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Journal of critical reviews 31 1 Journal of Critical Reviews ISSN- 2394-5125 Vol 7, Issue 13, 2020 **EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** | Ketut Donder<sup>1</sup>, I Putu Andre Suhardiana<sup>2</sup>, I Ketut Sudarsana<sup>3</sup> 123Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia Email: 1donderjyothi@gmail.com; 2putuandresuhardiana@gmail.com, 3iketutsudarsana@uhnsugriwa.ac.id Received: 11.04.2020 Revised: 12.05.2020 Accepted: 08.06.2020 Abstract **Numerous intellectuals got disconcerted to distinguish the study of theology and philosophy. In discussions concerning God, they assumed it as a study of theology. Oppositely, most people in the social environment termed it as philosophy.**

Yet, **no one named it as theology. This truth occurred almost in each Hindu intellectual since they baffled to recognize the essence of Tattva and Darsana when comparing both words to Western Theology as well as Western Philosophy. Most of them grasped that Tattva and Darsana as philosophy. They addressed them less on theology. For them, it is pure as philosophy, for instance, the Philosophy of Divinity and the Theo- Philosophy. When talking about God, most Hindu scholars regarded it as a philosophy. This arose for they did not apprehend the epistemological framework of Hindu theology.**

This research must be carried out in order to acquaint and disseminate **the epistemological framework of Hindu** theology. This type of research was qualitative research for the data was obtained **in the form of** descriptions of words or writings. The method of data analysis was conducted through a descriptive qualitative way which was supplemented by interpretive methods. The theory used was Vedic Interpretative theory based on Vedanta theories. This research referred to library research. It is further based on self-experience life as a lecturer and a writer. **I have been teaching** for 32 years, wrote around 25 books, and be a speaker to deliver preach in several religious seminars more

than hundreds of times.

This research inferred that a framework should be published to reveal the precise field of research on theology. Key Words: Epistemology; Framework; Hindu Theology © 2020 by Advance Scientific Research. This is an open-access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>) DOI: <http://dx.doi.org/10.31838/jcr.07.13.53> INTRODUCTION As long as I studied in Calcutta (today Kolkata), India, around 2010-2014, I desired to collect numerous books of Hindu Theology. Nevertheless, it was extremely hard to obtain them.

I used to come to some bookstores, however, I never find one. All students who have got to study in Kolkata knew that Kolkata owned a place like a village of a bookstore. The address was on College Street. In that very wide place, there were existed three bookstores only. I came to that place oftentimes to see if there was any book of Hindu Theology, yet, nothing was found. Not just in Kolkata, I further came to some other places, namely New Delhi, Bangalore, Tirupathi, Prasanthi Nilayam, Santini Ketan, etc. for hunting the book I desired much. Still, I did not find any.

Thus, without any urge to look at the book of Hindu Theology, belatedly, in one bookstore far away from College Street in Kolkata, I got two books correlated to Hindu theology. One was written by Dr. Jose Pereira entitled Hindu Theology-Themes, Texts, and Structures; while another one was written by Rohan A. Dunuwila, entitled Saiva Siddhanta Theology. When I thoroughly read both of them, none was discovered on the description of **the Epistemological Framework of Hindu** Theology. It means that there was no explanation of the procedure to study it or research on Hindu Theology.

Though, Pereira used the theme "structures", although he did not show the specific framework of the theology. Most of his information concerned with arguments cited from the Darsana which was identified as the Hindu Philosophy. Even though Pereira had no evidence concerning **the epistemological framework of Hindu** Theology, yet, through his analysis of Hindu Theology, it was obtained that the Hindu Theology holds its own characteristic. Pereira told that Hindu theology is the culmination of the intellect of the ancient world which is diverse since it comes from India, which is currently accepted in the West.

Hindu Theology is equal with the Christian Theology based on its organization which is quite architectonic and deep. Moreover, Hindu Theology is beyond Christian Theology in its unique religious philosophy. Pereira declared that the completion of his work by the theologians which composed systematically became the principle of systematic theology. Hindu thought had developed in the methodical remarkable scheme. Hence,

his work required extensive recognition. Science of Hindu Theology is particularly relevant to theology today because Indian holds numerous results of work which are believed by the West theologians. In Indian religion, both rationality and belief are in symbolic form.

This fact is contrary to the situation in the West which became a conflict between the church and also among academics for a long time to resolve the problem in Semitic beliefs. Based on my experience in encountering struggle to get Hindu Theology books in India as the primary place of the intellectuals Hindus, and then arise a big question in my mind. (1) Why is it lacking, not even a Hindu intellectual writing a book called Hindu Theology? (2) Is it because they don't know, or are confused about Hinduism, theology, or further Hindu theology, etc.,

So, they don't publish any books on theology? If Hinduism has an **epistemological framework of Hindu** Theology, then, the questions are, (3) How are the structures of its epistemology framework? And then, (4) How to use **the epistemological framework of Hindu Theology** when it will be developed from Hindu Theology. To answer these questions, this research must be carried out. And one more fascinating point to study is, why is Hinduism called the oldest religion, but Hindus, mainly intellectuals, do not care about Hindu theology? RESEARCH METHOD Based on the questions and problems outlined above, then this research was truly significant to be carried out. This research was based on the qualitative research method. The data were collected from the texts.

It is profoundly applicable to **the EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** Journal of critical reviews 31 2 theological study which is specified in its methodology that all theology discussions should use scripts. It then generates all data to be **in the form of** words or descriptions. So, all data collection was obtained from primary data which could be discovered in various Hindu scripts and Hindu works of literature. The research approach was based on the Hindu Theology approach which possesses a diverse view among other religions. If some religions (notably the Semitic religions) only accepted monotheism, in Hindu, theology accepted all of the isms.

The reason is that, every human holds a complex fundamental quality of divine knowledge. Among all differences in human primary divine belief, certainly, they can be classified into two sorts. Those are the common and experts people in spiritual knowledge. Both of them used different perspectives. The common people used the Saguna Brahman theology while the expert people in spiritual knowledge used the Nirguna Brahman theology. It is the substantial differentiation between Hindu theology and Semitic theology. The method of data analysis was based on the qualitative

description. It was also supplemented by qualitative interpretations based on the Vedas, mainly using Upanishad interpretations.

The reason using Upanishad is that, it is accepted by all Hindu experts as a precise outcome of **the study of the** divine knowledge and experienced by Rishis and Yogis who used the comprehensive approach or perspectives. The theory used is based on the Vedanta theory. The foremost significance of this research was to find something innovative, namely to find and build **the epistemological framework of Hindu** theology. RESULTS AND DISCUSSION A. Hindu Goes Beyond **of the History and** Religion Terminology For a long time, there was something incorrect linked to the definition of Hinduism given by non-Hindus.

