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EXISTENCE OF THE UNIVERSE AND THE THEORY OF PANTHEISM IN HINDUISM

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ABSTRACT

This article presents a broad panorama on Hinduism and the doctrine of Pantheism as a research and analytical review and a large body of discussion on various aspects arising out of it. The style of this research paper will be narrative. By reviewing the literature, it has been found that "God and the world are basically the same existence according to the theory of Wahdat-ul-Wujud. God is composed in all these things. From which the world is made. Without the world, God is an essence and God. Without God, the world is an absolute nothingness. Everything, every event, every mind and every mental faculty is not God and nothing else. Not only that God is present in all existences, but also, He is the only reality and nothing exists except God. . In the cell of the synopsis there is the essence and the essence is God. This essence is the only absolute spiritual reality. God is infinite and omnipresent. Like God, the world is also without beginning and unlimited by time and space. Al-Mukhtasarkhada with the universe. We exist. The theory of God-worship is quite similar to monotheism and Wahdat-ul-Shahud. It considers God both omnipresent and transcendent at the same time. This means that everything is in God. According to this theory, God is present in every movement of the world and is intimately connected with the world. Therefore, God is present in the world and everything is in God, but all this is not God, therefore, God who has transcended the world, while being present in the world, is also beyond it. . The main points of this study are that the readers will be acquainted with the religious literature of Hinduism.

INTRODUCTION

The basic and fundamental questions about the universe that arise in the human mind are who created this vast universe? In addition, how did it come into being? What is its beginning and end? Who is the creator of this? Did this world exist from eternity or did it come into existence with continuity?

The importance of these questions has existed in some form in every religion. Man has always been curious that who the creator of it is. What are the purposes and objectives of its creation? God alone creates it. Muslims believe that this universe was created by the command of God Almighty at the word of God. God Almighty said the word (meaning be) so it happened. According to Islamic faith, this universe was created in six days, but in Hinduism, its importance becomes more. In the Vedas, fundamental questions about the universe and its creation are raised and it is stated that this universe was born from the imagination of a creator (Dhatara, Prajapati, or Vishkarman). It is said that "Vish Vikraman", the creator of the universe, has been addressed like this in a hymn. What was that wood? What was that tree? From which He created the earth and the sky, the earth and the sky are firmly established in their respective places.

In another place in the Book of India, it is said about the existence of the universe like this. According to this theory, Brahma is the hidden life and force residing everywhere. From which material and non-material objects were created, we did not know till that time that Brahma is the only spirit or the creator of all beings. Apart from this, there are three theories about the creation of the universe in the ancient Vedic period.¹

- How the gods created the world.
- Which pair of gods created the world as creatures?
- In this theory, sacrifice has been made the cause of creation and survival of the universe.²

In the Upanishads and Shastras, the concept of the existence of the universe, the creation of the universe was adopted by the "golden egg" theory. Deheat is the possessor of creative powers that transcend subtle identities and are eternal. Which is understood only by inner forces and in which creatures can be absorbed. The cover itself is beyond speculation. He created the oceans by his will and put seed in them and from that seed, a golden egg was formed. Whose brightness was equal to the sun? He was born from an egg as Brahma. Which is said to be the best of the world. The Brahmin with his meditation divided the golden egg into equal parts. Who created the earth, the sky, and all the creatures in between?

Manu Dharmashastra has written about the birth of human race, animals and other insects.

"In fact he did not get any happiness, how can a single be happy." A desire for a companion arose in him. He himself was equal to a man and a woman. Then he divided himself into two parts. A leaf and a leaf, the man had intercourse with the woman to fill his void. From this intimacy, the human race grew. Now

the woman thought that what a strange thing it is, she created me from within herself and it is intimate with me.³

In the *Manu Dharma Shastrak* and elsewhere about the creation of the universe, it is written like this: "That woman became a cow, and then the man took the form of a buffalo. The buffalo had intercourse with the cow and the animals were born." Then she became a mare, a male horse. When she became a donkey, she became a male donkey, every time a man had sex with her with love and truth. She became a goat, then she became a goat, she became a sheep, then she became a ram, the relationship continued. In this way, goats and sheep continued to be born. As the species progressed, interbreeding led to more pairs. Even ants. Even pairs of ants were born. Although he negated himself by the process. However, he knows very well that all that creation is himself.⁴

Regarding the creation of the universe, other books of Hinduism also present concepts, which are briefly explained, but before proceeding, I present the ideas and theories of Hindu thinkers.

