

Hindu religion

India has been a religion-oriented country in which many religions and traditions have been born. Hinduism is the oldest among them. Its origin is believed to be from the Rigveda. At that time it was known as 'Arya Dharma' and its followers were called 'Aryans'. Before explaining Hinduism, it is necessary to know that who will be called a Hindu? The answer is that the resident of Hind (India) became a Hindu and his religion became Hindu. Geographically, Lokmanya Tilak's explanation is accurate, which is as follows

Gasindho: Induspariyanta yasya Bharat role.

“Pitrubhuh Punyabhuschiva Sa Vai Hinduriti Smritah” means the entire land of India from the origin of the Indus River to the Indus (Indian Ocean) whose Pitrubhu (or Motherland) and Punyabhu (Holy Land) is called a Hindu and his religion is Hindu Dharma or Hindutva. is.

Main Elements of Hindu Religion

In Hinduism, everyone is free to worship, worship, etc. according to their religious beliefs. Due to this feature, Hinduism has been able to maintain its existence in the recent times. Most of the people of India accept Hinduism only. Although there are no definite principles or beliefs etc. of Hinduism, yet there are some fundamentals which can be called the life of Hinduism, which can be described as follows:

1. **Sanatanta** - Although there was no originator of Hindu religion, but since time immemorial its development has been going on intact, that is why it is called Sanatan Dharma. "Esh dharmo sanatanah". The antiquity of this religion is evident on the basis of 'Shruti', 'Smriti' and due to this peculiarity of antiquity, this religion has merged many external elements into itself. Even with the change of era, this religion did not deviate from its path. External invasions and movements etc. could not affect its original form. The reason for this is that it is based on Sanatan-Satya. That is why this religion is called the oldest, developing Sanatan-Dharma.

2. **Faith in God** -The essence of Hinduism is that this religion accepts that behind the diversity of the visible-world there is a spiritual unity which is governed by one God, He is its controller and the whole world is the pearl in it. It is threaded like the thread of a garland. But the nature of this God can be different. It is not mandatory in this religion to believe in the existence of only one God; Even in the form of various gods, God is the ruler of the world, that is, any community or society can voluntarily worship any god. No one has any objection in this matter,

This is also the basic principle of Hinduism.

3. **Spirituality**- Spirituality is also a fundamental element of Hinduism. Every Hindu accepts the spiritual nature of God. Everyone has faith in the totality of that Supreme Being, and this world and all its things are manifestations of that Supreme Being, this is known to all. Sat, Chit and Ananda-these three are the

aspects of the spiritual being which is the form of Sachchidananda and one is always motivated to realize that spiritual or divine form. Thus the life-philosophy of the Hindus is full of spirituality.

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4. Theory of Karma - Hindu religion believes in the principle of Karma. In his opinion, everyone has to face the consequences of his good and bad deeds. Karma controls a person's life i.e. man's own destiny. The creator is himself, as he will do good and bad deeds, he has to play the same type of role. This principle of karma prevents Hindus from committing evil deeds and inspires them to do good deeds. The fruits of actions are preserved in the form of sacraments which govern the future life. This is an important fundamental principle of Karmaism. As it has been said, “Avashyameva bhoktavyam kritam karma shubhashubham” means that everyone enjoys the inevitable result of his good and bad deeds.

5. Theory of Reincarnation (Theory of Rebirth) - The principle of rebirth is born from the principle of Karma. On the basis of karma-vada, a person has to bear the fruits of his good and inauspicious actions and it is not possible to get the fruits of all the karmas in one life, so it is necessary to take a second birth to enjoy them. So give rebirth. According to the theory, the yoni that we have got in the present birth is due to the fruits of our previous births. It is necessary to take rebirth in order to enjoy the fruits of Sanit and Kriyaman Karmas – this principle of Enerjanma also gives strength to every Hindu to bear the objections that come in his life.

