

Chapter-2

Major Philosophies of the World

It has been the human nature to think reflect and contemplate along with the rise of human civilization. This natural mental process brings the idea in the mind of a human being that who am I? Where have I come from? What is my future? What would happen to me after the death? This process of contemplation has given birth to the religion sect, cults and also helped in to the development of humans. Thus the religion and philosophy of have remained unified. Our life proceeding is governed by the religion. Moral conduct is the character of religion and it is guided by the philosophy. Some doctrines of principles are enunciated by the philosophy. Religion executes them and insists to leave the disdainful and give inspiration to accept the utiliti useful.

This process of human contempslation has been prevaded into the human flock of complete world, consequently there rose the various type of venerations, religions and cults. The devotional practices are differnet but the goal hidden behind the all is only to get the self, only to get the salvation or emancipation by attainning the God. Getting salvation or Moksha by attaining the God, the philosophic form of religion and its contemplation explain about the elements of accomplishment or obstraction.

The very elucidation, contemplation or interpretation of maxim has developed the philosophy of religions of the whole world, so every individual need the informations about the elemental aspect of the prime religions of the world to make himself a true citizen.

World famous philosophical contemplations include - Vedic philosophy, Islamic philosophy and christian and Zoroastrian philosophy.

1. Vedic Philosophy :

Vedic philosophy is most important amongst all ancient Indian pholosophies. This is available in the Vedic literature. Vedic leterature consits the parts as- Vedas, Brahmin, Sanhitas, Aranyaks Upnishadas (Vedanta) and Vedanga which are collectively named as Vedic literature. Vedas are the oldest books in the world. There are four Vedas 1. Rigaveda, 2. Yajurveda 3. Samveda 4. Atharva veda. The Rigaveda is considered as first and oldest book of the world. The Rigveda chiefly consists of religious hymnology. It also consists development of religious ideology and philosophical hymnology with the Genesis. It also has the hymns related to the anthems of the deities Ritualistic objective of religions is told in the Yajurveda and Samveda. There was simple deed of veneration present in the early Vedic Age.

In the Samveda there are collection of lyrical chants (Mantras) for Yajnas (Oblation). The Atharva veda has the collection of chants related to incantation. The volumes named 'Brahminas' have the commodious description of those rituals in which the Vedic chants are employed. Except rituals they include the method of appropriation and meaning of Vedic chants.

Vedic sages would made the contemplation over spritual, Philosophical and Supernatural subjects too. What is Atman? How did the nature originated? What elements have made the nature? Who is the doer and regulator of the creation? what

is the desposition of animated authority different from inert nature? Thus the philosophical contemplation and description of all this type of questions is found in the Vedic literature. The number of Brahmin Granthas, Aranyakas and Upnishadas are in plural.

Thus the Vaidik literature is the religious literature chiefly, which represents the philosophical centemplanation. In the Vedic age people worshiped various godly powers. These include- Indra , Mitra, Varuna, Agni and Yama. Diverse rituals were followed to make them satisfy. The Creator, Gaurdian and destroyer is one God only. Veneration of these presiding deities was in vogue, specialy on the basis of natural powers. Majority of god and goddesses described in Vedas are the embodiments of natural powers and authorities. Several deiteis in Vedas are understandable only in abstract form Various emotions like reverance, anger etc in humans too are considered as deities in the Vedas. To worship these deities the people of only Vedic age performed many rites of yajnas. In Vedic age the deities were in the form of natural powers, Thats why any form of idols was not there. The foundation of philosophical contemplation was to the same.

In the first Mandal (circle) of the oldest volume of Vedic philosophy the Rigveda, it is said that the Truth (God or supreme truth) is the same, only but the scholars called him by different names. According to Upanishdas the Brahm prevaded in the world and the Atman dwells in an individual are the same in fact. The purpose of the life of a man is to realize this unification only. Because of only this feeling of unification a person gets the permanent bliss, that is the "Sachidanand". This recognition has given the message of tolerance to the whole human race. There are provisions of four "Purusharthas" in Vedic Philosophy to elevate the human life sprituually and worldly. These Purusharthas are- Dharma (religion) Artha (Money) Kama (sex) and Moksha (salvation) Dharma means to fullfill the duty assigned and the moral rectitude. Artha

(Money) is the means of getting the creature comfort. Bodily pleasures are gettable by the Purusharth of 'Karma' The ultimate goal of human life is to attain Moksha (Salvation) The development of individual and the society happens only by the proper coordination of all the four Purusharthas.

