

Sanskritic Hinduism and Peasants Hinduism

1. *Introduction*

There is no royal road to the function of a complex religion such as Hinduism. Analysis of the philosophical texts, which we have been engaged in, is apt to overlook the highly individualized spirit of Hinduism functioning in a modern context, and to stress on ontology in which an abstract self merges with an abstract "Wahrheit" or Universalism. The anthropological interviews with the religion, however, are in demand. From the observation of the incidence of Hinduism and its practices in the context of daily life, we are able to find for these information supplied from the philosophical analysis a local habitation and an operational meaning in the lives of Hindu people. Both the approaches, philosophical and anthropological, thus help in essential ways to locate and specify the meaningful content of a religio-social system of Hinduism. In this context, the author discussed various views presented by those scholars such as Singer, Srinivas, Desai and so on.

2. *Religiosity in Hindu Society*

Since the ancient period, Indian human world was termed "*loka*" (*bhūtas*). This generic term itself represents the basis of the caste status and the modern society of India. Moreover, there is another element noticeable: The primacy of the family feeling over other determinate social obligations deeply prevails among the castes in the form of religio-social fellowship.

3. *Universal Hinduism and Rural Hinduism*

The author restricted his field research to some villages like Medauli, Sevagram and others. The results are: (1) Hinduism retains its philosophical attitude towards religion (the immediacy between Universalism and Individuum), no mediator being in need between the absolute and the relative (a reason for non-ecclesianism in Hinduism); (2) The presence of the protective godlings of the villages (a mixture of folk elements with elements from the Sanskritic Tradition of Hinduism) strengthens collective

consciousness, awaking thus courage and hope in the village life, where anxiety and uncertainty are prevalent.

4. *Realism in the Hindu Society-Karma and Fate*

Western writers have sometimes traded on the karma-theory as a sign of a religious syndrome of determinism. Indian villagers accept karma or misfortune. But they do not resign themselves to misfortune. They try every method to avoid it, whether magical rites or Western medicine in case of illness. They are not really fatalists. Universal Hinduism puts forth the spiritual salvation on earth as its highest goal, while parochial Hinduism is concerned only with the real world and the material improvement. The villagers are in the muck of karma, but not of it. The religious sentiment for karma-destiny is based entirely upon a notion of karma as activity. A villager's question would be enough to show this: "How can man test whether a misfortune is really the result of a bad karma?"

5. *Pollution and Religious Vision*

Indian Villagers have an awareness of philosophy, namely, of transitoriness of the worldly things. On the other hand they have a strong family-feeling, which should be also transitory. How, then, is it possible to compromise the philosophy of transitoriness with the emotional attachment to the families? The same difficulty can be found in the relationship between ritual purity and Hindu doctrines. There is no one who is inherently pure or impure. Nevertheless, untouchables alone are destined to be inherently impure. All these pollution like bathing, eating, birth and death, discussed in this paper, explain how religious sentiment prevails among the masses in the form of morality and ethic, and in what direction pollution can coincide with the Hindu modernization. As for the religious vision we have a relevant passage in classics. In this connection the Aṭṭhasālinī (the 5th century A. D.) was quoted and discussed in this paper. The Hindu people exert themselves to visualize a psychological complex, transforming thereby the internal picture into the external one. This is a psychological basis common to all performances such as music, drama, dance and so on, which cultivate the sensitivity of religious visions.

6. *Hinduism and Ecclesia*

Hinduism is a particular religion which is founded neither by founders nor by prophets. Hinduism has no religious organisation just like ecclesia. The reasons have been discussed from the philosophical and sociological points of view. They are: 1. Hinduism does not provide a medium between generalization and abstraction, 2. the archetype in India formulates simply symbols, myths and rituals, but not ecclesia, 3. Hinduism represents a racial nationalism by culture. The similarity and dissimilarity between Hinduism and the Japanese Shintoism have been enumerated for the further investigation. A religious community of Gaṇa of Parivṛājakas in the six century B. C., the Buddhist Sangha and the idea of avatāra throw a new light upon the clarification of the historical basis of the non-ecclesianism of Hindu religion.

7. *Hinduism and Conversion*

Hindu population was 86 percent in 1881, but it gradually declined and stood at 83, 57 in 1941. The decline is mainly due to the conversion of Hindus to Sikhism or Christianity and to higher rate of increase of population among the Muslims. The increase in the present census is due mainly to exodus of Muslims to Pakistan. It is also due to the re-conversion to Hinduism of the imperfectly converted Christians and Sikhs. This chapter treats this problem statistically and traces it back to the psychological basis deeply rooted in the mind of India.

Conclusion

Insofar as theological doctrines concern, The "holy teaching" of the Indian intellectuals, as Weber stated, seems to be other-worldly in its predominant bias. Peasants Hinduism, however, exercises a great influence on social life of the villagers in the realistic perspective. Religious sanctions are being invoked in the service of a welfare state ideology and a modern pattern of Indian society today.

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