to Aryan military and ritual life. Since the 19th century, this "Aryan Invasion" hypothesis has been strongly challenged as a myth propagated by colonial scholars who sought to reinforce the idea that anything valuable in India must have come from elsewhere. Critics of the hypothesis note that there is lack of evidence of any conquest, among other historical and archaeological problems. Between about 1500 and 500 BCE not an invasion but a continuing spread of Indo-Aryan speakers occurred, carrying them much farther into India, to the east and south, and coinciding with a growing cultural interaction between the native population and the new arrivals. From these processes a new cultural synthesis emerged, giving rise by the end of the 2nd millennium to the conscious expressions of Aryan ethnicity found in the Rigveda, particularly in the later hymns. For many, it is a political issue as well as a historical one, with the original theory is regarded as racist and offensive. Many people argue that there is now evidence to show that Muller [original proponent of the hypothesis], and those who followed him, were wrong. Others, however, believe that the case against the Aryan invasion theory is far from conclusive.

Chapter 4 : Hindu views on evolution - Wikipedia

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We hear a lot about the benefits of yoga, from its ability to decrease stress, chronic pain, as well as the risk for chronic diseases like obesity, diabetes, and heart disease. Most people are aware of its Indian spiritual and religious roots, but those tend to get washed out by the manufactured, commodified versions of yoga we see today. In fact, yoga is incredibly complex – even the word "yoga" has taken on hundreds of different meanings and practices throughout the years. But a practice so rich in religious, spiritual, and physical meaning would take years or even a lifetime to fully understand, grasp, and manifest. They date from the Vedic period, which began in BCE. Interestingly, in some of these very early writings, yoga was used to describe a warrior dying and transcending into heaven, being carried by his chariot to reach the gods and higher powers of being. For a while, yoga was a loose notion, its meaning difficult to pin down. It was more of a notion of meditation and a religious practice than it was exercise as we know today. But around the 5th century, it became more of an established core idea among Hindus, Buddhists, and Jains. First and foremost, these ancient versions of yoga were mostly spiritual practices, revolving around several core values. The second aimed to uplift or broaden consciousness, and the third involved using yoga as a path to transcendence. The fourth was using yoga to enter other bodies and act supernaturally – perhaps the strangest and most mystical one. Yogi practice, meanwhile, lies more in the supernatural – i. A yogi seated in a garden, North Indian or Deccani miniature painting, c. During the medieval era, different schools of yoga emerged. Bhakti yoga is a spiritual pathway within Hinduism that appeared during this time, a type of yoga that focused on living through love and devotion toward God. Tantra was also a genre that arrived around the 5th century, exhibited in medieval Buddhist, Jain, and Hindu traditions. White notes that the Tantras, the medieval scriptures that discussed a new yoga ideology, outlined new goals for those practicing yoga: Some Tantric beliefs involved yogis having sexual relations with low-caste women whom they believed were yoginis, or women who embodied Tantric goddesses. Having sex with them could lead these yogis to a transcendent level of consciousness. Hatha yoga appeared in Buddhist texts around the 8th century, and it emerged from tantra. The postures in hatha yoga are called asanas. Statue of Shiva in Bangalore, Karnataka, India, performing yogic meditation in the Padmasana posture, or the lotus position. So when did yoga become the regiment of health freaks? But in the mid-20th century, yoga came to the attention of Westerners, who at the time seemed intrigued by Indian culture. Vivekananda was responsible for bringing the Yoga Sutras more into the light, as well. These were writings of Patanjali, comprised sometime around AD to describe what he believed were the main yoga traditions of his time. At times referred to as the "father of yoga," Patanjali wrote the Yoga Sutras. Numerous Indian teachers of yoga taught classes in the U.S. This was the first time that yoga was seen as a practice with purely physical benefits, something that can improve your heart health and fitness, rather than bring you to a place of transcendence. The popularity of yoga in the U.S. Since then, plenty of scientific studies have found that yoga comes with a flurry of health benefits: It reduces high blood pressure, depression, chronic pain, and anxiety. Yoga is now an international trend, seen as both a way to reach spiritual enlightenment and a form of exercise. The United Nations General Assembly marked June 21 International Yoga Day, an annual celebration to incorporate yoga and meditation more into humanity all over the world. As the Dalai Lama notes:

Chapter 5 : A Brief History Of Yoga: From Ancient Hindu Scriptures To The Modern, Westernized Practice

Most working definitions of "Hinduism" are like the Sanskrit-, Veda-, and caste-based rhetoric of the Sangh Parivar—focus on upper-caste, elite, male views and downplay or denigrate the everyday religious lives of women, low-caste communities, and non-Hindus.