At that time, the interpretation of religion was very limited that caused Hinduism to be referred to as earth religion, cultural religion, religion created by humans, etc. All of those definitions were so subjective and abusive. This then gave impact **to the study of Religion** (comparative religion) which became increasingly far from its goal. Therefore, to minimize misunderstanding of Hinduism, in this sub-point of discussion, it starts with a literature review. This is particularly valuable so people recognize the truth of Hinduism. Historians and other experts in the subject of religion wrote that **Hinduism is the oldest** religion in the world.

Everything they state concerning Hinduism as the oldest religion is barely a statement because none of them could identify when Hinduism arose in the world. Historians have not recognized the identical matter with Hindu times. There is an assumption that Hinduism has existed in the world since 500 BC, 1000 BC, 1500 BC, 3500 BC, etc., and one expert has affirmed that Hinduism has been there in the world since 6000 BC. Estimates of Hindu age by several experts are frequently inaccurate and often mislead readers. It is because the interval is not only ten years, but hundreds or even thousands of years.

This reality is proof that there is no exact age for Hinduism defined by some scholars. This fact is a conundrum and will not be detected at any time. Accordingly, at first, Hinduism was called Sanatana Dharma which means eternal truth. The eternal means that no one will recognize the first and the end. There are numerous ancient religions, yet, there are only their names today. Nevertheless, Hinduism still exists; **it is one of** God's miracles. In this research, three books will be selected as the main representative book as listed in the bibliography list. The books are, The Principle of Upanishad written by Prof.

Radhakrishnan [7]; All about Hinduism written by Sivananda [9]; and Hindu Theology -

Themes, Texts, and Structures; written by Jose Pereira. All books analyzed will be compared with these three books. The reason is that these three books were written by very competent people. Monier Monier William [11] in his book entitled All About Hinduism wrote, that starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds.

It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and its impure. It may be compared to a huge polygon, or irregular ultimate-lateral figure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative.

Those who rest in ceremonial observances find it all-sufficient; those who deny the efficacy of work, and make faith the one requisite, need not wander from its pale; those who are addicted to sensual object may have their tastes gratified; those who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence, and the origin of evil, may here indulge their love of speculation. And this capacity for almost endless expansion causes almost endless sectarian divisions even among the followers of any particular line of doctrine.

In union with its variable character and almost universal receptivity, the religious belief of the Hindus has really no single succinct designation. Looking at it in its pantheistic aspect, we may call it Brahmanism; in its polytheistic development, Hinduism; but these are not names recognized by the natives [10]. What William illustrated above is what best explains the nature of Hinduism and is not given the structure of Hindu knowledge or Hindu science.

Hence, indeed his book, entitled All about Hinduism, does not own information of frameworks for any knowledge that can be read. Consequently, the Epistemological Framework of Hindu Theology must be carried out. Kishore in the book of Hinduism addressed that: the roots of Hinduism reach deep into pre-historic hoary past. It has evolved over these millennia, and still process continues. Dynamism, tolerance, catholicity, assimilation, inclusiveness, optimism and unity in diversity have always been its hallmarks. Its multiplicity is more apparent than real.

In the ultimate analysis, Hinduism proves to be a great synthesis of any diverse and even conflicting and contradictory trends and elements. Thus, its multiplicity and ambivalence are not only incompatible with the concept of the essential unity of life and its creator, but also mark its strength. The Vedas and Vedanta from the earliest source of our

knowledge of Hinduism. The Vedanta literature reflects mainly the early ritual-side of the Hindu way of living. So do the Puranas, as they throw significant light on the various mundane aspects of later Hinduism.

The two Epics and the Gita also delineate the basic tenets of Hinduism, and underline the desirability of dharma and righteous living, leading to the ultimate triumph of the forces of good over evil. The realization of Reality or Self, leading to final liberation, is one of the fundamentals of Hinduism. In this sense, yoga is efflorescence and fruition of Hinduism. Hinduism is not only a religion, but also a way of living and thinking. As such, its contribution towards world heritage and culture has been quite tremendous and unparalleled. Hinduism has exercised a great influence on world-minds in respect of abstract speculation, religion, arts and science.

This book is more about the essence of Hinduism and its teachings though it does not hold a discussion of Hindu theological perspectives. **EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** Journal of critical reviews 31 3 Rao [8] in the book of Essence of Hindu Religion and Philosophy told that Hindu religion is perhaps the only religion in the world, which boasts of an enormous amount of religious literature. It is well nigh impossible for any one person to become proficient in understanding and mastering this vast religious literature during one's life time.

The basis for the Hindu religion and philosophy consists prominently of the Vedas and Upanishads (called Srutis), the epics, Smritis, the Puranas and a host of other religious texts. The Vedas are considered as 'Eternal Truths' and 'the only original source of knowledge' and hence form the basis of all our holy scriptures. They are among the most ancient religious texts still in existence in the world. They have enriched the Hindu religion, philosophy and culture, with rich ideas associated with the concepts about life and spirituality. Vedas were perceived by our ancient 'Rishis' during meditation. This amounted to vast body of knowledge.

These were handed down from teacher to student by word of mouth for centuries. The 'Rig Veda Samhita' is considered to be earliest available Vedic text. There are strong linguistic similarities between the Rig Veda and the Persian holy book (Avasti). This book is wholly illustrated through a philosophical perspective and never considers Hinduism in the theological analysis. Nikhilananda [5] in the Hinduism Its Meaning for the Liberation of the Spirit, declared that: Hinduism is not a set of abstract philosophical theories unrelated to life or a congeries of religious dogmas to be accepted with blind faith; it combines both philosophy and religion, reason and faith, and promises to its votaries a direct insight into reality, and the grounds for the acceptance of that insight.

Philosophy saved the Hindu from religious bigotry, and religion saved him from the ivory-tower attitude of cold intellectualism. Whenever, in the course of dogma as the only means to the highest goal, a sound rational philosophy put it on the right path, and whenever intellect claimed the role of sole pathfinder, religion showed the futility of mere discursive reasoning and stressed the importance of worship as a discipline for communion with ultimate reality.