According to the Vedic philosophy the rebirth happens on the basis of the Karma and through it a person can make the life excellent by performing perfect work. In Vaidik philosophy a phase Vasudev Kutumbakam is mentioned. Agreeing to it the character of the person considers the whole earth as his family by freeing himself from the bond of promiscuity. In Vedic philosophy the inspiration has been givne to keep the five natural elements, water, earth, air, and space clean and safe through praying and oblation (Yajna). In Upnishadas it is mentioned that we should consume the resources but with sacrifice only. For this a person fulfills his duties by keeping distance from the greed and silly things. According to Vedic view, nursing others is religion and to harm them is called a sin.

Thus the philosophic thought of vedas give inspiration about love, morality, cooperation and Solidarity.

2. Jain Philosophy :

According to Jain literature the Jain philosophy was initialized in very old period. /The philosophic cult of Jain is considered as a movement contemporary with the Vedic convention. The "Teerthankaras" have the all important role in the development of this philosophy. 23 teerthankars are supposedly existed before the Mahavir' the first was Rishabhdev or Adinath and Parshwanath was considered the 23rd of the teerthankeras. The 24th teerthanker Mahavir Swami was born in a kshatriya dynasty in 549 B.C. at Kundgrama near Vaishali. Siddhartha was the name of his father and Trishala was of the mother. Trishla was the sister of king Chetaka of Lichhavi republic.

Mahavir's childhood name was Vardhamana.

Heroic schooling was given to Vardhamana from the early age. But his mind could not settle in this world. He got the apathetical sentiments gradually. So after the passing of his parents he took the permission from his elder brother Pandivardhana at the age of 30 and left the home and started penance in search of true knowledge, During this penance he had to undergo with stiff misery. He remained without food, drink and clothes for months. At last after the stiff penance of 12 years he got ‘Kevalya’ the realization. After getting Kevalya Mahavir was called by the names of Jina (the winner), Nirgrantha (free from suspicion) etc.

After getting the kevalya knowledge Mahavir started to show the right path of life to the public. He started moving place to place to propagate his thoughts. His ideology spread by his sermonizing in the states of Magadh, Kashi, and Koshal etc. Inspired by his true speech a lot of people started to become his disciples. Gradually his followers crossed a large number. In this way disseminating his notions in the end he got his Nirvana in 527 BC at Pavapuri (Bihar) crossing 72 years of his age. He left 14 thousand disciples behind him to keep enkindled the lamp of knowledge forever.



Mahavir Swami

The word ‘Jain’ is made up of the word JIN. Its literal meaning is conqueror. By winning over the illusion of the world and the senses of body, to attain the Moksha (Salvation) is the only purpose of this religion. To attain the Moksha Mahavir Swami

suggested three provisions, that were known as Tri-ratanas here after. The philosophic speculation of Jain Religion hence starts from -

(i) Samyak Knowledge : It means about the entire and true knowledge. Mahavir had told that for getting true and entire knowledge people should read and follow the sermons of teerthankaras.

(ii) Samyak Philosophy : It means to keep complete faith in the teerthankaras. To adopt the true knowledge in life every human must have complete faith and belief in the teerthankaras.

(iii) Samyak conduct : It means the human beings only get the true knowledge by keeping their senses in control.

Five chief principles (Mahavratas) are formed by Jain philosophy for the family men to comply with all these three means of attaining ‘Moksha’. Which are as following.

(A) Ahimsa (Non violence) : Ahimsa is the buzzword of the principles of Jain religion and the teachings of Mahavir. Kindness equality and benefaction for the organism only is the meaning of Ahimsa.

(B) Satya (The truth) : Mahavir stressed a lot on the true statement with Ahimsa because observance of Ahimsa can not be possible without truth, every one must speak truth only in each situation.

(C) Asteya : Asteya means not to perform theft. Stealing was immoral according to Mahavir and he taught to always remain away from this vice.

(d) Aparigraha : The meaning of aparigraha is not to accumulate. According to Mahavir a person who does not store up worldly belongings is always remains far from the jugglery of this world that is to say keep only enough worldly material which is needed and deliver the rest to the indigent.

(e) Brahmcharya (celibacy) : All these four dictates statements can not be followed until the person stays away from the desires and passions. That's why Mahavir by adding fifth solution of celibacy with the above four given by Parshvanatha (the 23rd teerthankar of Jain religion) told all these as the

modes of attaining Triratnas.