6. Theory of Moksha - According to Hindu religion, the human soul wishes for salvation after getting rid of material bondage. The ultimate goal of Hindus is to get freedom from material bondage. They believe that by being freed from the cycle of happiness-sadness, birth-death and material world etc., they will surely attain perfection and attaining this immortality is salvation. According to Hindu religion, the means of attaining this liberation can be different, such as Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma Yoga etc.; But despite the difference of means, the end is the same i.e. attainment of salvation. Moksha is the ultimate goal of human life. Dharma, Artha, Kama, all three efforts are for the attainment of salvation.

7. Rit Niyam - Rita-Nyaya on the basis of Vedas is the basic principle of Hindu religion. Rita means 'moral'; And in Vedic religion, 'Rita' is said to be the controller of natural forces like sun, moon etc. Just as the external objects of the world, Sun, Moon etc. are governed on the basis of Rita-law, similarly its internal system is also rested on the basis of 'Rita' i.e. this world is bound in a moral system (Rita). This moral law is dharma—all superiors follow these moral rules; That is why the victory of religion over unrighteousness has been seen everywhere. Moral law is paramount for human life.

8. Varnashram Vyavastha - Varnashram system has special importance in Hinduism. By this system the life of the society and the individual has been divided into four varnas and four ashrams respectively. The society is divided into four varnas – Brahmin, Kshatriya, Vaishya and Shudra Varna. of these four classes

The tasks are respectively (1) fulfillment of intellectual tasks, (2) security system of society, (3) fulfillment of economic activities and (4) service. Similarly the life of every Hindu is divided into four ashrams – Brahmacharya, Grihastha, Vanaprastha and Sannyasa. The first two ashrams are meant to fulfill the physical and social obligations of the man and the latter two ashrams are to fulfill the higher

obligations towards God and humanity. It is the dharma of a person to maintain the four ashrams. While maintaining this ashram system, a person performs his duties towards his family, society, nation and finally the world. The ashram-vyvas states that the existence of a person is not limited only to the self, but its purpose is to fulfill the highest goals of society, nation and the world. In this form, Varnashrama-vyasa paves the way for the attainment of moral values.

9. Unity in Diversity - An important element of Hinduism is that unity in diversity is found in it. There are many sects, ideologies, customs etc. found under Hinduism, everyone has a different approach, there are many religious sects, such as Vedanti, Advaita, Samkhya and Nyaya-Vaisheshika etc. that there is no such tradition, which a Hindu should be obliged to comply. Sha. Vaishnavas, Arya Samaj etc. all consider the Vedas to be Prama, despite having different perspectives. In fact, this can be said to be the fundamental principle of Hindu religion, especially of our democracy and secular state.

10. Liberty - Liberty can be said to be the biggest feature of Hinduism. The ability to adapt to situations, tolerance and flexibility: This religion is the oldest because of its specialty. The teachings of all the best religions, saints and great men of the world are accepted here with respect even today. This religion can be said to be a treasure trove of tolerance, generosity.

In this way, only because of the above mentioned fundamentals, Hinduism can be called comprehensive, strong, eternal viva. Now light will be thrown on the various forms and features of Hinduism.

Various forms of Hindu Religion

Hindu religion gives utmost importance to the duties of the individual and the duty of the country. There are variations according to the situation and the character. In Hinduism, everyone was free to perform worship, rituals, etc. according to his religious belief. The existence of the modern Hindu religion remains intact. The reason for this is because of its major systemic forms which are as follows

1) Samanya Dharma

Common religion is concerned with moral laws which can also be called 'human-dharma'. It is the sacred duty of every Hindu, whether it is a man or a woman, an upper class or a lower class, a child or an old man, to follow the rules. common religion means

Religions also have the same goal and that is to develop virtues in human beings, to motivate them towards welfare.