Hinduism, though based essentially on the teaching of the Vedas, is secondarily derived from the moral and religious precepts of many prophets and saints, philosophers and lawgivers, of ancient, medieval and modern times. It is thus a growing organism daily enriched by new truths, emerging from the experiences of living men and women, which have preserved its vitality and prevented it from being cluttered with lifeless doas. Hinduism remains the Vedas, whose teachings are not the product of human intellect.

These holy scriptures contain eternal truths regarding the nature of ultimate reality, the creation and the soul of its destiny, which cannot be determined through sense-data and reasoning based upon them. They also tell us about the cosmic divinities, the various heavens, the different courses followed by souls after death, and other similar phenomena beyond the reach of the senses. This book adopted a description with a pretty logical mind based on philosophical speculation, therefore, if someone lacks knowledge, it will be incredibly tough to understand the information to be debated, for instance in the section that requires to explicate the reason. Sivananda [10] asserts Hinduism is the religion of the Hindus, a name given to the Universal Religion which hailed supreme in India. It is the oldest of all living religions.

Hinduism is also known by the names Sanatana-Dharma and Vaidika-Dharma. Sanatana-Dharma means eternal religion. Hinduism is as old as the world itself. Hinduism is the mother of all religions. Hindu holy scriptures are the oldest in the world. Sanatana-Dharma is so called, not only because it is eternal, but also because it is protected by God and because it can make us eternal. Vaidika-Dharma means the religion of the Vedas. The Vedas are the foundational holy scriptures of Hinduism. The ancient Rishis and sages of India have expressed their intuitive spiritual experiences (Aparoksha-Anubhuti) in the Upanishads. These experiences are direct and infallible. Hinduism regards the spiritual experiences of the Rishis of yore as its authority.

The priceless truths that have been discovered by the Hindu Rishis and sages through millennia constitute the glory of Hinduism. Therefore, Hinduism is a revealed religion. And then Sivananda [10] stated that Hinduism, unlike other religions, does not dogmatically assert that the final emancipation is possible only through its means and

not through any other. It is only means to an end and all means which will ultimately lead to the end are equally approved. Hinduism allows absolute freedom to the rational mind of man.

Hinduism never demands any undue restraint upon the freedom of human reason, the freedom of thought, feeling and will of man. It allows the widest freedom in matters of faith and worship. Hinduism is a religion of freedom. It allows absolute freedom to the human reason and heart with regard to questions such as nature of God, soul, creation, form of worship and the goal of life. Hinduism does not lie in the acceptance of any particular doctrine, nor in the observance of some particular rituals or form of worship. It does not force anybody to accept particular dogmas or forms of worship.

It allows everybody to reflect, investigate, enquire and cogitate. Hence, all sorts of religious faiths, various forms of worship or Sadhana, and diverse kinds of rituals and customs, have found their honorable places side by side within Hinduism and are cultured and developed in harmonious relationship with one another. And then Sivananda [9] continued his description, that Hinduism does not condemn those who deny God as the creator and ruler of the world, who do not accept the existence of an eternal soul and the state of Moksha or state of liberation.

Hinduism does not render the upholders of such views unfit to be recognized as pious and honorable members of the Hindu religious society. The religious hospitality of Hinduism is proverbial. Hinduism is extremely catholic and liberal. This is the fundamental feature of Hinduism. Hinduism pays respects to all religions. It does not revile any other religion. It accepts and honors truth wherever it may come from and whatever garb it may put on. There are considerable numbers of the followers of other religions in India. And yet, the Hindus live in perfect harmony, peace and friendship with all of them. Their tolerance and fellow-feeling towards the followers of other religions is remarkable.

Despite all the differences of metaphysical doctrines, modes of religious discipline and forms of ritualistic practices and social habits prevalent in the Hindu society, there is an essential uniformity in the conception of religion and in the outlook on life and the world, among all sections of Hindus. Then, Sivananda [9] further affirmed that: Religion is practical aspect of philosophy. Philosophy is rational aspect of religion. The philosophy of Hinduism is not arm-chair philosophy. It is not meant for intellectual curiosity and vain discussion. Hindu philosophy is a way of life.

The philosopher of Hinduism seriously reflects after hearing the Srutis, does Atma-Vichara, constantly meditates, and then attains Self-realization or Atma-Sakshatkar.



Moksha is his goal. He attempts to attain Jivanmukti now and here. Religion is spiritualization of human life for a Hindu. Religious culture is really the culture of freedom for him. Religion governs all the departments of Hindu life. He must realise the freedom of the soul in every department of life. Religion affords the greatest scope for him for the culture of true freedom. Religion is the only way to him for the realization of perfect freedom in life. It is in India alone that every man knows something of philosophy.

The cowherd who tends the cattle, the peasant who ploughs the fields, the boat-man who pulls at his oar, sing songs replete with philosophical truths. Even the barber repeats OM. EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE Journal of critical reviews 31 4 NAMAHA SIVAYA, SIVOHAM before he takes up the razor. The Paramahansa Sannyasins, the itinerant monks of Hinduism, have disseminated the highest of Vedanta from door to door.

In exchange for a handful of rice, they have distributed from door to door, through religious songs, the priceless gems of Hindu religion and philosophy. Mukhyananda [4] in Hinduism The Eternal Dharma An Evolutionary and Historical Perspective announced that: We have just surveyed some of the salient features of Hinduism. Its literature is vast, covering a period of over 8000 years, and its ramifications many.

one has to go to the original sources to have an idea of its depths, heights, and extensiveness, wherein the whole gamut of religion-philosophic, social, and ethical principles and problems are discussed in all their bearings in their application to the varied circumstances to the life of Man. Hinduism comprehends all the arts and sciences and all the achievements of life both in the Secular and Spiritual fields. In conceptions of Space, Time, and Life are boundless, its world-view is integral, and its spiritual conceptions are cosmic in proportion and protean in formulations.

It is whole, comprehensive, and all-embracing, excluding nothing, for it teaches of a Non-Dual Infinite Spiritual Reality (Ekameva Advayam Brahma) which has manifested as all the exists. It holds that from the subtlest Spiritual Reality to the grossest material entity, the manifestation is one continuous whole, like that of a tree from the seed, with all its roots, stem, branches, leaves, flowers, and fruits, without any hiatus or dichotomy. Secular and religious life are not two different things, the one is the root and the other the fruit in which the potency of the whole tree gets involved.

Hindu and its institutions are to be judged in their total framework and spiritual perspective, integrally, and not in parts in an isolated manner with alien narrow perspective, for they are all interconnected, each depending on the other and

supporting each other. It is also to be noted that **Hinduism is not a** mere Theological Faith like others. Hinduism accepts Reason and Experience, besides Revelation, all the three in mutual harmony, as evidence of Total Reality, Secular and Spiritual, and keeps itself open to investigation and rational criticism.