The universe in the eyes of Hindu thinkers:

According to Hindu thinkers, the creation of the universe is based on the concept of *Bhent*, that is, the essence or the Absolute Self becomes *Bhent* and from its organs, different parts of the universe come into being. According to this theory, caste division took place. According to which Brahmins were born from Brahma's mouth, Kshatriyas from his arms, Vaishyas from his thighs and Shudras from his feet. According to another theory, the universe is considered the result of artistic creation. That is, it has been spread on a base, pillar and structure in a certain way. Pantheistic tendency is found in these cosmogonies of the creation of the universe. Because creation is the transformation of the First Principle into the universe or the enfoldment of the transcendental or the invisible. In this existential theory, the origin of self is hidden because the universe is the result of the creator's will and creative intention. All the material suffering of this universe is illusion. This sorrow seems like Sikhism, but in reality, it is not. Apart from the theory of thinkers, the concept of existence is also found in some basic books of Hinduism.

Conceptual Universe in Vedas:

Since the Vedas are the source of Hindu literature, they are the first to describe the universe. An introduction to the Vedas is presented first. Now there is an overview of the existence of the universe in the Vedas.

In the Vedas, the concept of existence of the universe is written like this.

"O devotees of Brahma (*brahma nas pati*) come into being as a blacksmith creates things by blasting and melting. Things came into being from matter and that was the time when all the forces of nature manifested themselves for the first time.⁵

Concept of existence of the universe in the Puranas According to the Puranas, this entire universe is a series of eternal cycles of continuous construction and destruction and formation and dissolution. Plants, animals and all living things are part of this endless cycle. Brahma, the creator, is known as "Par Japati" in the Puranas. Which is the source of spiritual power. He is responsible for all this endless series. Brahma is present in every particle of the universe. In this way, this whole universe and life is the name of one unity because according to the belief of Hindus there is life in plants, animals and living things. In the Vishnu Purana, the concept of existence of the universe has been described as follows. It is written about the birth of the universe that Brahma created something from his body. Then he left this body. Created something else from the new body. Then left this body and took another body. Thus alternately produced different items. First of all darkness (Prajapati) and from the thigh of this Prajapati (Demons), then good (Gods) angels (good spirits) were born from the mouth of the new body of Brahma. Then the parents and ancestors were created, and then the generations of humans were created. Then hunger and anger arose from the new body, then (Raksasas) Raksasas, Jaksanat, Yaksas, were born. When Brahma got angry, his head hair fell and then new ones were born. From these fallen hairs, snakes (Sarpa) were born. Then Brahma created the birds with the new force Vayas. He brought forth sheep from his breast, goats from his mouth. Prajapati gave birth to a cow from her womb. He created horses, elephants, donkeys, oxen, deer, camels, mules, and other creatures from his feet. From whose hair grew grass, fruits, and roots. In this way, the first creator Brahma created new creations according to the actions of previous births and thus this process was repeated repeatedly. Just as new objects are born with each change of season, so Brahma creates his new creations in each new age. "

In the Vayu-Pranu, the concept of existence of the universe is based on this. Brahma, who was self-created, instructed Daksha to create progeny. Therefore, he created all moving and non-moving things. This Manu (Manu) who is the son of (Vivasvat) was created during his time. Daksha created great beings, angels, men, snakes, demons, Yaksha (Yaksha) ghosts. , created birds, cattle and war animals.⁶

In Islam and Indian religions, Brahma and Rota Puranas are about the concept of existence of the universe.

"When Brahma created the entire universe, he placed his seed in his best wife Savitri. One hundred universals were born after years. Then came years, months, seasons, lunar days, inches, seconds, and other measurements. Thus many things like time, death, diseases were born which she nursed from her breasts."⁷

Thus, if the ideas and theories of Hinduism are studied, the concept of trinity is found in Hinduism, which is called Trimurti, Brahma, Shiva, and Vishnu are three gods. "Religions" states thus.

"The work of Brahma in Hinduism is only creation. The maintenance of every object and entity in the universe is entrusted to the second major god Vishnu. Therefore, worship of Vishnu along with Brahma is made mandatory.

