

HISTORY OF HINDUISM

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Aim and Objective

The basic purpose of education is to acquire knowledge. The knowledge which liberates you, i.e. the knowledge which abolishes your sorrows and gives you constant bliss.

So according to me the main objective to study this topic is to know the history of Hinduism and how it spreads all over the world.

Research Methodology

During this paper the researcher will follow historical method as it involves formulating hypotheses based on evidence and testing them. It is the process by which historians gather evidence and formulate ideas about the past.

Introduction

We are extremely fortunate individuals today. We are free from remote mastery and furthermore free from numerous different rigidities which our precursors needed to confront. The Indian society in the primary portion of the nineteenth century was station ridden, wanton and unbending. It took after specific practices which are not with regards to compassionate sentiments or qualities yet, were all the while being followed for the sake of religion. A change was consequently required in society. At the point when the English came to India they presented the English dialect and in addition certain advanced thoughts. These thoughts were those of freedom, social and monetary fairness, brotherhood, majority rule government and equity which tremendously affected Indian culture. Luckily for our nation there were some edified Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and numerous other people who were ready to battle and acquire changes in the public arena so it could confront the difficulties of the West.¹

¹ <http://shodhganga.inflibnet.ac.in/bitstream/10603/101110/5/th-1887-%20chapter%203> last visited on 1-12-2017 at 5:34 pm

In the wake of perusing this lesson we will have the capacity to:

- recognize some basic attributes of religious and social change development;
- clarify the role pretended by Raja Rammohan Roy and his Brahmo Samaj in bringing about religious changes;
- perceive the Prarthana Samaj as an organization that worked for religious as well as social change;
- clarify the belief system of the Arya Samaj and its supporters of social and religious changes;
- Look at the commitment of the Ramakrishna Mission to India's enlivening in the nineteenth century;
- welcome the endeavors of the Theosophical Society in advancing antiquated Indian religions;
- talk about the commitment of the Aligarh Development towards social and instructive changes among the Muslims; and
- Look at the changes completed by the Sikhs and the Parsees to make their general public illuminated.

Rank bigotry was a typical ailment seething everywhere throughout the nation. Lack of education was common all around. Among the informed likewise, the larger part were moderate in standpoint. Ladies' status was at the most minimal ebb; female child murder and polygamy were normal practices. To free the majority from obliviousness, couple of liberal men embraced the mammoth errand of improving the Indian culture. They were for the most part western taught educated people having a place with upper and working classes in the underlying phases of change development. On the religious front, be that as it may, couple of pioneers like Dayanand restricted like there's no tomorrow the impact of western culture. All the pioneers offered significance to training in their endeavors to change the general public. Cancellation of sati, dowager remarriage, property rights for ladies and comparative changes were brought up with enthusiasm.² There were a couple of associations like Arya Samaj and Theosophical Society which gave prime significance to revivalism than to renewal. This negatively affected the general public and the change developments also. Vivekananda's commitment lies essentially in the

² http://www.universityofcalicut.info/SDE/BA_his_medieval_india_society last visited on 1-12-2017 at 5:46 pm

circle of raising Hinduism to remarkable levels in the West. His voice did an extraordinary arrangement to swell sentiment national pride. Sayyid Ahmed Khan was the pioneer of change development in the Muslim people group. He helped the Muslims to get current training and turn English sensitivities towards his group. It is to be noticed that the reformers with the sole special case of Tilak, relied upon the pioneer energy to present social and religious changes. Also, all the critical change developments of the nineteenth century were religious than common in nature. Their political and financial thoughts were never radical and fell inside the regular monetary standards of the day. There were a few contrasts among the reformers in regards to the approach and techniques for the development. In spite of the fact that the accomplishments of the change developments in the nineteenth century are not all that amazing in the quick sense they made a start and impacted the future advancements. The soul of patriotism which rose up out of the social unrest featured the need to battle for changes.