It is not a credo and dogmatic Faith like the others, and is prepared to accept Spiritual Truth in harmony with reason and experience from everywhere, like Science. Hinduism does not emphasize or insist on the externalities. During the course of its long history, it has given up or modified many religious and social institution, customs, and rituals, and even changed its entire mode ritualistic worship from the Yaga-s and Yajna-s to worship in temples and sanctuaries through images and other symbols by using flowers, incense, etc.

Hinduism has been ever-changing and adapting itself to and incorporating the new ideas and ideals from everywhere, while holding on to the Eternal Verities, and thus renewing and regenerating itself under the principles of Sanatana Dharma (Eternal Religion). The Hindu religion, **on the other hand,** is based on the philosophical or metaphysical idea of Man as primarily the incorporeal Infinite Divine Self inhabiting a body (psycho- physical organism), male or female, temporarily as a Jiva (Soul) by way of reflection in the Buddhi. All beings, including animals and birds, etc. are sacred and have the Divine Self in them and all will be Liberated in due course. Only the human body is in a higher stage of evolution.

The body disintegrates into the phenomenally beginning-less and endless cyclic universe, of which it is a part, when the Soul realizes its real divine nature **in the course of** many lives by acquiring knowledge and wisdom through experience and becomes free from embodiment and one with the Divine Self. It is just as in the case of the Life Principle. Life manifests through all organism; and when life departs from any one of them that particular organism disintegrates but Life does not die. It is one with Universal Life. And the Universe too is an eternal emanation from God through His divine power, like waves in the sea, and not a special creation out of nothing.

And then, Mukhyananda [4] appended his information respecting the Hindu holy scriptures ( -s), he addressed that in Hindu thought the entire universe, and knowledge of all its aspects in relation to the human mind, are considered as an expression of the One Absolute Spiritual Infinite on different planes and in a variety of ways. This Infinite (in Sanskrit called Brahman), being the fountain-head of all knowledge, is not only the Basis or Source but also the Converging Centre of all knowledge (Brahma-vidya sarva- - I.i.1; Up. II.iv.10).

All true knowledge secular or spiritual, therefore, will ultimately lead the aspirant, directly or indirectly, to the Infinite Brahman, if properly oriented and pursued to the end, since there is no hiatus or absolute vacuum anywhere in the universe and everything is inter-related. Hence all knowledge is sacred. The Hindu Holy Scriptures are vast and varied as they seek to cover the whole gamut of life and knowledge, both secular and spiritual, to meet the growing needs of the aspirants at various stages of development and endowed with different temperaments and capacities. They present to us an integrated view of life and Reality. Related to Mukhyananda described above, seen that his explanation most in the philosophy perspective as he noted that Hinduism is not a mere Theological Faith like others.

Pandit [6] told that Hindu religion is the oldest surviving religion with divine songs in the forests and on the river banks of India, many thousands of years before Moses, Buddha or Christ. Over many centuries these divine songs continued to be recited by the sages, whose combined wisdom eventually gave birth to the Hindu religion popularly known as Hinduism today. The original name of the Hindu religion is Sanatana Dharma (Eternal or Universal Righteousness).

Though the genesis of the term Hindu is somewhat controversial, the consensus among scholars is that as early as 500 BCE, the ancient Persians called the Indian people living on the banks of the river Indus (known as Shindhu in Sanskrit) as Sindhus. In the Persian language, the word Shindhu became Hindu and people living in India came to be known as Hindu. Hindu religion is essentially a fellowship of all those who believe in the sacredness of the individual, personal experiential realization of the Divine through spiritual practice and moral discipline (unmediated by any authority, dogma, or belief), preservation and propagation of dharma (righteousness), complete freedom of thought in religious matters, harmony of religions (sarva dharma sambhava), non-violence (ahimsa) in word, deed, and thought, reverence for all forms of life, and the law of karma: As you sow, so shall you reap. Hindu believe that there is only one Reality or Truth, which cannot be limited to any one name, form, or personality. This Reality is the substratum of all things and beings of the world and yet transcends them all.

It is the ultimate source and cause of all existence. It has two aspects, the transcendental (impersonal) and the immanent (personal). In its transcendental aspect, the Reality is called by various names, such as Supreme or Cosmic Self, Supreme Being, Ultimate Reality, Universal Spirit and Nirguna Brahman. In this personal aspect, the Reality is formless, attribute-less, immutable, indeterminate, and unapproachable by the human mind. As such, the Reality cannot even be called Creator, since It exists prior to all forms including that of the Creator.

All that can be said about the transcendental aspect of the Reality is that It is of the nature of absolute existence, absolute knowledge, and absolute bliss (cat- cit-ananda). In its immanent aspect, the Reality is the Supreme **EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** Journal of critical reviews 31 5 Lord or the personal God of all religions. Viewed from the personal aspect, Hindus call the Reality by various names, such as Saguna Brahman, Ishvara, Paramatma, and Divine Mothe. In this aspect, the Reality is just and merciful creator, preserver and controller of the universe.

In the Vedic view, there is no one God or Goddess for all humanity, but there is one Reality, or Truth, for all being. Hindu worship the personal aspect of the Reality in various names and forms, both male and female, according to the choice of the devotees. The foregoing is a detailed analysis from Prof. Bansi Pandit, he is a professor in the field of Comparative Religion and Hindu Philosophy. He has been teaching his subject for more than forty years in the United States. He is more intensely in his perspective of Hindu philosophy and sometimes in the perspective of general philosophy. Apart from having no discussion about theology, he never told concerning Hindu theology, such as the framework of Hindu theology.

Without a framework, any scientific knowledge grows less scientific. Hence, exploring and introducing the framework of Hindu Theology is a must for Hindu scholars, notably those who teach theological subjects. B. The Significance of Epistemology in Theology Epistemology is the study of the nature of knowledge, justification, and the rationality of belief. Much debate in epistemology centers on four areas: (1) the philosophical analysis of the nature of knowledge and how it relates to such concepts as truth, belief, and justification, (2) various problems of skepticism, (3) the sources and scope of knowledge and justified belief, and (4) the criteria for knowledge and justification. Epistemology addresses such questions as: "What makes justified beliefs justified?"

"What does it mean to say that we know something?", and fundamentally "How do we know that we know?" (<https://en.wikipedia.org/wiki/Epistemology>, 11-03- 2020). According to the earlier outline, the essence of epistemology is how to construct knowledge to be rational, so that it can then be accepted by academics. As a logical mind, then gradually be affirmed by world scientists as scientific knowledge called science.