Mahavir said that the reason for joy and sorrow of the world is the conscience of the man only. If the man comply with the afore said devices he can win over the man (soul). Only by winning over the soul the man can get rid of the illusion of this world.

Penance and Worship :

Mahavir greatly stressed over the penance and worship in the effort to control the soul and comply with the afore said five rules. He told penance of two types - one is external and the other was internal. In penance courtesy, service, self civilization, meditation are inclusive. A person acquire the capability of internal penance by performing external penance and good thoughts evolved in him. According to Mahavir fasting is the most easy way of penance.

Body and soul get purified by it and paired the way to attain Moksha. Mahavir believed in the immortality of the soul. According to him changes may occur in the nature but the soul is immortal and remains same always. Due to the worldly distress which are produced by deeds of man, the soul marches over and over and cycle of death keeps continue. So Mahavir Swami had stated that if the desires of world are conquered then the bonds of karmas (deeds) can be destroyed and deliverance from life cycle could be obtained. We can guess by the ideology of Mahavir that the Jain religion believes in the immortality of soul, rebirth, and in the doctrine of karma. All these teachings of Mahavir were very simple and straight. At the same Mahavir imparted sermons of all these dictates in the vernacular “half magadhi” of that age, Mahavir opposed racism and untouchability, gave full respect to the woman. Mahavir strongly protested the contemporary violence, bigotry and social malpractices.

Jain philosophy is based on quietism. According to it there is no pleasure in the worldly life. So Moksha should be attained by repudiating the world and doing stiff devotion. The reason for

all the joy and sorrow of the man is his deed (karma). The karma is the reason for rebirth. One cannot get rid of the cycle of life and death without bearing the results of his deeds. According to Jain doctrine this creation is made up of biotic and abiotic things. Creature is animate and the Abiotic is life less. Both are tied to their karmas. To break the tie of karma is the Moksha.

In Jain Philosophy syadvad or pluralism (Anekant Vad) is the buzzword of tolerance and co-ordination. Mahavir said that we should not look at one aspect of any matter, do not think in a single manner only .

What you say may be right but what other say can also be right, there are tension and duality in today's world and it is only because we do not understand the outlook of others. So the ordination of thoughts is possible through this theory. According to Jain philosophy the Atman is ever young and immortal. The creature too is an Atman. The spirit lives in every particle. Thus the philosophical thinking of Jain religion basically gives the inspiration to condescend towards the well being of self.

3. Philosophy of Buddha :

A great legend like Mahavir swami was born in India in the 6th century BC. Like Mahavir Swami this power also railed against the verbalism, melancholy and social complexity spread in that age and showed the right path of life to the people of



Gautama Buddha

India. Thus power was none other than Mahatma Buddha. In 563 BC, Mahatma Buddha was born in the kshatriya clan of Shakya dynasty of Kapilvastu republic in north Bihar.

His Childhood name was Sidhartha. Because of Gautama Patronym of his clan he was called ‘Goutama’ too. His father’s name was Shudhdhana and mother’s was Maya devi. Buddha was born in the way to the forest of Lumbini when his mother was going to his father’s place. Unfortunately his mother died just after seven days of his birth. So he was brought up by his aunt and step mother Prajapati Gautami.

In his childhood too Buddha was a thoughtful and withdrawn person. He was very compassionate. His heart was always full of kindness when he saw people in misery. Though his father had provided him all kind of heroic academia and he got proficient in that too, but still Buddha would not bestire in the mundane things. He remained very sad on behalf of these things. Observing that kind of Mentality of Buddha father Shudodhana got Siddhartha Married to a beautiful princess Yashodhara at the age of 16 years. Spending almost 10 years of family life still the problem of joy and sorrow of life kept the mind of Sidharthas confused. His reclusive mind did not settle in this world. Because of this anchoretic feeling one day he went through in the search of knowledge leaving his son, wife, father and the whole splendor of his kingdom. This incident of life is called ‘Mahabhinishkramana’ in the Boddha literature.

After the Mahabhinishkramana he perpetually kept spending seven years of Monkery. At first he went to an ascetic. Atarkalam of Vaishali for getting the knowledge, but his thirst of knowledge couldnot be quenched. So he went to the Brahmin Acharya Udrak Ramput in Rajgriha. but his Acharya too could not give him the contenment. Then Siddhartha started from there and reached in the Uruvella forest. He with Kodinya and his five colleagues, started stiff penance at the bank of the river Niranjana near Uruvella. Because of hard hodily

mortification his body had reduced as needle. Still he had not reached his goal. Then be decided to take diet and to leave the penane. His colleagues left him when they looked this change in Gautama but he did not get distracted by it. He decided to meditate. At one place he sat under a Pippal tree in meditation. After seven days of deep meditation, on the full moon day of the month of Vaishakha he comprehended the ‘internal enlightenment’ (knowledge) and from that time he was called Buddha. The peepal tree under which Sidharta had got the enlightenment was popularly known as Bodhivriksha.