Thirty signs of common religion have been mentioned in Shrimad Bhagavatam. Truth, 2. Mercy, .. Penance, 4. Purity, 5. Ability to bear suffering, 6. Thought of right and wrong, 7. Restraint of mind, 8. Restraint of senses, 9. Ahimsa, 10. Brahmacharya, 11 . renunciation, 12. self-study, 3. simplicity, 14. contentment, 15. equal vision for all, 16. service, 17. gradual renunciation of worldly pleasures, 18. indifference to worldly pleasures, 19. silence, 20 Self-contemplation, 21. Seeing one's adoration in all beings and giving them food, 22. Gathering of great men, 23. Glorifying God, 24. Ish-contemplation, 25. God-service, 26. Worship and subsistence of sacrifices, :7. Devotion to God, 28. Ish-Vandana, 29. Goodness, and 30. Surrender to God.

The ten characteristics of religion have been highlighted in the Manusmriti.

Dhritih forgiveness Damat sauchamindriyanigraha.

Dhividya Satyamakrodho Dashcam Dharmalakshanam To understand common religion, their discussion is as follows

1. Steadiness - Dhriti means to have control over one's tongue or genital organs. One who develops the quality of Dhriti or Patience, he is called Dheer. this

It is a common feature of religion.

2. Forgiveness -Forgiveness means to be forgiving in spite of being powerful, that is, to forgive others and behave generously. If a person tolerates injustice because of his weakness or compulsion, then it is not called forgiveness or generosity. This rule applies to simple errors. For serious offences, the person must be punished.

3. Restraint on Desire and Temptation- According to the memory, a person should control his sexual desires by mind and action. This makes life regular and fault-free. The efficiency of the person increases. Showing gratitude from above and thinking of sex in the mind is more harmful. Krishna has described this in the Gita as a 'mischaracter state'.

4. Not Stealing- Asteya means 'not to steal'. It is written in Narada-smriti that if a person is mad or in sleep and if any other person takes any of his things by deceit, then it is theft. It is believed by Maharishi Patanjali that a person who follows Asteya Dharma, attains complete Riddhi-Siddhi.

5. Chastity or Sacredness - There are two types of purity or purification - (1) physical which is done by bathing and wearing clean clothes, and (2) mind and self-purification which is done by truthful words, austerity and knowledge. . This purity is called purity. According to Manusmriti, the words of truth purify the mind; Tapas purifies the soul and knowledge purifies the intellect. Impurity creates disorder in the mind and thoughts and impurity develops high thoughts.

6. Sensual Subjugation - Controlling the senses is called indriya-nigraha. It is written in the Gita, "Because of the lack of control over the senses, attachment to the objects increases, the non-fulfillment of the object-desires gives rise to anger, from anger comes delusions, as soon as foolishness arises, confusion of memory arises, memory With the destruction of the intellect, the intellect is destroyed, and when the intellect is destroyed, the human being is destroyed. Mahatma Gandhi has also written the same in 'The Experiments of Truth' or 'Autobiography'. In the Manusmriti also, control of the senses has been described as an important feature of religion.

7. 'Dhi' or 'Knowledge' - The development of the power to understand the merits and demerits of an object is called 'Dhi' Dharma. In the absence of development of intelligence, it becomes difficult to fulfill the duties.

8. Education - Knowledge awakens the conscience. Vidya is that which liberates a person from lust, anger, greed, attachment and sexual desires of the mind. It gives real knowledge of the four Purusharthas like Dharma, Artha, Kama and Moksha. knowledge of the individual

One attains salvation by walking on the path and conducts human welfare. It is written in the scriptures, "Nasti vidyasam chakshuh" meaning there is no vision more important than learning. In Indian culture "Sa Vidya or Vimuktaye" i.e. Vidya is that which leads to liberation- this is how Vidya has been defined.