LET US with tuneful skill proclaim these generations of the Gods, That one may see them when these hymns are chanted in a future age. Thereafter were the regions born. This sprang from the Productive Power. The Shatapatha Brahmana mentions a story of creation, in which the Prajapati performs tapas to reproduce himself. He releases the waters and enters them in the form of an egg that evolves into the cosmos. With further tapas, he created the devas. He also created the asuras, and the darkness came into the being. After the great flood, Manu the only surviving human, offers a sacrifice from which Ida is born. From her, the existing human race comes into the being. He then formed the Purusha from the water. He also created the speech, the fire, the prana breath of life, the air and the various senses, the directions, the trees, the mind, the moon and other things. Feeling lonely, the Purusha divided itself into two parts: The men were born when the male embraced the female. The female thought "how can he embrace me, after having produced me from himself? I shall hide myself. Thus the cows were born. Similarly, everything that exists in pairs, was created. Next, the Purusha created the fire, the soma and the immortal gods the devas from his better part. He also created the various powers of the gods, the different classes, the dharma law or duty and so on. The Being later became the Atman 2. In the Samkhya philosophy, evolution is symbolized by the Sanskrit term parinama. Many Hindu reformers compare this term and philosophy with Darwinism. The prominent Vivekananda, based most of his cosmological and biological ideas off of the Samkhya. The Prakriti has three qualities: When the equilibrium between these qualities gets broken, the act of creation starts. Rajas quality leads to creation. In many Puranic notes, Brahma is the creator god. The universe became an expanse of water, and in that Vishnu was born in the golden egg. He created Brahma with four faces. Brahma then created the devas, asuras, pitris and manushas. He also created the rakshasas, yakshas, gandharvas. Other creatures came from the various parts of his body e. His body hair became the herbs. The four varnas came from his body parts and the four Vedas from his mouths. Realmente p Hindu cosmological view[edit] Many Hindu philosophies mention that the creation is cyclic. A variety of myths exist regarding the specifics of the process, but in general the Hindu view of the cosmos is as eternal and cyclic. The later puranic view also asserts that the universe is created, destroyed, and re-created in an eternally repetitive series of cycles. In Hindu cosmology, a universe endures for about 4,, years one day of Brahma, the creator or kalpa [29] and is then destroyed by fire or water elements. At this point, Brahma rests for one night, just as long as the day. Modern Interpretations of Scriptural archetypes[edit] Most Hindus accept the theory of biological evolution. Haldane opined that they are a true sequential depiction of the great unfolding of evolution. Like the evolutionary process itself, the first avatar of God is a fish - Matsya, then comes the aquatic reptile turtle, Kurma, then a mammal - the boar Varaha, then Narasimha, a man-lion being, Vamana, the dwarf then the rest four are humans; Kalki is not yet born. Deshmukh have associated the Dashavatara with evolution. Vanara[edit] The Hindu epics mention an ape-like humanoid species called the vanaras. The Sanskrit epics of the Hindus mention several exotic creatures including ape-like humanoids. The Ramayana speaks of the Vanaras, an ape-like species with human intelligence, that existed millions of years ago. According to the Ramayana alongside these ape-men existed modern humans. Thus, according to these ancient writings, the status of such creatures was a state of coexistence rather than evolution.

Chapter 6 : The Hindu sacred texts about human origins | Ancient Origins

While in Hinduism, Brahma takes care of all evolution and creation processes, science claims it to be Higgs Boson, or the "God particle", the particle responsible for the Big Bang itself. Dual Nature of Matter: As per the Brihadranayak Upanishad, there only was the soul.