Destruction is the work of the third god. He is called Shiva, the god of death and destruction, and thus the existence of three gods was declared necessary for life and the universe. Creating, maintaining creation and ending creation. Not only one entity, but also three different entities have been declared the work. However, the most important thing has been given to the work of creation.⁸

This shows that the concept of existence of the universe is very much in Hinduism. It is generally believed that the concept of teachings in this regard is vague in this religion. However, these teachings make it clear that Hinduism, like Islam, also has the concept of existence of the universe. In the last few pages of Hinduism, In various books, Upanishads, Shastras, Puranas, Vedic, Vishnu Purana, Vayu Purana, Brahma Ruta Purana, an attempt has been made to explain the concept of existence of the universe in brief. In all these religious books, the existence of the universe is explained in clear words, but the concept of the existence of the universe in each book is different from other books.

Hinduism and the Theory of Pantheism:

Pantheism is a combination of two Greek words "Pan" (all) and "Theos" (God). Which means that everything is God. In simple words, it can be said like this. The world is God and God is the world. This theory is opposed to monotheism and a reaction to it. This view considers God absolute in the world.⁹

"According to the theory of unity of existence, God and the world are basically the same existence. God is created in all these things, from which the world is made. Without the world, God is an essence and without God, the world is an absolute nothingness. Every Everything, every event, every mind and every mental faculty is not God and nothing else. Not only that God is present in all existences, but also He is the only reality and nothing exists except God. In the cell of the synopsis, there is essence and essence. God is. This essence is the only absolute spiritual reality. God is infinite and omnipresent. Like God, the world is also without beginning and unlimited by time and space. God is co-existent with the universe.

The theory of God-worship is quite similar to monotheism and Wahdat-ul-Shahud. It considers God both omnipresent and transcendent at the same time. This means that everything is in God. According to this theory, God is present in every movement of the world and is intimately connected with the world. Therefore, God is present in the world and everything is in God, but all this is not God, therefore, God who has transcended the world, although he is present in the world, is also beyond it.¹⁰

Human actions and actions are driven by the power of thought and intention. In addition, this power of intention determines the path of every religion and strategy. Wisdom is the name of recognizing the Universal Being as if He is everywhere. The path of life is determined. It is expressed in the form of rituals, ethics and customs. Therefore, in order to evaluate the customs of any religion and the society formed as a result, it is necessary to look behind these customs. The force should be taken into consideration, first, it should be ascertained what are the beliefs and beliefs of the people about the universe, the way they see

things and the problems and facts. Only then can one get to know their social life properly. In order to be acquainted with the society, it is necessary to compare their basic concepts and beliefs about the universe, the creator and the creatures and the relationship between them, life and death, in the light of which social values are formed.¹¹

The author of Philosophy of Religions has written about the idea of unity in Hinduism.

Hindu philosophy emphasizes the fundamental non-duality of God, soul and world. Apparent distinctions are only the creation of names and forms, but since we believe in the Absolute Reality. Therefore, all these apparent differences are due to our lack of knowledge. Although Hinduism believes in a large number of gods, it actually considers them different forms of God.

In Ancient Civilizations and Religions, the author writes about the concept of unity as follows:¹²

In Hinduism, God is described as omnipresent, omnipotent, omniscient, infinite, merciful, and impersonally personal. We exist through it. We worship different deities to reflect our thoughts so that their divine nature comes into us. There are symbols or divine attributes of various divine forces. It is not possible to understand the world without any external form.

The series of beliefs and beliefs in Hinduism is diverse, contradictory and very complex. The basic element of beliefs are the creationist theories according to which the origin, cause and effect exist in the universe and are a part of it. Since the origin, cause and effect are one, it is known as Parameshwar, Om, Ishwar, and Brahma.

Deity means that luminous being. However, according to the concept of gods presented in the Vedas, Upanishads, Maha Bharata and Ramayana, not only the gods have material bodies but also are associated with the cycle of reproduction and birth. On the contrary, in Islam, there is a concept of one God; it is said about it in the Holy Quran.

Say: Allah is one. Allah is the Eternal. He did not beget and He did not beget.¹³ Once the polytheists asked the Messenger of Allah (peace and blessings of Allah be upon him) to describe the attributes and lineage of your Lord. This surah was revealed on him.

That is, it is oneness in its nature and attributes. The perfection of self is that it is obligatory, that is, it has always been and will always be. Here, "Ahad" is used instead of "Wahid", although both are translated as "one", but from the point of view of meaning, the meaning of "Ahad" also includes that It is not made up of any single or multiple substances, and it has no possibility of multiplicity, nor does it resemble anything. That is why in the Arabic language "Ahad" is reserved only for Allah Ta'ala.

It is written like this in Mahabharata.