In addition, important things related to epistemology are how to construct knowledge to be pure, including: (1) objects; (2) methods, (3) systematic, (4) consistent, (5) coherent, (6) rational, (7) logic, (8) universal, and (10) not as absolute truths. Accordingly, if every knowledge is arranged according to nine conditions as stated above, it will be able to

become scientific knowledge. C. The Significance of Framework in Theology A framework is a particular set of rules, ideas, or beliefs which you use in order to deal with problem or to decide what to do. Synonyms: system, plan, order, scheme.

More synonyms; a framework is a structure that forms a support or frame for something. Synonyms: structure, body, frame, foundation, and more synonyms are framework in British English as (noun) that is (1) a structural plan or basis of a project, (2) a structure or frame supporting or containing something, (3) frames collectively, (4) work such as embroidery or weaving done in or on a frame.

Framework in American English as (noun) (1) a structure, usually rigid, serving to hold the parts of something together or to support something constructed or stretched over or around it, (2) the basic structure, arrangement, or system. British English: frameworks NOUN A framework is a particular set of rules, ideas, or beliefs which you use in order to deal with problems or to decide what to do. (<https://www.collinsdictionary.com/dictionary/english/framework>, 12-03-2020). Understanding the framework is so mattering to formulate new science or new branches of science. For example, mathematics is one of the basic sciences that can be utilized for all knowledge.

Therefore, mathematics is often referred to as the basis of all science. Mathematics is essential in many fields, including natural science, engineering, medicine, finance, and the social science. Applied mathematics has led to entirely new mathematical disciplines, such as statistic and game theory. Mathematicians engage in pure mathematics (mathematics for its own sake) without having any application in mind, but practical applications for what began as pure mathematics are often discovered later (<https://en.wikipedia.org/wiki/Mathematics>, 12-03-2020).

From the field of mathematics, several branches of mathematics were produced, they are: Trigonometry is a branch of mathematics that studies relationships between side lengths and angles of triangles. The field emerged in the Hellenistic world during the 3rd century BC from applications of geometry to astronomical studies. The Greeks focused on the calculation of chords, while mathematicians in India created the earliest-known tables of values for trigonometric ratios (also called trigonometric functions) such as sine.

Throughout history, trigonometry has been applied in areas such as geodesy, surveying, celestial mechanics, and navigation. Trigonometry is known for its many identities, which are equations used for rewriting trigonometrically expressions to solve equations, to find a more useful expression, or to discover new relationships. Another branch is geometry. Geometry is a branch of mathematics concerned with questions of shape, size, relative

position of figures, and the properties of space. A mathematician who works in the field of geometry is called a geometer.

Geometry arose independently in a number of early cultures as a practical way for dealing with lengths, areas, and volumes. Geometry began to see elements of formal mathematical science emerging in Greek mathematics as early as the 6th century BC. By the 3rd century BC, geometry was put into an axiomatic form by Euclid, whose treatment, *Elements*, set a standard for many centuries to follow. Geometry arose independently in India, with texts providing rules for geometric constructions appearing as early as the 3rd century BC. Islamic scientists preserved Greek ideas and expanded on them during the Middle Ages.

By the early 17th century, geometry had been put on a solid analytic footing by mathematicians such as René Descartes and Pierre de Fermat. Since then, and into modern times, geometry has expanded into non-Euclidean geometry and manifolds, describing spaces that lie beyond the normal range of human experience. While geometry has evolved significantly throughout the years, there are some general concepts that are fundamental to geometry.

These include the concepts of point, line, plane, distance, angle, surface, and curve, as well as the more advanced notions of topology and manifold. Geometry has applications to many fields, including art, architecture, physics, as well as to other branches of mathematics (<https://en.wikipedia.org/wiki/Geometry>, 12-03-2010). Geometry is a branch of mathematics that deals with the measurement, properties, and relationships of points, lines, angles, surfaces, and solids (<https://www.merriam-webster.com/dictionary/geometry>, 12-03-2020).

The term Goniometry is derived from two Greek words, , meaning angle, and metron, meaning measure (<https://en.wikipedia.org/wiki/Goniometer>, 12-02-2020). What is essential from the meaning of frameworks is that they necessitate being acquired as scientific knowledge, which must be attached with epistemological significance. This means that after knowledge is constructed, linked to the epistemic framework and structure, then the name of specific knowledge will be concerned in accordance with that knowledge.

Thus, each branch of science gets its name, depending on the epistemological framework of that science. Every science, for example, social science, biology, chemistry, mathematics, **EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** Journal of critical reviews 31 6 engineers, etc., they get their name depending on each epistemological framework. D.

The Significance of Hindu Theology In connection with the description above, Hinduism is one of the oldest religions, but many people misunderstand Hindu teachings in general, especially about Hindu theology. Most non-Hindus who write books on Hinduism, Hindu teaching, and Hindu theology are very far from Hindu truth. Therefore, as scholars in the subject of Hindu theology, we conduct this research. Hinduism is not only religion, and not only Theological Faith [4], but Hinduism on the one hand is religion, and on the other hand Hinduism is culture, also a spiritual, and scientific, etc.

So, Hinduism should not be protected by apology and dogma, because Hinduism is free from all of them. Hinduism can be analyzed from all perspectives, both materialistic or spiritualistic or metaphysical approaches; it can also be analyzed with a philosophical approach and theological approach, or a mixed approach, namely the theo-philosophical approach. But, no one gives a framework like that, including by Swami Mukhyananda. According to Swami Mukhyananda, Hindu is the oldest religion, unique, etc.,

Swami Nikhilananda [5] further illustrates that: Hinduism is not a set of abstract philosophical theories unrelated to life or a congeries of religious dogmas to be accepted with blind faith; it combines both philosophy and religion, reason and faith, and promises to its votaries a direct insight into reality, and the grounds for the acceptance of that insight. Philosophy save the Hindu from religious bigotry, and religion save him from the ivory-tower attitude of cold intellectualism. Where-ever, in the course of Hinduism's development, religion erred by emphasizing ritual or dogma as the only means to the highest goal, a sound rational philosophy put it on the right path, and where-ever intellect claimed the role of sole pathfinder, religion showed the futility of mere discursive reasoning and stressed the importance of worship as a discipline for communion with ultimate reality [5].