Basic Qualities of RELIGIOUS AND SOCIAL Change Developments

From the late nineteenth century various European and Indian researchers began the investigation of old India's history, theory, science, religions and writing. This developing learning of India's past transcendence gave to the Indian individuals a feeling of pride in their human progress. It additionally helped the reformers in their work of religious and social change for their battle against all kind of barbaric practices, superstitions and so forth. Since they had progressed toward becoming related with religious convictions, in this way the vast majority of the developments of social change were of a religious character. These social and religious change developments emerged among all groups of the Indian individuals. They assaulted dogmatism, superstition and the hold of the clerical class. They worked for annulment of ranks and untouchability, purdah framework, sati, kid marriage, social disparities and ignorance. Some of these reformers were upheld straightforwardly or by implication by the English authorities and a portion of the reformers additionally bolstered reformative advances and directions encircled by the English Government.³

BRAHMO SAMAJ AND RAJA RAMMOHAN ROY

Men and ladies appreciate certain rights and opportunity today. In any case, do you realize that they were given to us by the untiring endeavors made by specific reformers? Among the

³ http://www.epw.in/system/files/pdf/1965_17/38/nationalism_and_social_reform_in_india last visited on 1-12-2017 at 7:09 pm

immense reformers of this period, Raja Rammohan Roy merits extraordinary say. He displayed a fine mix of East and the West. A man of incredible scholarly ability and knowledgeable in Indian culture, he additionally attempted to ponder Christianity and Islam so he could manage them with comprehension. He felt incredible aversion for some, works on winning in India that delighted in religious endorsement.

His main pre-occupation was how to rid the Hindu religion of image worship, sacrificial rites and other meaningless rituals. He condemned the priestly class for encouraging these practices. He opined that all the principal ancient texts of the Hindus preached monotheism or worship of one God. His greatest achievement in the field of religious reform was a setting up in 1828 of the Brahmo Samaj. The Brahmo Samaj was an important organization of religious reforms. It forbade idol-worship and discarded meaningless rites and rituals. The Samaj also forbade its members from attacking any religion. It believed in the basic unity of all the religions. Raja Rammohan Roy believed that man should adopt truth and goodness and should give up things based on falsehood and superstition. Raja Rammohan Roy was not merely a religious reformer but a social reformer also. His greatest achievement was the abolition of Sati in 1929. Raja Rammohan Roy realized that the practice of Sati was due to the extremely low position of Hindu women. Therefore he started working as a stout champion of women's rights. He worked very hard for years to stop this practice of 'Sati'. In the early 1818 he set out to rouse public opinion on the question of Sati. On the one hand he showed by citing the authority of the oldest sacred books that the Hindu religion at its best was opposed to the practice and on the other, he appealed to reason and humanity and compassion of the people. He visited the burning ghats of Calcutta to try and persuade the relatives of widows to give up their plan of self-immolation. His campaign against Sati aroused the opposition of the orthodox Hindus who bitterly attacked him. Raja Rammohan Roy was also deeply opposed to the caste system that prevailed in Indian society.⁴ A humanist and democrat to the core, he wrote and talked against the caste system. Another important area that concerned him was Hindu theology. Study of the Vedas and Upanishads gave him ground to show that monotheism was the original Hindu belief and hence he denounced polytheism and idolatry. In fact the philosopher did not insist on the creation of a new religion but merely endeavored to 'purify' the Vedic religion from the crude and most ignorant superstitions. He proclaimed that there is only one God for all religions and for all

⁴ *ibid*

humanity. He wrote in Bengali and English. He was an ardent promoter of English education. He was also well versed in the Persian language and some of his most liberal and rational ideas were expressed in his early writings in that language. He advocated the abolition of polygamy (a practice of man having more than one wife) and child marriage. He wanted women to be educated and given the right to inherit property. He condemned the subjugation of women and opposed the prevailing ideas that women were inferior to men in intellect or in a moral sense. He advocated the rights of widows to remarry. To bring his ideas into practice, Raja Rammohan Roy founded the Brahma Sabha in 1828 which later came to be known as Brahma Samaj. It was open to all persons regardless of their color, convictions, caste, nationality, and religion. It emphasized human dignity, opposed idol worship and condemned social evils like *sati pratha*.