God Almighty neither has a body nor is He related to the chain of reproduction and generation. On the contrary, in the Mahabharata, the brother of the Pandavas, Karan, is called the son of the sun god.¹⁴

Thus, in terms of beliefs and basic concepts, Hinduism is a composite. In which monotheism, dualism, trinity and pluralism exist equally. Which shows that the belief system in Hinduism is very complex. Therefore, more importance is given to social and religious customs than beliefs.

In another place, Swami Dayananda Saraswati writes.

Every particle of the universe itself has the status of creator and god. Heaven, Earth, Aftab, Mahtab, Charand, Hajar, all are worthy of worship. Based on these ideas, there has been a practice of manifestationism, tree worship, and animal worship among Hindus. The purpose of worship and rituals is to please the gods and goddesses; therefore, there is a trend of abundance, diversity and individuality instead of unity, unity and collectivity in worship and rituals.¹⁵

The doctrine of Pantheism in the Rigveda:

According to Rig Veda, Nehru Lal elaborates on the idea of Wahdat-ul-Jujud in this way.

Although the Vedas mention the worship of many deities, spirits of deceased ancestors and phenomena of nature. Manifestism is one of the basic beliefs of Hindus. Which is based on the theory of "Omniversity", that is, God is present in every particle of the universe. Apart from this, it is also known in many Ashlokas that different gods, manifestations of nature and other gods are actually different names of one caste. Even among the trends of pluralism, one thing is certain that idolatry was not prevalent in the Vedic religion before external influences. The whole universe was his temple. Describing the possessed with human form and characteristics, they were assumed to be human in appearance.¹⁶

Trimurti and the Philosophy of Pantheism:

According to Hindu belief, the effects of Trimurti exist in various forms throughout the ages, which are called by the word "Avatar" in Hindu religions, which are popular among people along with their genre. It is a link of unity.

In Hinduism, the belief of the Trinity and the practice of idols are also found. Which was developed after the Vedic period in the Brahmanical period. Brahma, Vishnu, and Shiva are worshiped in Trimurti. Brahma is considered the creator of the world, founder of Yagis (sacrifices) and incarnation of Shiva. Vishnu ranks highest in terms of worship. He is responsible for the survival of the universe and the god of mercy.

Shiva's name is hidden in compassion and kindness. However, basically Shiva is considered the god of cruelty and destruction and is the embodiment of this cosmic force. Brahma as creator, Vishnu as life's preserver and protector, and

Shiva as destroyer and destroyer, this belief of the Hindus is similar to that of the Christians.¹⁷

The doctrine of Pantheism in the Upanishads:

According to the Upanishads, Brahma is the Absolute Reality. Brahma is infinite, eternal, omnipotent, and omniscient. In addition, self-aware. The soul is the soul. He is the subtle essence that pervades all life and the inanimate world.

Concept of Pantheism in Vedas:

Munsif of "Philosophy of Religions" has described the concept of unity in the Vedas as follows.

"Vedana does not teach the worship of many gods, but the worship of one God, who is called by many names." Who appears in any form according to the wishes of the priests? Thousands of names have been given to this Absolute Being. Who is nameless and formless? He is not beyond the universe but exists in the universe and is omnipresent as well as transcendent. is also . However, it has many aspects.¹⁸

In "Ancient Civilizations and Religions", the concept of unity in the Vedas has been described as follows.

"There must be a soul that created the universe, the gods and all the spirits. All the souls have come into existence from him and finally they are united with him. On him Atma (all souls were named Brahma) and thus Brahma is believed to be the creator of everything and every being in the universe.¹⁹

The concept of monotheism is clear in the basic teachings of Hinduism, but later due to distortion, Hindus gave the concept of pluralism, due to which the concept of many Gods has been presented.

In "Study of World Religions", this theory has been described as follows.

"Some Hindus claim monotheism in the Vedas. All kinds of polytheism are taught on it." There is patriarchy and phenomenology. The Vedas are devoid of the concept of one God. Among them is the teaching of oneness. The number of gods is different.

In "Study of Religions of the World", the number of gods is mentioned as follows.

It is written in Yajar Veda that there are 33 gods. Eleven on earth, eleven in heaven and eleven in heaven. However, in Rig Veda, 3340 gods are mentioned elsewhere. This multiplicity of gods is divine in itself. Hindus regard spirit, matter, sky and time as eternal and eternal as God. Which is shirk per attributes. They also worship fire, water, wind, and the sun, which is shirk in worship.²⁰

The authors of Philosophy of Religions are so critical about the idea of unity of existence.