9. Truth - In the Rigveda, in the following words, truth has been described as the ultimate religion of man, "Satyam vad dharmam chara." In the true religion all the characteristics of the common religion would come. Huh. In the Mahabharata, the following thirteen signs of truth have been mentioned- 1. Objectivity, 2. Control over the senses, 3. Forgiveness, 4. Tolerance, 5. Shame, 6. Acceptance of suffering, 7. Charity, 8. Meditation, 1. Knowledge of right and wrong actions, 10. Dhriti, 11. Mercy, 12. Forgiveness, and 13. Non-violence. In a way, truth is the basis of all religions.

10. Restrain Anger - Akhrodh means not to be angry; It happens when desires remain unfulfilled. Anger is the source of all vices. A person can fulfill the duties only with a calm mind. Controlling anger is essential for a person.

Concluded. Purdah sings that following the characteristics of common dharma is essential for the physical, moral, spiritual and spiritual development of a person. These can be seen in the characteristics of the norms of any society. These characteristics are also necessary for the organization and order of societies in all religions.

2. Vishishta Dharma

Performing those duties, which are necessary for a person according to the time, place and situation, is called Vishisht dharma. Because this religion is related to the age, nature, color, clan and behavior of a particular person, hence it is also called Swadharma. Regarding the importance of specific religion, it is written in the Gita, "Swakamana tamabhyacharya siddhi vidanti manavah." A person is entitled to salvation only by following his religion. Varna Dharma, Ashram Dharma, Kul Dharma, Raj Dharma, Yuga Dharma, Mitra Dharma, Guru Dharma etc. come under the specific religion which are as follows.

1. Varna Dharma (Varna Dharma - Hindu social structure had four varnas-Brahmin, Kshatriya, Vaishya and Shudra; later the untouchable varna was further developed. The duties of each varna are called varna dharma which are as follows- (1) The religious studies of the Brahmin varna were teaching, performing sacrifices, performing religious works, taking and giving donations, etc. (2) The religion of the Kshatriya varna was to protect the life and property of other sections of the society, study, donate, fight and rule. And to face the external attacks with valor. (3) The religion of the Vaishya varna is to earn a living and earn money from animal husbandry, agriculture, industry and business. (4) The dharma of the Shudra varna is to serve the above three classes. (5) Fifth And last - the religion of the untouchable varna is to do the work of cleaning etc. The varna dharma explains the functions and duties of each varna.

2. Ashram Dharma - The life of a person in Hindu society is divided into four ashrams - Brahmacharya, Grihastha, Vanprastha and Sannyasa Ashram. The duration of each ashram is 25-25 years according to the ashram religion. The duties of these ashrams according to religion are as follows- (1) Brahma The Dharma of the employee is to reside in the Guru's ashram, to serve the Guru, to lead a pious life, to control the senses, to acquire knowledge by having faith in Dharma.

To do etc. This ashram is the time of personality-building. (2) The dharma of the householder is to perform five Mahayagyas daily, to give donations and help to the members of other ashrams, to produce children. Taking care of family members etc. In this ashram, a person attains salvation by fulfilling artha and kama. (3) Vanaprasthi's religion, giving up the attachment of family, wealth and the world, living in a hut in the forest, guiding the people of other ashrams, working for the welfare of all, doing religious deeds with a selfless spirit, controlling the sense-objects And give up indulgences. (4) The dharma of a sannyasin is to renounce the world completely, to become detached and to merge himself with God. The dharma of a sannyasin is to live on fruits and flowers or to protect the body from alms. In ashram religion, the duties related to each ashram have been fixed for the person, by following which the person develops himself, takes care of the family, serves the society and attains salvation.