Thus, Swami Nikhilananda appended, that: Hindu, thought based essentially on the teaching of the Vedas, is secondarily derived from the moral and religious precepts of many prophets and saints, philosophers and lawgivers, of ancient, medieval and modern times. It is thus a growing organism daily enriched by new truths, emerging from the experiences of living men and women, which have preserve its vitality and prevented it from being cluttered with lifeless dogmas. But, Hinduism's main foundation still remains the Vedas, whose teachings are not the product of human intellect.

These holy scriptures contain eternal truths regarding the nature of ultimate reality, they creation, and the soul of its destiny, which cannot be determined through sense-data and reasoning based upon them. They also tell us about the cosmic divinities, the

various heavens, the different courses followed by souls after death, and other similar phenomena beyond the reach of the senses. As timeless as the creation itself, these truths were discovered for the Indian world, and not created, by certain seers who were possessed of rare insight attained through moral disciplines, intense concentration, intellectual acumen, unflagging self-control, and utter non-attachment to transitory pleasures. These seers of the truth, both men and women, were called Rishis; they lived mostly on the banks of the Indus and the Ganges, in northern India.

We know almost nothing about their personal lives, for it was not the person, but the ideas they stood for, that appealed to the ancient Hindus. According to Hindu philosophers a conclusion regarding a spiritual truth depends for its validity on three factors; (1) the holy scriptures, (2) reason, and (3) personal experience. An aspirant, with the help of a qualified teacher, should first study the holy scriptures, which record the spiritual experiences of past seers of truth. Then he must subject the instruction thus received to rigorous reasoning.

Finally, after being convinced of the soundness of what he has studied, he must meditate on it and experience it in the depths of contemplation. Neither the Vedas, however, nor reasoning, nor experience can independently create genuine conviction. By depending solely upon the holy scriptures, one becomes dogmatic. Reason, by itself, cannot give certainty, and often it is found that reasoning conceals the very things it tries to prove. Personal experience by itself can also be deceptive in that the three factors jointly lead to the same conclusion, one may be reasonably assured of having reached the truth, just as, for instance, a law in the United States of America is accepted as valid when it is approved by the Congress, the Executive, and the Supreme Court. The authority of the Vedas does not depend upon supernatural beings or historical evidence, which may be shaken by science or by new historical discoveries.

It is ultimately derived from spiritual experiences which are attainable by every human being [5]. Donder [2] in Jurnal Harmoni -Volume 14, No. 2, Mei-August 2015, wrote that: All religions worship to one God yet they have different ways to understand and pray. They teach transcendental concepts that are not easy to understand. Therefore, it is required a knowledgeable spiritual teacher to understand the religion properly. Different understandings on transcendental concepts are caused by different religious levels that someone has.

The Hindu sages have solved this problem by providing two areas of cognitive theology, namely Nirguna Brahman and Satguna Brahman and each is divided further into their sub-theologies. The various Hindu theologies aim to bring human beings whose different religious levels have the same understanding on God. It can avoid misconception



on Hindu teaching. Moreover, the basic idea that Hinduism is a religion of worshipping the Almighty God as well as all religions is very clearly found in the Hindu sacred texts, only the method of understanding Him and how to worship Him are different.

These differences are natural and justified by God. This is a manifestation of God's love and affection for humanity, each of which has a different level of understanding. This is in accordance with Bhagavadgītā IV.11's sloka as stated: "from wherever and in any way humanity comes to God, then God will accept it" [2]. According to theology, Donder addressed that the words of Hindu theology until now, are still very strange hearing in the ears of Hindus, including the ears of Hindu intellectuals. Whereas Hindu theology absolutely must be understood by every Hindu.

Donder in the Theology of Sanatana Dharma explained that the discussion of theology in Hinduism was not really new. Bhagavadgītā as a very old Hindu literature at the end of every conversation is always closed with the sentence: mad bhagavadgītā ..... , which means: "This is the Bhagavadgītā discourse, namely the knowledge of the Almighty God (theology)." This sentence is repeated 18 times at the end of each Bhagavadgītā chapter. This proves that the discussion about Brahma vidyā or theology (theology) is not new in the treasures of Hindu knowledge.

Aryabhatta states that Bhagavadgītā was deified by Sri Krishna during Bharatayudha which fell on February 18, 3102 BC, so Hindu theology was discussed since 5117 years ago. For more than five thousand years Hindu theology has been discussed with a very broad theological scope covering the field of knowledge and beliefs that also covers a wide range of all kinds of isms adopted by humans, therefore Brahma vidyā can also be called the Theology of Universal [3]. The study of Hindu theology absolutely must be cauta e atra stat abmaj? ģasa that is 'an investigation into Brahman must be carried out'.

#### EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC

#### HERMENEUTIC PERSPECTIVE

Journal of critical reviews 31 7 Svami Viresvarananda states that the investigation is very important, because there are uncertainties about it, and we find a variety of different views even contradictory about His attributes. The results of the investigation will be able to reveal the knowledge of the Self which then leads man to experience true liberation. Therefore axiological the investigation of Brahman through testing with Vedānta texts relating to Him becomes very important and valuable [2].

From the description above, it is obvious that Hindu theology holds a special character, namely the unification of complex material which is designed as an umbrella that shades all types of religion or belief. This is the real uniqueness of the religious system. E. The Epistemological Framework of Hindu Theology Everyone, particularly academics, must

grasp the disparity between a philosophical and theological framework. The philosophical framework is based on speculation, radicals, logic and rational thought. From a philosophical perspective, all illogical and rational arguments will be rejected.

Philosophers do not even possess the fear of analyzing God as an object of research. They never acquire a direct view that comes out of logic, whatever views are quoted from the holy book. The source of the philosophical framework can be discovered in the Hindu Manuscript as mentioned in Vasista 'Smriti which was cited by Prof. Radhakrishnan, in his book titled The Principle of Upanishad. One verse of Vasista 'Smriti is highly relevant for the philosophical framework, namely; yukti- nam iva iyjyam apy uktam Padma makes sense, must be accepted. Everything else must be rejected even if it is stated by the Creator [7].

Vasista Smriti's statement is quite related to Western philosophy, more striking than Western philosophy. Vasista Smriti's statement is proof that Western assumptions are mistaken when stating that India does not own a philosophy. It seems that the Western assumption is only the hegemony obliged for the East to continually be under Western colonialism. At present, several Hindu sciences is hidden by Western projects under the Asiatic Society or Orientalism projects with the aim of mutilating all Hindu science. Though, today when the world opens transparent without covers, Hindu truths slowly reappear.