"God, though infinite, is characterized by all attributes, that is, the Creator, the protector and sustainer of the world, is beyond time and space in God's all-encompassing relationship with the world."²¹

Thinkers in India believe in an impersonal God. Who has all the qualities of Shafiq? Who is omniscient and omniscient, who loves, who created the universe, God is the active cause of the universe, and nature is its material cause. They do not believe that the soul has suddenly come into being but that it existed in the past. It will continue to exist from eternity to eternity.

In another place, the author of Philosophy of Religions describes the theory of oneness of existence in his own way.

"According to them, God is not beyond the universe, nor is God separate from the universe, but rather He is encompassed in the universe. God is not a ruler sitting outside, but is the ruler. He is omnipresent and beyond the world. The world created by God is as real as God is, but the world is dependent on God. It has no independent existence. God resides everywhere. Despite being present in the universe and ideas, He is beyond both. God cannot be confined to any one form because every form is limited in time and space yet He appears in different forms to satisfy the desires of His worshippers. Our body is a part of God's body, our mind is a part of the cosmic intention ie God is one. The universe and the human soul are united with God, so each of us has our own individuality. God is like a tree and we are like its branches. God is an ocean and we are like the waves that rise in it."²²

The author of the ancient Indian religions describes it as follows.

"Upanishads are the commentary and interpretation of the Vedas and this philosophy is based on it. In this, Wahdat-ul-Jujud is emphasized, that is, God is in everything. Whom you are worshiping God, as if the Vedic philosophy is convinced of multiplicity in unity and unity in multiplicity. The philosophy of Vedanta prevails over all other Hindu philosophies. The benefit he got to the Hindu society is their mutual social unity. If this philosophy had not been invented, the Hindu society would have been disintegrated. Everything is worthy of worship in Hindus. In this way, the oneness of God has been erased from the hearts. Apart from this, the concept of oneness of existence is found among them, which is a very dangerous belief, and this is universalism, and this is called omniscience, which means that the world everything is God. It is known that ever since the Hindus left the belief of monotheism, the concept of freedom in relation to God came to them. Hindus should worship whomever they want. Believe whatever they want, nothing is obligatory and nothing is forbidden."²³

This proves that the Vedas and other religious books contain the concept of oneness of God. However, the names are different. If there is any disagreement, it is a later product. All the movements that have been going on for the reform

of Hinduism in the last two and a half thousand years were all related to the voice against polytheism, idolatry and caste. Brahmo Samaj and Arya Samaj are notable among these movements. Because in relation to the existence of the universe, we made the belief of unity of existence in Hinduism, for which the thoughts and ideas of the philosophers of Hinduism and Islam must also be presented. Wahdat-ul-Existence and the doctrine of Wahdat-ul-Shahud explain. Among them, some of the philosophers who talked about the theory of unity of existence and some of them talk about the theory of unity of martyrdom. Their philosophies are described below.

Hindu Philosophers and the Theory of Pantheism:

A few Hindu personalities played a great role for the reformation of Hindu beliefs, whose names are as follows.

- Shankar Acharya
- Ramanj,
- Rai Das
- Dadoodyal
- Mahatma Gandhi

Shankar Acharya:

Shankar Acharya wants to prove that all Hindu religious scriptures teach the same thing. Ideologies and differences are only due to misunderstanding and lack of proper insight. According to Shankar, the belief in monotheism was not a distinctive feature of existential Hindu religiosity. According to such existential monotheism, which is irrevocable, absolute, and ideal, in Hindu religious teachings God is one and there is no other. The truth is only God, everything else is false. He is mere existence and mere intellect. He is devoid of attributes. It is not a scholar or an expert, but knowledge and thought itself. The world is just a manifestation of the senses. It has no reality and it has come out of falsehood. Void i.e. Maya by its self-transformation gave birth to individuals and this entire universe is composed of these individuals. The multiplicity of individuals is only apparent. In reality, they are all the same. The multiplicity of sentient beings is also a deception. The human soul is identical with God. Its individuality is Maya and its reality is Brahman. Man, due to his ignorance, does not realize his similarity with God. Therefore, he lives as a despicable existence in the world, which is merely a false creation. Shankar presented the idea of a god who is the owner of this world of phenomena and named him as Ishwar. According to him, Ishwar is characterized by all good qualities. It has been established all over the world. He makes and spoils the world.²⁴

Ramanuja:

According to Ramanj, Brahman is the only supreme reality, which possesses unsurpassed greatness both in terms of nature and attributes. He is the master of all. He is the master of all i.e. Ishwar. He names him as Purushottam. For this, he is the most exalted and continuous in the entire universe. Free from all defects

and possessed of innumerable attributes. He is the possessor of infinite power and the God of construction, destruction and preservation. He does not create anyone out of nothingness because creation out of mere nothingness is incomprehensible. Its creation is the name of transformation from one state to another. It is as if the existence comes from Karma to Karpa. First Ishwar was alone and self-existent, then from him came the appearance of spirits and matter, from which his body was formed. Spirit and matter are real things, but Ishwar is not subject to them, but these are subject to Ishwar. They need it to sustain their existence. After each circle is created, the world is dissolved. Dirty matter turns into subtle matter. Even the substance remains, which is called mavarai latafat substance. It is subtle to say that no name can be given to it, as if it is non-existent and in this state, it is not participating in the Brahman.

Rai Das

Raidas was a leather trader. Socially he belonged to a very low caste. He was born in Banaras. There was a large gathering of religious people and rishis. He would spend the money he got from his father on serving the people. With which his father got angry and threw him out of the house. He lived in a dilapidated hut with his wife. Seeing his simplicity and contentment, people began to be drawn towards him. He believed in one God who is the absolute master of all. Hari is in all and all in Hari, "God" although in unity, but all are in multiplicity. Unity is multiplicity and multiplicity is one Hari. How can I say there is another one?²⁵

Dadu Dayal:

In Hinduism, the personality of Dadavial is considered very important. The most important personality in the coming generation was Dadavial. He used to clean cotton. He found the age of Akbar. He was born in Narayana, a village in Marwar. He spent most of his life in Rajputana. His poetic works consist of 5000 poems. Which have been divided into chapters, in each chapter an important religious question has been discussed.

Dadu's concepts about the universe, God and man are not different from most of his peers. Dadu emphasizes the oneness of God and conceives God as transcendent and infinite. According to him, God is the only immutable and imperceptible entity. He is light, light, light, and manifestation and perfection. He is in the heart of all beings.²⁶

"The One, the Most Merciful, and the Creator of the Universe says that I live in the entity. You are my house, I am strong on the throne, I am my own supporter and I am in need of myself.

Apart from that, the creator and master who created all the creatures with a single word

"He intends creation so that suddenly the creation comes into existence from non-existence or disappears from existence."

Dadu says another place

"A person who is aware of the reality of effort knows that it does not produce bad results, there is joy in effort, but it should be only in the way of God.²⁷

Mahatma Gandhi:

Matama Gandhi's introduction in "Comparative Religions and Religions" is presented as follows:

Mohandas Karamchand Gandhi's personality has been prominent in the recent history of United India. He has played a significant role in keeping the Hindu nation united, bringing freedom and reaching the pinnacle of development. He was born in Kathiawar, Gujarat in 1869. He became a barrister in law. He lived in South Africa for some time, and then he started a semi-political, semi-religious life in United India. He always wore a loincloth-like dhoti. Drinking goat's milk and the principle of non-violence was the famous principle of his political life. Along with the freedom and progress of the Hindu nation, he was also striving for the independence of India. . He was strongly opposed to caste. He did great service to the Hindu nation. The Hindu nation nicknamed him Matma. Worshipped his idol, called him "Bapu". However, eventually it became a victim of violence while preaching non-violence. A Hindu Nathu Ram guard shot him over the issue of entry of untouchables into temples. Mahatma Gandhi's service and struggle is at the forefront of the freedom of government and power that Hindus enjoy today.²⁸

Gandhiji's view:

Gandhiji is an important representative of Hindu society. He finally explained that Sanatan was a Hindu.

"I believe in avatars, I believe in idol worship. Every Hindu believes in Ishwar and his oneness. I do not express disbelief in idol worship but believe in it. Seeing an idol does not arouse any devotion and respect in my heart, but I think that idol worship is a part of human nature. Symbols have an extraordinary attraction to us. Hence why one becomes more serious in churches as compared to other places. Idols help in worship. No one considers a Hindu idol as God. I do not consider idol worship to be a sin or a sin.²⁹

Mahatma Gandhi's belief is explained in "Islam and Religions" as follows
"God is One, He has no partner and nothing exists except Him. You see this fact in the word of Islam, which has been emphasized. Matma Gandhi belonged to Jainism.³⁰

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