Each coloured link within the article will lead you to a related topic on a different page of this site. However while the text is part of the original article, the links are not. The author of this article may or may not agree with the views expressed on those pages, or anything else on this site.. Hindu derives from the Sanskrit word for river, sindhu, from which the Indus River received its name. Sometime in the first millennium B. Over a thousand years later, in A. To distinguish themselves, they called all non-Muslims hindus; the name of the land became, by default, the name of the people and their religion Schoeps, , p. Christians, upon entering Hindustan as it was then called , committed the same error of reduction. As the history of its name demonstrates, unity in Indian religion has been superimposed by outsiders, first by the Muslims, then the Christians, and much later by the British colonialists who through their censuses unintentionally reified the South Asian peoples under that banner. It has only been in the last couple of centuries that the Indian people have embraced the name Hindu as their own, though two Indians rarely use the word with the same meaning. The genesis of Hinduism is nearly as elusive as its contemporary definition. Unlike Islam , which began with Mohammed, or Judaism , which began with Moses, Hinduism has no founder, nor any traditional time or place of origin; it emerges from the jungle as a continually evolving religious system. Scholars debate the primary source of what would become the Hindu religion, though all agree that several cultures had an influence. Basham, Buitenen, and Doniger suggest that ancient Hinduism evolved from at least three antecedents: The oldest of these influences are the symbols and deities indigenous to the Indus valley, part of the ancient and abstruse Dravidian culture. Archaeologists date this magnificent society to the third millennium B. This early date also places the religion of the Indus over a thousand years before the writing of the Old Testament, in the time of the Patriarchal Age. The archaeological sites along the Indus have revealed many terra-cotta figures resembling gods and goddesses in the Vedic literature, some of which are still worshipped. Though religious figurines abound, temples inexplicably are absent from the Indus cities. Because the Indus valley script has yet to be deciphered, much of the Dravidian culture and religion remains a mystery. They brought with them a nature-religion and the Sanskrit language, which parallel ancient European language and religion. Dyaus, one of the Aryan sky gods, is cognate to Zeus the Latin word Deus also is related , and the Aryan pantheon resembles the ancient Greek religion Homer describes Hammer, , p. Other beliefs are more like the Scandinavian religion, such as the Vedic concept of heaven, which is similar to the Norse Valhalla Basham, et al. The Christian must ask how the Hindu religion fits into the biblical narrative. Islam grew out of Judaism and Christianity, and Buddhism derived from Hinduism; Hinduism is the only major religion lacking an adequate explanation as to its origin. No substantial texts exist beyond B. The earliest of these is the Rig Veda, which is nothing but a collection of praise hymns to the gods rather than the record of a people as in the Bible. Unlike western cultures, which tend to view time as a linear progression, the eastern religions generally reckon time to be cyclical. As a result, they emphasize the eternal over the transient and historical. Scholars are able to piece together the earliest Indian religion only through archaeology, clues in the later texts, and by extrapolating from existing traditions. Using these same resources, Christian scholars can reinterpret the available data so that the Hindu religion fits into a biblical scheme of world history. Reconstructing the ancient history of any civilization is tentative, however, and all such projects are educated speculations at best. Bible believers would expect all civilizations to post-date the universal Flood , which destroyed every human save the family of Noah Genesis 7. Though it is possible that some colonies were established, the text indicates that most of the people stayed together in the land of Shinar Genesis From this point the Old Testament records the history of the children of Abraham; the events of the rest of the world can be known only through secular history. Evidence for the historical digression from the worship of Jehovah God to the worship of nature and nature-gods is found in the ancient texts and myths of South Asia. Though

