

## A Hindu Primer II

### A. a Code of Practices, Beliefs and Attitudes Common to all Hindus

LOVING HINDU PARENTS WORLDWIDE, OF VARIOUS LINEAGES HAVE CALLED FOR A common religious code to teach their sons and daughters. They have asked, “What is the minimum I must do to dispatch my duty to my religion and my children?” In response, and to convey the basics of Hinduism for devotees and seekers of all ages, we assembled this chapter. It contains 1) an overview of Hinduism; 2) nine basic beliefs; 3) five essential precepts; 4) five corresponding observances; and five parenting guidelines.

The modern Hindu child brought up with these principles and practices will be a fully functioning human being, one who is tolerant, devotional, fair, fearless, obedient, secure, happy, selfless, pure and traditional. We apologize that, in our brevity, we have inevitably blurred over subtleties in the rainbow of Hindu views.

### B. a Bird’s-Eye View of a Family of Faiths

Hinduism is the planet’s original and oldest living religion, with no single founder. For as long as man has lived and roamed across Earth’s land and water masses, breathed its air and worshiped in awe its fire, Sanatana Dharma has been a guide of righteous life for evolving souls. It is important to note that today Hinduism has four main denominations: Saivism, Shaktism, Vaishnavism and Smartism, each with hundreds of lineages. They represent a broad range of beliefs, sadhanas and mystic goals. While Hindus believe many diverse and exotic things, there are several bed rock concepts on which virtually all concur. All Hindus worship one Supreme Reality, though they call it by many names, and teach that all souls will ultimately realize the truth of the Vedas and Agamas. Hindus believe that there is no eternal hell, no damnation. They concur that there is no intrinsic evil. All is good. All is God. In contrast, Western faiths postulate a living evil force, embodied in Satan, that directly opposes the will of God. Hindus believe that the universe was created out of God and is permeated by Him—a Supreme Being who both is form and pervades form, who creates, sustains and destroys the universe only to recreate it again in unending cycles. Hindus accept all genuine spiritual paths. Each soul is free to find his own way, whether by devotion, austerity, meditation, yoga or selfless service (seva). Hinduism’s three pillars are temple worship, scripture and the guru-disciple tradition.

Hinduism strongly declares the validity of the three worlds of existence and the myriad Gods and devas residing within them. Festivals, pilgrimage, chanting of holy hymns and home worship are dynamic practices. Family life is strong and precious. Love, nonviolence, good conduct and the law of dharma define the Hindu path. Hinduism explains that the soul reincarnates until all karmas are resolved and God Realization is attained. Hindus wear the sectarian marks, called tilaka, on their foreheads as sacred symbols, distinctive insignia of their heritage. Hinduism is a mystical religion, leading devotees to personally experience its eternal truths within themselves, finally reaching the pinnacle of consciousness where man and God are forever one. They prefer cremation of the body upon death, rather than burial, believing that the soul lives on and will inhabit a new body on Earth. While Hindus have many sacred scriptures, all sects ascribe the highest authority to the Vedas and Agamas, though their Agamas differ somewhat. Hinduism’s nearly one billion adherents have tens of thousands of sacred temples and shrines, mostly in India, but now located around the world. Its spiritual core is its holy men and women—millions of sadhus, yogis, swamis,

vairagis, saints and satgurus who have dedicated their lives to full-time service, devotion and God Realization, and to proclaiming the eternal truths of the Sanatana Dharma.

### C. Four Facts of Hinduism

These four facts--karma, reincarnation, all-pervasive divinity and dharma--are the essence of the Vedas and Agamas and the fabric of every Hindu's life. Speak of them to all who will listen. They are the heritage of all souls.

#### a. Karma

"According as one acts, so does he become. One becomes virtuous by virtuous action, bad by bad action."  
- Yajur Veda, Brihadaranyaka Upanishad 4.4.5

Karma literally means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction which governs all life. Karma is a natural law of the mind, just as gravity is a law of matter. Karma is not fate, for man acts with free will, creating his own destiny. The Vedas tell us, if we sow goodness, we will reap goodness; if we sow evil, we will reap evil. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determines our future. It is the interplay between our experience and how we respond to it that makes karma devastating or helpfully invigorating. The conquest of karma lies in intelligent action and dispassionate reaction. Not all karmas rebound immediately. Some accumulate and return unexpectedly in this or other births.