3. Kul Dharma - Under Kul Dharma, the duties of the members of the family, family or joint family, etc., towards each other have been kept. From the sociological point of view, the duties of the role-setting of the members of the clan are called clan religion. The roles of the family or family are husband-wife, father-son, mother-son, brother-brother, brother-sister, sister-sister, father-daughter, mother-daughter etc. The duty of the father who is the head of the family is to take care of the members of the family. As a husband, his dharma is to fulfill the needs of his wife. Similarly, the duty or dharma of the wife is to serve the husband and fulfill his desires and to maintain sexual purity. The religion of a brother and a son is sacrifice, loyalty, service to the parents, to do welfare duties for the members of the family. In the total religion, a person while performing his duties as father, husband, brother, son, etc., gets freedom from sins by doing noble deeds. Similarly, by following their religion as a woman, wife, daughter, sister, mother, they increase the prosperity of the family. All this is called total religion.

4. Raj Dharma:- In the Mahabharata, certain duties have been clarified in relation to the king, which are necessary for the ruler to perform. It is written in the discipline festival of Mahabharata that the king is entitled to salvation, who attains Veergati while protecting his country and religion. The duties of the king are to respect the soldiers, to protect the subjects, to protect the subjects from external attacks, to behave politely, to be firm, etc. In Raj Dharma, all the duties of a king are included.

5. Yuga Dharma- This is also called Kaal Dharma. Manusmriti, Parashara Smriti and Padma Purana throw light on Yuga Dharma. With the change of age there is a change in the society and its needs change. Along with this, there comes a change in the duties, which are mentioned in the era religion. penance in the golden age; Knowledge in Treta Yuga; Yagya in Dwapar Yuga and charity in Kali Yuga is the religion of the Yuga. The duties, which have been fixed by Hindu theologians keeping in mind the demand of the era, are called Yuga Dharma.

6. Mitra Dharma - In Hinduism, friend religion is considered paramount because mutual roles and duties of friends are functional at the same level. There is no difference between high and low, poor and rich, age difference, gender difference, rank difference etc.

A friend is the one who helps in trouble. The duty of a friend is to make his friend aware of his duties; oblige to comply; Protect from mind, word, deed and body; Praise the different in front of others, make a friend aware of his demerits, do not hide anything from each other; Apart from husband-wife, brother-brother, sister-sister, hap-age, anyone can be a good friend and develop oneself and society by following the friendly religion.

7. Guru Dharma - There are many positions and roles of a person in the society, according to that his duties and rights have been fixed which have been called Vishisht Dharma. In this, the position of Guru has been kept equal to the best i.e. Brahma, Vishnu and Mahesh. Because the Guru shows the way to reach God, therefore the Guru has been given a higher position than God. Guru's Dharma is to spread education through renunciation and non-violence. Always keep away from greed, attachment, pride, anger etc. and control the senses; The main religions of the Guru are. To wish for the welfare of the disciples, to be proud of being defeated by them is also the guru-dharma. Guru is the moving ideal form of the society.

It becomes clear from the above description that from the sociological point of view the duties which are according to the different positions and roles of the members of the society are all called specific religions.

3. Apat Dharma

In the life of a person, calamity, suffering, illness, crisis, grief etc. keep coming, in such a situation the person is not able to follow the general religion and the specific religion. Hindu scholars have given orders for some solutions and changes at the time of such calamity or crisis, which has been called aapdharma. For example, on the death of a member of a clan or family, other members change the rules of general and specific religions. Huh. But when normalcy returns, it becomes necessary to perform the duties of general religion and specific religion. Aapdharma gives as much relaxation to the person as is needed in the period of objection. The nature of Apaddharma can be explained by the following incidents- (1) The Upanishad describes the incident of a sage that he was dying of hunger. To protect the body, he ate the urad left over from the Shudra, but did not drink the water touched by the Shudra's hand because the water could have been available to the sage elsewhere as well. The sage violated Dharma as much as was proper for the removal of objection in order to satisfy hunger and survive. (2) Once a cow escaped from captives and entered the cave of a meditative monk. When the deer came there chasing him and inquired about the cow from the sage, the sage remained silent. The prisoners found the cow. The sage could have protected the cow by lying. But he did not do so. Because of this all his penance was destroyed. According to religion, it was the sage's ultimate duty to protect the cow and lying for cow protection is not considered a sin. According to Aapdharma, it was the duty of the sage to protect the cow, even if he had to lie. It is not a sin to tell a lie in times of crisis. (3) Dharmaraja Yudhishtira was told a lie by Shri Krishna to stop Guru Dronacharya from fighting - "Ashwathama was killed" and

His next half sentence "Whether it is an elephant or a human" was given medicine in the noise of drums, conch shells etc. which Dronacharya could not hear. In the war of Mahabharata, this planned work was done according to Aapdharma. ..