This has happened since Schopenhauer, the best German philosopher commented on the Upanishads as a text of glory. In short, the logic of thought or rational thought as a philosophical framework is so distinct from the theological framework which will be revealed below. There are at least five elements that create the basic framework of Hindu Theological epistemology; they are, (1) starting from the Holy Scriptures, (2) using the Holy Scriptures, (3) respecting the Holy Scriptures, (4) for the glory of the Holy Scriptures, and (5) as the intellectual responsibility of every believer, mainly religious scholars. Using the Holy Scriptures to understand God or Divinity is the original rule of the theological subject, as illustrated by one of the theologians, Dr.

Nico Syukur Dister OFM in his book entitled Pengantar Teology, published by Kanisius publishers. Dister [1] declares that theology is a science of faith, theology studies God's revelation; then the material object of theology is what God states in the Holy Scriptures. However, the content of one's beliefs depends on the religion of the person concerned. Then, it can be asserted that theology is a scientific reflection of that faith, therefore, theology must be perceived from faith at the beginning. So, theology is a scientific argument of faith.

What Dister defined above is closely related to the Hindu Theological Epistemological Framework which can be found in the Brahma Sutra. The Holy scriptures affirm that: sastra yonittvat, it means: "the holy book (itself) becomes a source of real knowledge (with regard to Brahman), (scriptural text, Taittiriya Upanishad III.1., is evidence from Brahman)". According to the Epistemology Framework of Hindu Theology, it is fully described as follows. 1. Theology Begins with the Holy Scriptures As a rule, when discussing God, one must start it with the Holy Scriptures according to religion being discussed.

Remarkably, people need to understand them deeply. If someone finds it tough to understand that, or even not to believe that, it is better that he does not discuss it. It is because according to Dister, as stated above, that in theological studies, one must put the faith first, and then the second is theology. So, in other words, faith is the principal study in the perspective of theological analysis. The reason is that the Holy Scriptures consist of revelations given by God to saints and are a source of trust for followers. Faith is a hugely powerful and quite fundamental point of every religious adherent.

Don't address a contradictory interpretation of faith in one belief. The conflicts that arise most often are those associated with misunderstandings when someone directly or indirectly transfers a negative interpretation. EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE Journal of critical reviews 31 8 2. Theology Uses the Holy Scriptures The rule is, when discussing further theological polemics or theological analysis perspectives, we must complete the analysis with material cited from the Holy Scriptures. This is a primary subject of theology.

If it does not use the Holy Scriptures, whatever their analytical intelligence, that is not theology. That's a philosophical perspective that only applies lively minds. These discrepancies must be noted and underlined so that anyone who requires to discuss topics correlated to theology will be accurate in his analysis. In short, the text of the Holy Scriptures is the basis of theology. Accordingly, each case must be acknowledged with a text from the Holy Scriptures. So, whoever claims to be a theologian, he must thoroughly read the Holy Scriptures whose interpretations are provided by experts in the subject.

In the field, numerous people asserted that their discussions were aimed at theological subjects, yet, all of them did not know the source of the texts they discussed. Therefore, the assumption arises that the people who are proficient in the discussion are those who are theologians. The untrue assertion is because it only applies the text of the Holy Scriptures, then it can be assumed to be theology. This rule must be comprehended by anyone who will uphold theology. Subsequently, the core of the theological subject is

the text of the Holy Scriptures. 3.

Theology Respects the Holy Scriptures Whatever the term, theology is an attempt to respect the Holy Scriptures. In other words, the essence of the theological subject is respect for the Holy Scriptures. That happened because, from the first time, the first followers accepted and believed the text as Scripture. Then, their trust flows from generation to generation. When the age of the Holy Scriptures is quite old, it makes anyone afraid to address an interpretation. Though, the interpretation of it is really necessary so that it can be universally performed in accordance with the times.

The world must accept that religion, including theology which has significance for human life. If humanity lived on earth without religion, maybe they would be the same as Hobbes's theory which states that humanity is like an animal. In the wild world, the rule is that strong animals will kill those which are weak. In the animal world, there are no ethics and no morals. Since humans as the upper level of creation, God gives instructions namely the Holy Scriptures to guide them to the right path that humans might return to God or achieve self-realization.

This will function maximally when there are people who respect it and look for all the values that can guide them to become good people. In analyzing the values in the Holy Scriptures, one must own a quality education associated with them. He should apply theories that meet the requirements, for instance, the theory of meaning, theory of symbol, interactionism theory, semiotic theory, etc. All of them are used to analyze some values in the Holy Scriptures. It is desirable that the results of all analyzes of the Holy Scriptures in order to continue to respect the Holy Scriptures themselves. 4.

Theology Constructed for Glories of the Holy Scriptures The ultimate goal in theological studies is incredibly strong and rigid from scientific knowledge of God. The method is, how theologians can explain very intelligently all the pages of the Holy Scriptures. Therefore, every theologian must possess competence linked to theology. Without a broad understanding of the theological framework, it will take it out of the original box. This is similar to playing soccer, where all teams must be present and stand on the soccer field. There is no one on the team who can play off the field, who comes out of the boundary line will get a penalty.

Also, when someone commits a violation in the competition, the referee will give a penalty according to the level of the violation. Minor violations will get a yellow card, and the major one will receive a red card. That means he can't play soccer anymore. This case is comparable to the study of theological subjects; every person who studies in theology must develop his knowledge rightly and follow scientific rules, namely: (1) clear

objects, there are two objects of knowledge, namely material objects (physics), non-material objects (metaphysics); (2) systematically built up; (3) using a methodology; (4) built coherently; (5) consistent; (6) logically constructed; (7) built rationally; and (8) the final nature of the construction is universal.

So, if it is built following the above eight scientific rules, then that knowledge will become scientific. The nature of scientific knowledge is that there are perpetually two probabilities, the first one is true while the second one is false. Scientific knowledge is still true if no one finds it wrong, and it is called wrong when someone finds it wrong. There is something really remarkable to note, that is, even though scientific knowledge is wrong, it does not contain sin. The reason is, that if one scientific knowledge is proven wrong, and then from that one discovers new truths, then that is the nature of scientific knowledge.

It is because theology is called scientific knowledge, as stated by Dister, so that anyone who needs to prove that the results of his theological construction are correct according to scientific knowledge, he must follow the rules of scientific knowledge. All followers of religion accept their Holy Scriptures as the Glory of God, even every follower believes that **the Holy Scriptures are the** real form of God. In the Bhagavad Gita IX.17, God states: that He is the Father, Mother, Protector of the universe, Supporter of the universe, and the object of science; **It is also the** Holy Scriptures, it is a form of gveda, Samaveda, Yajurveda, and Atharvaeda.