SWAMI DAYANAND SARASWATI (1824-1883) AND ARYA SAMAJ

This was the essential commitment of Mool Shanker a critical illustrative of the religions change development in India from Gujarat. He later came to be known as Dayanand Saraswati (1824-1883). He established the Arya Samaj in 1875. The most compelling development of religious and social change in northern India was begun by Dayanand Saraswari. He held that the Vedas contained all the learning bestowed to man by God and basics of current science could likewise be followed in them. He was restricted to worshipful admiration, custom and brotherhood, especially to the common position honours and prevalent Hinduism as lectured by the Brahmins. He supported the investigation of western science. With this regulation, he approached everywhere throughout the nation and in 1875 established the Arya Samaj in Bombay. Satyarth Prakash was his most critical book. The utilization of Hindi in his compositions and preachings made his thoughts open to the everyday citizens of northern India. Arya Samajis restricted kid relational unions and supported remarriage of dowagers. It gained fast ground in Punjab, Uttar Pradesh, Rajasthan and Gujarat. A System of schools and universities for young men and young ladies was built up all through northern India to advance the spread of training. Dayanand Old English Vedic School of Lahore, which soon formed into a chief school of Punjab, set the example for such establishments. Direction was conferred through Hindi and English on present day lines.⁵ Lala Hansraj played a main part in this field. In 1902, Swami Shradhananda began the Gurukul close Hardwar to proliferate the more customary thoughts of training. This was set up on the example of old Ashrams. Arya Samaj endeavored to teach the soul of dignity and

⁵ Supranote2

independence among the general population of India. This advanced patriotism. In the meantime one of its primary destinations was to keep the change of Hindus to different religions. It likewise endorsed a purificatory function called suddhi for those Hindus who had been changed over to different religions like Islam and Christianity.

THE RAMAKRISHNA MISSION AND SWAMI VIVEKANANDA

Gadadhar Chattopadhyaya (1836-86) was a poor Brahmin cleric who later became known as Ramakrishna Paramahansa: His instruction did not continue past the rudimentary stage and he had no formal training in logic and Shastras. He committed his life to God. He trusted that there were numerous streets to God and the administration of man was the administration of God, since man was the exemplification of God. Thus sectarianism had no put in his lessons. He understood the holiness in mankind and viewed the administration of humankind as a way to salvation. Narendra Nath Datta (1863-1902) later known as Swami Vivekananda was the most dedicated understudy of Ramakrishna Paramahansa who conveyed the message of his Master Ramakrishna everywhere throughout the world, extraordinarily in America and Europe. Vivekananda was glad for India's otherworldly legacy, however he trusted that no individual or country can live by holding himself or itself separated from the group of others. He denounced the rank framework, inflexible customs, extremely old superstitions and supported freedom, free considering furthermore, equity. Vivekananda was to be sure, a loyalist from the center of his heart. He had huge confidence in the development of Indian culture and an extreme energy to resuscitate every one of that was great and awesome in her way of life to serve her in all conceivable routes for her ahead walk. Swami Vivekananda laid weight on Ramakrishna's instructing on the fundamental unity of all religions. He advanced the Vedanta logic which he thought about the most levelheaded framework. The essential element of Vivekananda's social theory was his emphasis on the upliftment of the majority. For him, administration to poor people and oppressed was the most elevated religion. To sort out such administration, he established the Ramakrishna Mission in 1897. This Mission to date has assumed a vital part in giving social administration in the midst of national misery like starvation, surges, and pestilence. Many schools, healing facilities, halfway houses are controlled by it. In 1893 he partook in the All World Religious Meeting (Parliament of Religions) at Chicago in the

Assembled Conditions of America.⁶ He contended that Vedanta was the religion of all furthermore, not of the Hindus alone. His address there established a profound connection on the general population of different nations and in this manner raised the distinction of Indian culture according to the world. In spite of the fact that his central goal was essentially of religious nature, he was acutely inspired by the change of all parts of national life. He communicated his anxiety for the hopeless and poor states of the general population and said that disregard of the majority is a wrongdoing. He honestly expressed, "It is we who are in charge of all our wretchedness and all our debasement." He asked his compatriots to work for their own particular salvation. For this reason groups of laborers gave to this reason were prepared through the Ramakrishan Mission. Consequently Vivekananda stressed social great or social administrations.⁷