When there is a conflict between two religions, in order to avoid the crisis by the religion, the important religion is protected and the rules of the other religion are abandoned for some time. In the scriptures, the only solution to the crisis of religion is called Aapdharma. Due to the provision of aapdharma in Hinduism, it is still maintaining its existence by tolerating many attacks, crises and obstacles from time to time. It is clear from these characteristics that the specialty of Hinduism is its practicality and liberality. It is because of these characteristics that the history of Hinduism is much longer than that of other religions and cultures. Difference between Samanya and Vishishta Dharma

From the above deprecation it can be concluded that one has to follow both these religions. The following differences can be made between these two religions on the basis of purpose, scope, importance variability, worship, individualism and qualities of humanity.

Difference between Common and Specific religion

S.no.	base	specific religion	common religion
1.	objective	Purpose is the realization of God and is transcendental. One has to do the sadhana of the selfless.	Purpose is related to worldly life. Providing opportunities for social adaptation to the individual and the emergence capacity is to be developed.
2.	Area	The area is very wide and It is necessary for the individual to follow each	Its area is relatively a small group. Being adoptable to is limited.
3.	Importance	comparatively less religion is important. In case of conflict between the two, the specific religion is followed.	It is more important than ordinary religion. In times of conflict, priority is given to the specific religion.
4.	stability	its rules were completely fixed any change in It is not possible to do.	In this, there is some freedom to change according to the country, time and place. is possible.
5.	prayer	It is the worship of deities and It is related to divine belief.	This is a karma-oriented religion, whose detailed discussion is described in the Gita.
6.	Nature	This is a totalitarian religion Objective: Welfare of the entire society. To do. Its nature is social.	It represents the duties of each individual in the context of the relations he has with other persons. Its nature is individualistic.

7.	humanity	This is human religion. It develops human qualities. and is to be established by the refinement of the soul.	It is a utilitarian religion. Its purpose is to keep the whole society organized and related to harmony among the groups.
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Impact of Hindu Religion on Indian Society

Hindu religion has influenced Indian society and culture in many ways, due to which the continuity of Indian society has been maintained for centuries. It has had the following effects on the organization of Indian society, social unity, rules and morals, social control, change, character formation and development of virtues, emotional attachment and protection of culture etc.

1. Basis of Social Organization - The basis of the organization of Indian society has been Hinduism since the Vedic period. In Hinduism, through the Vedas, Upanishads, codes of conduct, all kinds of duties and rights have been fixed for Hindus through common religion, specific religion and aapdharma. Due to this, all the people follow them because of the fear of supernatural power, which has kept the organization of Indian society organized as well as providing the basis. Whenever a species or culture tried to replace it, because of this strong base, that species or culture merged into this larger organization.

2. Assist in Social Unity - The duties, rules, values, ideals etc. of Hindu religion are to establish unity in the society by giving priority to social welfare and personal sacrifice. Weep. Festivals, festivals, fasts, pilgrimages, fairs etc. of Hindu religion provide opportunities for people to come closer to each other and create brotherhood. The Jajmani system in the caste system is a unique example of unity which encourages different castes to live together and creates a sense of unity because of the belief in karma and reincarnation.