an insignificant sea god in the current pantheon, Varuna was a prominent god in the ancient system, and the subject of many hymns in the Rig Veda. This god is an ethical god, capable of great wrath or merciful forgiveness of sins. Note this passage from the Vedas: I do not wish, King Varuna, To go down to the home of clay, Be gracious, mighty lord, and spare. Whatever wrong we men commit against the race Of heavenly ones, O Varuna, whatever law Of thine we here have broken through thoughtlessness, For that transgression do not punish us, O god Rig Veda VII. Varuna is already on the decline by the time the Vedas were committed to writing; Indra, a warrior god, takes prominence in the later Vedic period. Yet even then, Varuna is qualitatively different from Indra and all the other gods that follow him in the Vedic literature; he is less anthropomorphic and more majestic cf. Other Hindu deities act like humans in the same way as the Greek gods, yet Varuna is above that. It would seem that this god embodies many of the qualities of Jehovah, albeit diluted and removed by many hundreds of miles and years. The myths of ancient Hinduism likewise contain echoes of the distant past similar of Genesis. There are several different, though not exclusive, creation myths in the Vedas and even more in later literature, but in one of the earliest writings, Indra is the maker of all. This version of creation by a personal god is more similar to the Old Testament account than to later Hindu formulations. As time passed and the true God was forgotten, the creation myths became more fantastic, involving giant snakes and four-mouthed gods growing out of lotus flowers Basham, et al. In addition to the creation myths, a story persists in the epic tradition written between B. The hero of the story is Manu, who is analogous to Noah in the Hebrew story. One day a fish approached Manu and asked him for protection in exchange for a blessing later tradition identifies the fish as the god Vishnu. Manu helped the fish, who gives him this warning: The time for the purging of this world is now ripe. Therefore do I now explain what is good for thee! The mobile and immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shall build a strong massive ark and have it furnished with a long rope. On that must thou ascend, O great Muni, with the seven Rishis and take with thee all the different seeds which were enumerated by regenerate Brahmanas in days of yore, and separately and carefully must thou preserve them therein Mahabharata III. Manu alone survived the great flood, and from him the world was repopulated. This Article is To Be Found at [Page 7](http://Hindu scripture includes nearly every genre of literature, some hardly religious at all, and some incredibly irreligious, at least from a Christian perspective. Philosophical treatises, folk medicine, erotic poetry, and grammar tomes, as well as devotional hymns, liturgical manuals, and ethical instructions all find a niche in the immense and labyrinthine world of Hindu scripture. Most of the scripture was written by poets, priests, and philosophers, though some of the later traditional texts were composed by low-caste devotees. The oldest text, the Rig Veda, dates back to c. In one sense, Veda refers only to the most ancient writings of the Indo-Aryan community. On the foundation of these four venerable collections rests the remainder of vedic literature. The historical origin of the Vedas is unknown. Internal evidence suggests that they were written by Brahmin priests sometime between and B. Similarities between rituals and deities in the religion of Vedic Hinduism and that of Persia and ancient Europe have led some scholars to attribute the composition of the Vedas to Aryan migrants from central Asia. Other scholars acknowledge the Aryan influence, but credit indigenous North Indians with the production of the Vedas. Theories abound, and the issue has been politicized and is hotly debated, but insufficient linguistic and archeological evidence prevents satisfactory conclusions at the present. The hymns themselves hint at their historical source. It seems that many were composed by mercenary poet-priests for wealthy patrons: These hymns produced for individual patrons were probably then collected and edited by the Brahmin priests for use in the ritual sacrifice Mitchell, , p. Over time, Vedas were assigned to different Brahminical families for preservation through memorization. The texts were transmitted orally for at least a thousand years before they were written down. By this method, Genesis 1: The Rig Veda is the most authoritative of all Hindu scripture, if not for its content, then for its great antiquity. Arranged in ten books, or mandalas, the Rig Veda contains 10, verses, and is about one and a half times the size of the New Testament. The six oldest mandalas are linked to six priestly families who composed, memorized, and handed down the hymns; books one, and eight through ten, are anthologies of hymns by various independent poet-priests, and were written later. The Rig Veda resembles a hymnal more than a Bible. If pressed to compare the Rig Veda</p></div><div data-bbox=)

to Christian scripture, it would most closely parallel the Psalms, though without the historical and moralistic tenor. The Rig Veda assumes a common knowledge on the part of the reader as to the origin of the Universe and the identity of the gods devas, cognate to divine and devotion , and, like our own church hymnals, contains no introduction or narrative framework to orient the reader. One could not pick up a copy of the Rig Veda and understand modern Hinduism or even the Vedic rituals without significant explanation. The bulk of the songs in the Rig Veda are addressed to the chief gods Indra, Agni, and Soma as petitions for success in battle, protection, and material prosperity. This hymn addressed to the entire pantheon is typical of a vedic chant: Not one of you, ye Gods, is small, none of you is a feeble child: Thus be ye lauded, you destroyers of the foe, you thirty-three Deities, the Gods of man, the Holy Ones. As such defend and succor us, with benedictions speak to us: You Deities who stay with us, and all you Gods of all mankind, give us your wide protection, give shelter for cattle and for steed Rig Veda 8. These superlative descriptions inevitably overlapped, and in later passages the gods are identified with one another or with all. In time, the confusion led to the belief that the many gods and goddess were but manifestations of one indivisible transcendental Ultimate Reality. The pantheism of later texts is foreshadowed in a late Vedic passage: Incidentally, the sacrifice was not performed for the atonement of sin, as was the Mosaic sacrifice, but to obtain magically the favor of the gods, and ultimately, salvation in heaven svarga. Drawing on ancient folk material, the fourth Veda consists of spells against sickness, sorcery, snakebite, and bad dreams, as well as incantations to bring about love, good luck, rain, fertility, and a multitude of other things. It also includes instructions for wedding and funeral rites. No one would have supposed that at so early a period, and in so primitive a state of society, there could have risen up a literature which for pedantry and downright absurdity can hardly be matched anywhere These works deserve to be studied as the physician studies the twaddle of idiots and the raving of madmen. They will disclose to a thoughtful eye the ruins of faded grandeur, the memories of noble aspirations.

Chapter 7 : Hinduism | Ancient Origins

The history of Hinduism is often divided into periods of development. The first period is the pre-Vedic period, which includes the Indus Valley Civilisation and local pre-historic religions, ending at about BCE.

