

The Role of Acceptance in Indian Culture

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Abstract- To accept is to bear with patience the existence of others. It is to put up with the views and actions of other people. It consists in permitting other persons to express their views freely and execute them into activity. Acceptance is essentially a state of mind. For these is the positive action of non-interfering in activity of other persons. Toleration is not in that sense possible among birds and animals. Acceptance can be between one person and another person, as between husband and wife, mother and child among friends. It may be between one individual and group, group and another group, community and community, race and race class and class. There can be toleration in religion-oriented culture; at the same time it is possible for toleration to prevail in completely secular culture. This shows that religion and culture is quite distinct.

Index Terms- Toleration, Culture, Spectrum, Community, Race.

INTRODUCTION

Indian culture has familiar spirituality not only as the supreme profession of man but also as his all-integrating occupation. Similarly the entire spectrum of Indian culture, its religion, ethics, philosophy, literature, art, architecture, dance, music, and even its polity and social and economic organization, all these have been continually unfair and moulded by the inspirational force of a multi-sided spirituality.

Acceptance in Indian culture has been interpreted as idea narrower than that of religious liberty because it's traditional, Hinduism, does not proselytise, which means that a religion, which does not proselytise cannot afford to be small-minded. But we have in history examples of harassment even by adherents of religions, which did not proselytise. To give only one-example Romans are known to have been followers of a conventional religion, which did not proselytise and yet they persecuted Christianity. Acceptance was known to Rome but only as an ethos of her culture, which was violent expansionism.

She could not afford to impose her religion on the areas occupied by her and hence she had to be tolerant to Christianity, which invaded her own domain religiously. Roman religion could retain its separate continuation only so long as its patron state was persecuting were stopped and the patronage withdrawn. Once patronized by the Roman emperors, Christianity itself became a persecuting religion besides being a proselytising one. Hinduism on the contrary, did not wage a bold war against aggressive religions like Buddhism, Jainism, Islam and Christianity, even though the proselytising activities of Islam were accompanied with the widespread persecution of Hindus by many Muslim rulers.

Not only that it endorsed the rule of the active and persecuting patrons of some of these religions, sometimes for centuries together, without enjoying the hold up of any political power and yet it saved itself from being wholly engrossed by any of them. This quality of persistence even outside the patronage of a political power is a sign of strength, not weakness which all the non-proselytising tribal, primitive or polytheistic religions of the world lacked. Separated from state support none of them could survive the persecuting and proselytising onslaught and hence Hinduism does not appear to be only one of them. Its unmatched quality of acceptance is not therefore, a product of its weakness but an expression of its power.

Since the start of Indian culture various races which were at first called varnas have been engrossed and they have been integrated into Aryan fold, Shaks, Huns, Greeks, Scythians, Assyrians, and Dravids have been assimilated into the ever-broadening arrangement of Aryan culture.

Hindu religion in exacting and Indian culture in general have been fundamentally dynamic, experiential, reflective and valuational with the consequence that they have permitted and

encouraged multifaceted ways of devotion, worship approaches to the understanding of world and actuality. Shyadvada of Jainism, Chatushkoti of Nagarjuna, doctrine of maya and ineffability of Sankaracharya. Integralism of Sri Aurobindo may be cited as illustration of conciliating means for comprehensive nature of world and actuality. As in the case of conduct and behaviour madhyam marg laid down impartial path, in like manner shyadvada shows the provisional and probable character of judgment. Logical judgment has relative situation and contingent excellence of happening from logical point of view negation and confirmation has provided for toleration of views and practices in social, political and religious life.

The concept of dharma has been intensive and comprehensive. According to the Vedic seers there is at the summit of awareness a power of action which arranges forces and activities of the universe by a routine harmony of relationships, actions and results. The right law of the regular harmony is the RITA. The Rita itself is founded in the truth of the reality and of the universe and its field of action is the entirety, which is the infinite vast. It is by the detection from the crookedness of ignorant action. Rita is indeed the right law of action but it issues from the vast consciousness of the truth and it is thus superior to any human standards of action or any laws of the individual and collective life. It is this idea of Rita which lies behind the governing ideas that determined the association of the varied aspects of life. Fundamentally, it gave rise to the main tendency to place the law of the truth as sole law to which the person and the collectivity are called upon to give their ultimate loyalty.

CONCLUSION

Thus there came about in Indian an association of human life in which each individual and collectivity was given the liberty to develop in agreement with the law of the truth. Even the state law had to be in conventionality with the law of truth. The state authorities could legislate but the legislation itself had to be in accordance with the subservience to the law of the truth. The aim of this research is to bring into force the important role played by the spirit of tolerance for the spiritual arrangement of our Indian Culture. Also, we have to analysis the various

perspectives of tolerance in order to show that every aspect of acceptance has played its part in the various scope of our Indian culture.

REFFREENCE

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