3. Strengthens Social Norms and Morality Confirmation of many social rules and morals in Hinduism has been provided according to time, place and situation. In Hinduism, it is difficult to draw a distinction between religious, social and moral rules. Due to religion and especially aapdharma, a person does not give up patience in the face of difficult problems and emergencies. People have sacrificed their body, mind and wealth in maintaining the society, performing duties and keeping commitment. Many such examples can be seen in Hindu society.

4. Means of Social Control: A person does not violate religious rules because there is a fear of supernatural power behind these rules. Due to the belief that violating or breaking religious duties is considered a sin, every person in the society performs his duties. Afraid of lying, doing dishonesty etc.

Stealing, robbing is considered a great sin. In this way in Hindu society the individual remains in control. The beliefs related to sin-virtue, karma, reincarnation, heaven-nerv have controlled the individual and made Hinduism the best means of social control.

5. Control on Social Change- Social change is both positive and negative, beneficial and harmful, due to the fear of religion, the pace of change in Indian society is slow. Religion has stuck in the traditions of the society, due to which changes are also controlled and disruptive, negative and harmful changes do not take place.

6. Spread of Sacred Feelings- According to Durkheim, there are two types of activities in the society – sacred and ordinary, or holy and profane. Sacred or sacred social activities are determined by religion. In Hinduism, from waking up in the morning to sleeping, from birth to death, not only the previous birth, the present birth and the next birth, everyone is controlled by religion. Thus religion gives birth to sacred activities, expands and spreads them. Dharma controls, directs and conducts every action of a person. That is why Indian society is a religion-oriented society.

7. Balanced Development of Personality - Hindu religion, being based on beliefs and concepts like karma, rebirth, luck, sin, virtue etc. and through varna-system, ashram-system, makes balanced development of personality. And creates capacity in a person to bear suffering. Even in the event of disintegration, a person remains in a balanced mental state by taking fate as the reason. Even in sorrow, religion provides happiness to a person through holy rites and does not allow him to be disappointed with life.

8. Development of Virmes - Religion develops virtues in a person in many ways, such as Ramlila, Rasleela, Ramayana recitation, Gita recitation, hymn-worship, fasting, ritual festivals, occasions of life rituals etc. But the general dharma, specific dharma and the rules of aapdharbha, etc. are repeated. Due to this, the spread, propagation and development of virtues through religion in the individual and society continues.

9. Determination of Duties-Hindu religion determines, controls and directs the duties for every member of its society according to the place, place and situation. This is what particular religions do. Examples are Varna Dharma, Ashram Dharma, Kul Dharma, Mitra Dharma etc. The purpose of important features in religion is also to determine the duties of a person from time to time in some form or the other.

10. Emotional Security- The reality is that when a person gets frustrated all around, then the last resort he sees is religion which provides emotional security and balance. But Hinduism is the only religion that always provides emotional security to a person. Tulsidas ji has written, "Loss-gain, life-death, success-failure, method hand". This religious belief is providing protection to the person from getting distracted in all stages. Hinduism is full of such beliefs, incidents, examples, with the help of which a person adapts to all kinds of situations. Hinduism continues to play an important role in maintaining emotional unity in many ways.

11. Recreational Functions - It is not that Hindu religion should only have restrictions, duties, worship and rituals for the person, but it also provides entertainment to the person in many ways. Many rites, festivals, festivals,

Provides entertainment at the level of individuals, families, villages and nations etc. through fairs, yagyas, worship-recitations. No work in Hindu society is complete without religious rituals, rituals etc. In this, along with charity, there is a provision for feast etc. People meet each other and entertain in many ways.

12. Protection of Indian Society and Culture- Hindu religion has protected Indian society and culture for centuries and maintained its integration. The main reason for this is the liberalization of Hinduism. Whatever culture or species came to India from outside, it was merged by this religion and along with the development of plurality in society and culture, unity increased and protected it. Dubey, P.V. Many scholars like Kane, Huttan, Ghurye etc. have written that the main

The role has been remarkable in protecting the Indian society. Many civilizations* and cultures originated, developed and declined in the world. No other culture in human history has survived for such a long period as the Vedic culture. The credit of giving continuity to the Vedic culture for the last 6,000 years goes to Hinduism. Various features of Hinduism have given unity, continuity and strength to the Indian society.

