

Hindu Worldview

Indo-European Worldview

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1. Three Tiered World:

- gods
- humans
- animals
- interventions between levels and incarnations frequent.

Biblical: God and creation, contingent dualism, permanent incarnation

2. Dualism between Good and Evil:

- good gods vs evil demons

*Biblical: Good eternal, evil contingent
And distortion of good.*

3. Battle for Victory and Conquest:

- violence and deceit justified. Redemptive violence is justified to gain control and establish order.
- hate the enemy, defeat him and conquer him and rub his face in shame, repentance.
- power not truth the issue. --> control, righteousness is byproduct
- Evil is justified in terms of 'fairness.' "The Pandavas won Kurukshetra war by trickery and deceit. In fact all their ultimately effective actions in the war are opposed to the rules which both sides had accepted before the war begins. . . Pandavas themselves seem to be aware that their behavior is questionable in certain cases. . . It is also noteworthy that in almost all cases, deceit on the part of the Pandavas is instigated by Arjuna's friend and helper, Krishna. Ruth Katz 1989, 155. Arjuna in Mahabharata.
- competition,

*Seek to win and redeem, love enemy,
redemptive, bear suffering not inflict it.*

3.1 Competition is good and leads to progress and evolution. Samasra and evolution.

3.2 Many gods. Greeks, a pantheon of many gods. Popular Hinduism 33 million gods.

- either these share out the human race between them by amicable comity arrangements or they engage in fierce competition with each other for the allegiance of humans—as represented in the grotesque mythologies of ancient Greece and Rome
 - in Hinduism gods fight for supremacy, but to get that must meditate and do *tapas*
- Desire for fun lures them away, so then another gets ascendancy. The rest gang up on the good god to tempt him and tear him down.

4. Order and Law are Ultimate:

*biblical: righteousness over law/order
Fellowship over rule and planning*

5, Duty:

- *dharma*. Gita: Krishna's argument is that to kill is Arjuna's duty to fulfill his dharma or duty.
- perspectivalism: each person's dharma is different.
"What is essential is not always to forsake one's historical situation and strive in vain to rejoin the universal being--[attack against sadhus and mysticism of the time]it is to keep steadily in mind the perspective of great time, while continuing to fulfill one's duty in historical time. This is precisely the lesson given by Krishna to Arjuna in the bhagavad-Gita." Eliade 1952, 69. See Krishnan's paper.
- Dharma is right conduct not in a general moral sense but specified for each caste and each situation in life. Klostermaier 1994, 51.
- Time and again, the rule laid down in the Gita is quoted, "It is better to fulfill one's duties than those of another.":
- moral relativism. Krishna must kill though high caste, because born to it.

5. Sex and Chase Important:

- not what happens after marriage but the chase and capture before
- sex is seen as gratification and an end in itself
- individual centeredness
- romance, right one and it works. Not work with anyone.

6. Individualism in Matrices:

- individual autonomy,
- social structures maintain order, not negotiated relationships
- self centered: not other. Division between us and them. We and enemy.

7. Samsara: the indestructibility of the self. Gita. The killer does not kill nor is the killed ever killed. Both continue to live. Arjuna must not hesitate to kill because killing is not killing. There is neither death nor destruction to the self.

8, Karma: rule of law.

- Galanter 1968 (Krishnan). Natural justice: 1) proper notice to accused, 2) right to be heard or defend oneself. Contrary to caste rules. Not true cases-harassment.
- Hindu sacred view. Hinduism rules. Castes are autonomous units in the system under the sacred law of Hinduism but determining their own internal polity.
- cosmic order and law above the gods.
- see Gal. 3:23-29 on priority of law and order.

9. Hierarchy; caste system style center and marginal categories.

- distant king, high exalted.
- lord it over the people
- king glory and honor but no love or relationship to people.

Biblical: equality, relational fellowship between king and his people, dies for them.

God reaches out first,

- shortage: accumulate and serves self.

-share not accumulate
- shortage -- share.

- great chain of being.

10. Monism;

- ultimate reality is force, not being. Mechanistic worldview of law and order.

Gita: violence is justified because:

- duty and jati dharma
- samsara: you don't really kill them ultimately, they are reborn and reappear
- nishkama karma, not with desire or feeling or attachment
- action is better than meditation
- preordained by *karma* and fate