Knowing that each Scripture is accepted as the real form of God, everyone must carefully interpret it. If misinterpreted, it becomes a source of conflict. Lately, a lot of literature has a negative interpretation of Hinduism since some non-Hindus have a hidden tendency. Every scientist is better to study deeply to the core of religious teachings, then he will concede that God is present in every teaching in every Scripture. An objective study of theology will address its results as the Glory of the Holy Scriptures. 5.

Theology as Intellectual Responsibility As explained earlier, theology **is the study of** understanding God referred to in the Holy Scriptures. Every religious community holds numerous religious intellectuals and scholars in various fields of science; they all possess a sacred duty to interpret religious texts into their scientific subjects. This is highly relevant to Albert Einstein's statement, namely: "Science without religion is blind, and religion without science will be weak". In the Hindu Manuscript, what Albert Einstein stated is relevant to Mundaka Upanisad.

Hindus are particularly proud of their Holy Scriptures for they believe that their Holy

Scriptures are strong in knowledge. As mentioned in the Manava Dharma Sastra Script slokas II.6,7, and 10, that the Vedas are the source of all knowledge. Vedic knowledge is based on harmony and there is no contradiction between material and spiritual. This is also mentioned in Mundaka Upanishad dve vidye veditavye iti ha sma yad brahmanido it means that two kinds of knowledge are to be known, as, indeed, the knowers of Brahman declare the higher as well as the lower).

According to the above verse, although the forms of the two types of knowledge are diverse, they are aware that is the highest knowledge. Therefore, is sometimes called Atmavidya to enable humans to achieve self-realization or eternal **EPISTEMOLOGICAL FRAMEWORK OF HINDU THEOLOGY: A STUDY IN VEDIC HERMENEUTIC PERSPECTIVE** Journal of critical reviews 31 9 happiness, while aparavid as worldly science guides humans to gain temporary happiness. Hindu teachings advise everyone to choose parava or apara , but it is better if everyone chooses two, ap prepared to live in the world and aparavid as a deposit for travel after death.

Hence, both the paravidy and the aparavid from the very beginning existed in the Vedas. That is why in Hindu history we will not detect conflicts between science and religion as occurred in the West. The results of theological studies conducted by every religious intellectual, namely as a form of intellectual responsibility. So, it is of no use if scholars in theological subjects have not done anything for their faith. This sacred duty must become the awareness of every religious scholar. **CONCLUSIONS AND SUGGESTIONS A.**

Conclusions In accordance with the gap between theory and practice or realization, also several research problems that have been mentioned in the introduction, and then analyzed using Vedic theory and Vedic interpretation, this research can be concluded as follows: 1. Whatever is called theological study must begin with the Holy Script or Holy Book; without using any text, it is not theology at all. This is a very typical study, the standard for true or not very much depends on the analysis using texts that have been interpreted by Hindu religious leaders and Hindu scholars who own valid qualifications. 2.

Using texts from the Holy Scriptures is the essence of study in theology. The foremost reason is that the Holy Scriptures are accepted by the rishis when they receive the highest level of contemplation that has reached Self-Realization. So, in this view, rishis, voice of God, and God itself are one. From this logic, the text is accepted as the main tool in theological studies. 3. Respecting the Holy Scriptures or Holy Book is the principal study in theology, the reason is that the Holy Scriptures are records of the voice of God as well as the breath of God, the real manifestation of God coming down

and meeting the rishis.

This is a scientific reason from a religious perspective that goes beyond the scientific rules of science. The main rule is to use and respect **the text of the** Holy Scriptures. 4. The fourth is that theological studies are for the glory of the Holy Scriptures. Only if **the Holy Scriptures are** accepted by followers as having the potential of glory, will they have the highest value? This fact is evident that can be seen in every religious community that places their Holy Scriptures at the highest place in the heart. This is the original form of the Glory (greatness, majesty, grandeur, splendor, mightiness, loftiness, venerability) of the Holy Script. 5.

To develop new scientific knowledge, such as Hindu Theology with a complete framework, is only possible if Hindu intellectuals have an independent view of science. Western hegemony planted by Western invaders thousands of years ago is still felt. The negative effects of Western hegemony in Eastern minds are firmly rooted in the minds of Eastern scholars. This negative effect must be cleansed through reading more History of Science which is slowly emerging according to information and technology. For hundreds of years, Western scholars have hidden evidence of Indian science. What the world knows is that Takshasila is the oldest and largest university in the world, but several colonials brought their entire libraries.

It's a fact that Western scholars are not higher than Eastern scholars. So why should Eastern scholars hesitate to build new scientific knowledge? Currently, there is no Hindu Theological framework, this is because there is no Hindu intellectual responsibility. If this case is seen only from a general perspective, maybe it's not a problem. However, when Hindu scholars discuss theology among religious scholars such as Christian scholars, Muslim scholars, Catholic scholars, etc., then what can Hindu scholars do, if they do not know about the framework of Hindu Theology? Therefore, the fifth conclusion is the responsibility of Hindu scholars, especially Hindu academics or Hindu scholars in the subject of Hindu theology. B.

Suggestions Hindu scholars must obey the rules for establishing one or more new scientific knowledge. We cannot just adopt the name of Western scientific knowledge without following its framework. If name is plainly applied by Western theologians according to its framework. If we use that name, then the framework must also be used. If Hindu scholars do not utilize it, the name must be transformed into the Sanskrit name Brahmatattva. There is something similar but not one hundred percent the same as Brahmatattva, which is Brahmaidya (but includes philosophy).

Because divinity in Hinduism is definitely unique, it can sometimes be called

Brahmatattva (purely using the text of the Holy Scriptures), Brahmaidya (mixed with philosophy, intelligent thinking, and customarily texts, texts of spiritual experiences, etc.), Brahmajnanatattva (Theo philosophy), etc. Finally, we suggest that all Hindu scholars use the name Brahmatattva if analogous to theology. REFERENCES 1. Dister, I K. (2007). Pengantar Teologi, Yogyakarta: Kanisius dan Gunung Agung. 2. Donder, I. K. (2015). Keesaan Tuhan dan Peta Wilayah Kognitif Teologi Hindu: Kajian Pustaka tentang Pluralitas Konsep Teologi dalam Hindu. Harmoni, 14(2), 22-35. 3. Donder, I K. (2006). Brahmaidya - Teologi Kasih Semesta. Surabaya: Paramita. 4. Mukhyananda, S.

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