Religious Reforms Developments in Current India

For instance Sati was announced illicit (1829). Child murder was announced illicit. Dowager remarriage was allowed by a law go in 1856. Eligible time of young ladies was raised to ten by a law go in 1860. A law goes in 1872, authorized between rank and between mutual relational unions. The other law go in 1891, went for debilitating youngster marriage. For averting youngster marriage, the Sharda Demonstration was passed in 1929. As per it a young lady beneath 14 and a kid underneath 18 couldn't be hitched. In the twentieth century and particularly after 1919 the Indian national development turned into the primary propagator of social change. Progressively, the reformers took plan of action to promulgation in the Indian dialect to achieve the majority. They additionally utilized books, dramatizations, short stories, verse, the Press and in the thirties (1930's), the silver screen excessively spread their perspectives. Various people, change social orders, and religious associations endeavored to spread instruction among ladies, to avoid marriage of youthful kids, to bring ladies out of the purdah, to uphold monogamy, and to empower working class ladies to take up callings or, on the other hand open business. Because of every one of these endeavors Indian ladies played a dynamic and essential part in the battle for

⁶[http://ebooks.bharathuniv.ac.in/gdlc1/gdlc4/Arts_and_Science_Books/arts/history/History%20of%20India/Camb ridge%20Economic%20History%20of%20India/The%20New%20Cambridge%20History%20of%20India/Books/Socio %20Religious%20Reform%20Movements%20in%20British%20India](http://ebooks.bharathuniv.ac.in/gdlc1/gdlc4/Arts_and_Science_Books/arts/history/History%20of%20India/Camb%20ridge%20Economic%20History%20of%20India/The%20New%20Cambridge%20History%20of%20India/Books/Socio%20Religious%20Reform%20Movements%20in%20British%20India) last visited on 1-12-2017 at 9:30 pm

⁷ <https://www.scribd.com/doc/161569538/Lesson-10-Religious-Reform-Movements-in-Modern-India-82> last visited on 1-12-2017 at 12:45 pm

freedom of the nation. Accordingly numerous superstitions vanished and numerous others were headed out. Presently, it was not any more a transgression to travel to remote nations.⁸

Conclusion

One might say that the central identities of nineteenth century India resembled the shoots of the banyan tree joined together in their regular base of deep sense of being. The socio-religious age that described this period was religious in character, secularization was not yet a feasible position, despite the fact that a couple of people, for example, Vidyasagar now and again foreseen it. The pioneers who developed, frequently inconsistent with each other, framed their interests in religious dialect and were heard as otherworldly individual. The major representatives of the Hindu renaissance in the nineteenth century, individuals like Swami Dayanand and Vivekananda, all around avoided governmental issues. Just a couple of like Tilak, Ranade and Bankim had restricted English manage and lectured for its topple. Numerous different pioneers toed the English line and put stock in its generosity. The financial thoughts of the change pioneers spoke to the customary viewpoint of normal monetary standards which supported subsistence level of living. They never had radical monetary thoughts, for the time was not ready to breed such thoughts. However the pioneers were impacted by the idea of social equity. A great deal of contrast can be seen in the approach and techniques for the pioneers in completing the change development. Roy established the Brahma Samaj and split far from the standard to conventional Hindu society. Ranade took after the way of steady change inside Hindu society tolerating bargains as unavoidable in the process. Swami Dayanand showed a disposition of tenacity and inflexibility towards remote impacts. Towards the finish of the century, Tilak stood up to Ranade and his discerning Social Gathering with the contention that the social reformers, with the restriction they incited, were separating the positions of the contenders for political autonomy. The social changes were influenced to withdraw. The supposition was that lone political autonomy could prompt social equity and take care of the social issue.

⁸ http://shodhganga.inflibnet.ac.in/bitstream/10603/1630/10/10_chapter%204 last visited on 1-12-2017 at 12:35 pm

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