Demerits of Hindu Religion

Despite the many characteristics of Hindu religion, it also has some defects which are necessary to study and redress. Special circumstances have been the reason for the emergence of defects in Hinduism. After the advent of Jain and Buddhist religions, defects started coming in Hinduism. Jainism and Buddhism opposed the caste system of Hinduism. In order to protect Hinduism from Buddhism and Jainism, many prohibitions were imposed in Hinduism, especially inhuman disabilities were imposed on Shudras and Antyajas. Such restrictions were further encouraged in the works of Smritis. Varna was declared as birth-oriented instead of karma-prime. Importance was given to rituals. In the medieval period, the religion became orthodox. People in the society started seeing rituals as a custom. The importance of the ashram system and the varna system diminished. The person forgot the duty of religion. Values like social unity, national integration got lost. Many evil practices – caste-system, purdah-system, endogamy, devadasi system, untouchability, aristocratic marriage, low status of women etc. also became prevalent in the society. The influence of Hinduism is decreasing due to the following reasons

1. Conservative nature of religion - Due to the emergence of many superstitions, malpractices and hypocrisy in Hinduism, this religion has become orthodox. In this the ability to adapt to new situations is often lost. Most of the people are not aware of the basic features of religion. People are becoming atheists.

2. Westernization - Due to westernization in India, materialism is increasing day by day in place of spiritualism. In place of collectivism, sacrifice, sacrifice, charity etc., individualism, selfishness and narrow-mindedness increase. The importance of religion is decreasing. People are becoming materialistic.

3. Industrialization - Ever since the process of industrialization has started in India, it has increased the importance of money. Today, the social status of a person is determined by money. Every member of

the society wants to earn maximum money instead of performing the duties of Dharma. Industrialization has led to multiplicity of occupations, weakening the restrictions on occupation based on caste and varna. Due to this the rules of religion are losing importance in the society and new values and goals are emerging.

4. Double Standards of Morality - Today the situation in India has changed a lot. The influence of religion has diminished. Most of the citizens of the country from outside consider themselves to be believers, pious, sacrificing, charitable, dutiful etc.

I do not believe but their goals and means are materialistic. They are ready to do anything for their own benefit. Everyone wants to fulfill his desires, the person is indifferent to religion. Due to this double standard of morality, Hinduism is declining.

5. Illiteracy - Most of the population of the country is illiterate. The abbot, priest etc. are exploiting the common man in different ways in the name of religion. The importance of effort has almost disappeared. Local and personal beliefs are being made a part of Hinduism by giving the form of secularism. The primacy of karma has become secondary. The place of general-religion and specific-religion is being given everywhere, to Aapdharm. Aapdharm is becoming more important in normal circumstances than in times of crisis. All moral values have collapsed. Due to illiteracy, people are not able to understand the meaning of religion, which is being taken advantage of by local temples, monasteries, priests. .

Conclusion

In order to bring Hinduism in its true form and to remove the shortcomings, it is necessary to make a planned effort because human welfare is possible only through this religion. This religion is welfare whose superiority has been described by Max Muller in the following words

___ "If I may be asked under which sky did the fullest development of the best side of the human mind take place? Where did the people think deeply about the gravest problems of life?

And who has found answers to some of those problems that are valid even to scholars like Plato and Comte, so I'll point to India. If I ask myself, from where can we Europeans (who have been brought up only in Greek, Russian and Jewish ideas) get that rational vision from the literature that will help us in our lives? To make one more complete, all-oriented, more expansive or rather human in the true sense, from where will we get that element which is essential not only for this life but for the transcendent and eternal life - so I will again : I will point to India.'The importance of Hinduism becomes clear from this statement.