The Vedantic concept of evolution is much deeper. From the lowest protoplasm to the most perfect human being there is really but one life. Just as in one life we have so many various phases of expression, the protoplasm developing into the baby, the child, the young man, the old man, so, from that protoplasm up to the most perfect man we get one continuous life, one chain. This is evolution, but we have seen that each evolution presupposes an involution. The whole of this life which slowly manifests itself evolves itself from the protoplasm to the perfected human being—the Incarnation of God on earth the whole of this series is but one life, and the whole of this manifestation must have been involved in that very protoplasm. This whole life, this very God on earth, was involved in it and slowly came out, manifesting itself slowly, slowly, slowly. Complete Works of Swami Vivekananda, Vol. The theory was an act of brilliant deduction in which observation may also have had played part! For example, the Vishnu Purana states that there are a total of 8,, species in the following order: Sthavara ; , species of aquatic creatures; , species of amphibian and reptiles, 1,, species of birds, etc. You will be hard-pressed to find a Hindu who is fervently opposed to the theory of evolution like many religious people in the west are. This is partly because in India, all knowledge is welcome and open enquiry is encouraged. It is the great burden of religious orthodoxy for those subscribing to the Abrahamic precept that God directly spoke to a single prophet and that message is unerringly transcribed in The Holy Book, to perpetually face the empirical advancements of science with distrust and fear. So as the brilliant cover story in Christianity Today elucidates, theologians are working with three options towards reconciling science and Genesis: Lord Brahma, the Lord of Creation, often depicted as one of the Hindu Trinity of Brahma, Vishnu, and Shiva, is described as creating the universe in an unending cycle over each of his days and nights. It is the only religion in which time scales correspond to those of modern scientific cosmology. Its cycles run from our ordinary day and night to a day and night of Brahma, 8. Lord Vishnu is said to assume an avatar at various periods in history to guide creation and preserve its eternal dharma—meaning that which is necessary to sustain and uphold. And so God is described in the earliest of creation to have taken the avatar of a fish, followed by a tortoise amphibian , boar, half man-half lion, short human scientists only recently found that early humans were likely short-statured , and then a warrior with an axe. The Hindu and Abrahamic conception of time, human origins, and creation, then, are diametrically divergent. Hindus conceive of creation as part of an ongoing cycle of creation and destruction, with our current universe forming several billions of years ago, and God manifesting along the spectrum of evolutionary speciation when necessary. The Thiruvacakam, written by Appar in 8th Cent. AD, speaks about evolution. The descent of man is chronicled by and large along modern evolutionary order. It furthermore concludes that humankind is the most evolved animal. The Sanskrit writings of India mention creatures with apelike bodies and humanlike intelligence. The Ramayana speaks of the Vanaras, a species of an apelike army of men that existed millions of years ago. According to the Ramayana alongside these ape-men existed modern humans. Thus according to these ancient writings the status was a state of coexistence for certain durations which is very consistent with Darwinian evolution. Puranic view asserts that the universe is created, destroyed, and re-created in an eternally repetitive series of cycles. In Hindu cosmology, a universe endures for about 4,, years one day of Brahma, the creator or kalpa and is then destroyed by fire or water elements. At this point, Brahma rests for one night, just as long as the day. The days and nights of Brahma posit a view of the universe that is divinely created, and is not strictly evolutionary, but an ongoing cycle of birth, death, and rebirth of the universe. Capra, in his popular book The Tao of Physics, wrote that: This idea of a periodically expanding and contracting universe, which involves a scale of time and space of vast proportions, has arisen not only in modern cosmology, but also in ancient Indian mythology. Experiencing the universe as an organic and rhythmically moving cosmos, the Hindus were able to develop evolutionary cosmologies which come very close to our modern scientific models British geneticist and evolutionary biologist, J B S Haldane,

observed that the Dasavataras are a true sequential depiction of the great unfolding of evolution. The avatars of Vishnu show an uncanny similarity to the biological theory of evolution of life on earth.

Chapter 8 : BBC - Religions - Hinduism: History of Hinduism

Hinduism includes a range of viewpoints about the origin of life, creationism and blog.quintoapp.com is no single story of creation, due to dynamic diversity of Hinduism, and these are derived from various sources like Vedas, some from the Brahmanas, some from Puranas; some are philosophical, based on concepts, and others are narratives.

Chapter 9 : Hinduism and Human Evolution | Sanatan Sinhnaad

Although there is an emphasis on personal spirituality, Hinduism's history is closely linked with social and political developments, such as the rise and fall of different kingdoms and empires.