#### b. Reincarnation

"After death, the soul goes to the next world, bearing in mind the subtle impressions of its deeds, and after reaping their harvest returns again to this world of action. Thus, he who has desires continues subject to rebirth." - Yajur Veda, Brihadaranyaka Upanishad 4.4.6

Reincarnation, punarjanma, is the natural process of birth, death and rebirth. At death we drop off the physical body and continue evolving in the inner worlds in our subtle bodies, until we again enter into birth. Through the ages, reincarnation has been the great consoling element within Hinduism, eliminating the fear of death. We are not the body in which we live but the immortal soul which inhabits many bodies in its evolutionary journey through samsara. After death, we continue to exist in unseen worlds, enjoying or suffering the harvest of earthly deeds until it comes time for yet another physical birth. The actions set in motion in previous lives form the tendencies and conditions of the next. Reincarnation ceases when karma is resolved, God is realized and moksha, liberation, is attained.

#### c. All-Pervasive Divinity

"He is the God of forms infinite in whose glory all things are--smaller than the smallest atom, and yet the Creator of all, ever living in the mystery of His creation. In the vision of this God of love there is everlasting peace. He is the Lord of all who, hidden in the heart of things, watches over the world of time." - Krishna Yajur Veda, Shvetashvatara Upanishad 4.14-15

As a family of faiths, Hinduism upholds a wide array of perspectives on the Divine, yet all worship the one, all-pervasive Supreme Being hailed in the Upanishads. As Absolute Reality, God is unmanifest, unchanging and transcendent, the Self God, timeless, formless and spaceless. As Pure Consciousness, God is the manifest primal substance, pure love and light flowing through all form, existing everywhere in time and space as infinite intelligence and power. As Primal Soul, God is our personal Lord, source of all three worlds, our Father-Mother God who protects, nurtures and guides us. We beseech God's grace in our lives while also knowing that He/She is the essence of our soul, the life of

our life. Each denomination also venerates its own pantheon of Divinities, Mahadevas, or "great angels," who were created by the Supreme Lord and who serve and adore Him.

#### d. Dharma

"Dharma yields Heaven's honor and Earth's wealth. What is there then that is more fruitful for a man? There is nothing more rewarding than dharma, nor anything more ruinous than its neglect." - Tirukural 31-32

When God created the universe, He endowed it with order, with the laws to govern creation. Dharma is God's divine law prevailing on every level of existence, from the sustaining cosmic order to religious and moral laws which bind us in harmony with that order. Related to the soul, dharma is the mode of conduct most conducive to spiritual advancement, the right and righteous path. It is piety and ethical practice, duty and obligation. When we follow dharma, we are in conformity with the Truth that inheres and instructs the universe, and we naturally abide in closeness to God. Adharma is opposition to divine law. Dharma is to the individual what its normal development is to a seed--the orderly fulfillment of an inherent nature and destiny.

### D. Five Precepts

THE MINIMAL HINDU BELIEFS. BY TEACHING THESE TO SONS AND DAUGHTERS, PARENTS WORLDWIDE PASS ON THE SANATANA DHARMA TO THEIR CHILDREN

#### 1. God Is All in all (Pancha Shraddha)

The dear children are taught of one Supreme Being, all-pervasive, transcendent, creator, preserver, destroyer, manifesting in various forms, worshiped in all religions by many names, the immortal Self in all. They learn to be tolerant, knowing the soul's Divinity and the unity of all mankind.

#### 2. Holy Temples (Mandira)

The dear children are taught that God, other divine beings and highly evolved souls exist in unseen worlds. They learn to be devoted, knowing that temple worship, fire ceremonies, sacraments and devotionals open channels for loving blessings, help and guidance from these beings.

#### 3. Cosmic Justice (Karma)

The dear children are taught of karma, the divine law of cause and effect by which every thought, word and deed justly returns to them in this or a future life. They learn to be compassionate, knowing that each experience, good or bad, is the self-created reward of prior expressions of free will.

#### 4. Liberation (Samsara, Moksha)

The dear children are taught that souls experience righteousness, wealth and pleasure in many births, while maturing spiritually. They learn to be fearless, knowing that all souls, without exception, will ultimately attain Self Realization, liberation from rebirth and union with God.

#### 5. Scripture and Preceptor (Veda, Guru)

The dear children are taught that God revealed the Vedas and Agamas, which contain the eternal truths. They learn to be obedient, following the precepts of these sacred scriptures and awakened satgurus, whose guidance is absolutely essential for spiritual progress and enlightenment.

## E. Five Practices

THE MINIMAL PRACTICES (ALSO KNOWN AS PANCHA NITYA KARMA) TO NURTURE FUTURE CITIZENS WHO ARE STRONG, RESPONSIBLE, TOLERANT AND TRADITIONAL

### 1. Worship (Upasana)

The dear children are taught daily worship in the family shrine room—rituals, disciplines, chants, yogas and religious study. They learn to be secure through devotion in home and temple, wearing traditional dress, bringing forth love of the Divine and preparing the mind for serene meditation.

### 2. Holy Days (Utsava)

The dear children are taught to participate in Hindu festivals and holy days in the home and temple. They learn to be happy through sweet communion with God at such auspicious celebrations. Utsava includes fasting and attending the temple on Monday or Friday and other holy days.

### 3. Virtuous Living (Dharma)

The dear children are taught to live a life of duty and good conduct. They learn to be selfless by thinking of others first, being respectful of parents, elders and swamis, following divine law, especially ahimsa, mental, emotional and physical noninjury to all beings. Thus they resolve karmas.

### 4. Pilgrimage (Tirthayatra)

The dear children are taught the value of pilgrimage and are taken at least once a year for darshan of holy persons, temples and places, near or far. They learn to be detached by setting aside worldly affairs and making God, Gods and gurus life's singular focus during these journeys.

### 5. Rites of Passage (Samskara)

The dear children are taught to observe the many sacraments which mark and sanctify their passages through life. They learn to be traditional by celebrating the rites of birth, name-giving, head-shaving, first feeding, ear-piercing, first learning, coming of age, marriage and death.

## F. Five Parenting Guidelines

BEHAVIORAL PRINCIPLES TO LIVE BY TO NURTURE CHILDREN AND TEACH THEM, VERBALLY AND BY EXAMPLE, TO FOLLOW THE PATH OF DHARMA

### 1. Good Conduct (Dharmachara)

Loving fathers and mothers, knowing they are the greatest influence in a child's life, behave the way their dear children should when adults. They never anger or argue before young ones. Father in a dhoti, mother in a sari at home, all sing to God, Gods and guru.

## 2. Home Worship (Dharma Svagriha)

Loving fathers and mothers establish a separate shrine room in the home for God, Gods and guardian devas of the family. Ideally it should be large enough for all the dear children. It is a sacred place for scriptural study, a refuge from the karmic storms of life.

## 3. Talking about Religion (Dharma Sambhashana)

Loving fathers and mothers speak Vedic precepts while driving, eating and playing. This helps dear children understand experiences in right perspective. Parents know many worldly voices are blaring, and their dharmic voice must be stronger.

## 4. Continuing Self-Study (Dharma Svadhyaya)

Loving fathers and mothers keep informed by studying the Vedas, Agamas and sacred literature, listening to swamis and pandits. Youth face a world they will one day own, thus parents prepare their dear children to guide their own future progeny.

## 5. Following a Spiritual Preceptor (Dharma Sanga)

Loving fathers and mothers choose a preceptor, a traditional satguru, and lineage to follow. They support their lineage with all their heart, energy and service. He in turn provides them clear guidance for a successful life, material and religious.

# G. Nine Beliefs of Hinduism

Our beliefs determine our thoughts and attitudes about life, which in turn direct our actions. By our actions, we create our destiny. Beliefs about sacred matters--God, soul and cosmos--are essential to one's approach to life. Hindus believe many diverse things, but there are a few bedrock concepts on which most Hindus concur. The following nine beliefs, though not exhaustive, offer a simple summary of Hindu spirituality.

1. Hindus believe in a one, all-pervasive Supreme Being who is both immanent and transcendent, both Creator and Unmanifest Reality.
2. Hindus believe in the divinity of the four Vedas, the world's most ancient scripture, and venerate the Agamas as equally revealed. These primordial hymns are God's word and the bedrock of Sanatana Dharma, the eternal religion.
3. Hindus believe that the universe undergoes endless cycles of creation, preservation and dissolution.
4. Hindus believe in karma, the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds.

5. Hindus believe that the soul reincarnates, evolving through many births until all karmas have been resolved, and moksha, liberation from the cycle of rebirth, is attained. Not a single soul will be deprived of this destiny.
6. Hindus believe that divine beings exist in unseen worlds and that temple worship, rituals, sacraments and personal devotionals create a communion with these devas and Gods.
7. Hindus believe that an enlightened master, or satguru, is essential to know the Transcendent Absolute, as are personal discipline, good conduct, purification, pilgrimage, self-inquiry, meditation and surrender in God.
8. Hindus believe that all life is sacred, to be loved and revered, and therefore practice ahimsa, noninjury, in thought, word and deed.
9. Hindus believe that no religion teaches the only way to salvation above all others, but that all genuine paths are facets of God's Light, deserving tolerance and understanding.

Hinduism, the world's oldest religion, has no beginning--it precedes recorded history. It has no human founder. It is a mystical religion, leading the devotee to personally experience the Truth within, finally reaching the pinnacle of consciousness where man and God are one. Hinduism has four main denominations--Saivism, Shaktism, Vaishnavism and Smartism.