After attaining the Knowledge Buddha gave his first sermon of knowledge to the Banjaras named ‘Tapassu’ and Mallik in BodhGaya” After that Gautama Buddha gushed to get through his knowledge and ideas to the masses and reached Sarnath. There he made contact with those five colleagues who had gone leaving him Buddha initiated his knowledge in the form of religion to them this incident is called Dharmachakra pravartana in the Boddha religion.

In the end at the age of 80 years in 483 BC at kushi nagar near Gorakhpur Goutam Buddha had left his mortal body. This incident of leaving his body by Gautam Buddha is called Mahaparinirvana.

Mahatma Buddha was also a great educator of humanity like Mahavir Swami. By his sermons he tried to show a path by making them free from the grief for getting perpetual peace. Four noble truths are the basis of his philosophical thinking-

- (i) The world is full of sorrows- birth and death union and disunion, profit and loss in life all the sorrows only.
- (ii) Reason for sorrows- Greed and passion is the reason of songous.
- (iii) End of sorrows- Sorrow can be eliminated by resolving illusion or end of passion.
- (iv) Path to end sorrows- It is eight fold path or the middle path.

Mahatma Buddha had told that the craving for experiencing the worldly possessions keep

enlaced the soul in to the bonding of life and death, so it is essential to remove the craving for attaining the Moksha or Nirvana for this man should follow the Astangik Marga. This noble eight fold path is the middle way to subsisting for a person. That is why it is called the middle path for attaining Nirvana. Neither rigorous penance nor sinking in sensual pleasures are considered as the proper paths. Eight means of Astangika marga are as follows :

(i) Right view (Samyak Drishiti) Four noble truths are believed only when we could distinguish between true and false, sin and virtue.

(ii) Right aspiration : Keep firm resolve to be away from the ill will because of grief.

(iii) Right pledge : Always abstain from lying and abusive speech

(iv) Right action : Always perform true and noble deeds.

(v) Right livelihood : Adopt pious ways for your livelihood.

(vi) Right effort : Sweat properly to get your body indulged in good deeds.

(vii) Right mindfulness : Always make efforts of good deeds with prudence and caution while keeping the flaws in mind.

(viii) Right samadhi (concentration) : Practicing meditation to achieve concentration. In his teachings Buddha stressed too much over piety and morality. He said to his disciples to remain pious in mind, speech, and work. For this he told to follow these 10 rules of moral behaviour. We can also call them 10 rules of good behaviour :

(i) Following the rule of non violence (Ahimsa)

(ii) Leaving falsehood

(iii) Never stealing (Asteya)

(iv) Never collect things in excess (Renunciation)

(v) Staying away from passion and pleasure.

(vi) Renouncing dance and music (Celibacy)

(vii) Renouncing incensed items

(viii) To avoid untimely meals.

(ix) Not to use soft bed and seat

(x) Renouncing womanly pleasures.

In these rules of morality first five are told by Mahavir Swami as- Ahimsa, Truth, Asteya, Aparigraha (renunciation) and Brihamcharya (celibacy) According to Buddha all these five are necessary to abide for all household devotees. In complying with them man can proceed towards the right path without repudiating the world too. But the person who spends a life of Bhikshuk (Monk) leaving behind the illusion of the world, it is mandatory to comply with the aforementioned rules.

Mahatma Buddha had propounded his principles with logically disproving the verbalism pervaded in that age. Buddha had stressed on the 'logic' too much. He did not keep belief in the fetish, so he challenged the authenticity of Vedas. Disappointing the vedas he did not accept the God as the creator of the universe at the same time. That's why some people told Buddha a theist too. Mahatma Buddha did not believe in the immortality of the soul.

The soul for him was a doubtful subject. So he did not say, whether the soul exists or not. Buddha believed the principles of Karmavad. He said that a man has to bear the fruits of his deeds. The present world depends upon his karmas. Man marches in the world only to bear his karmaphalas Buddha had the faith in rebirth. He said a man takes rebirth according to his karmas but Buddha also had the idea that it is the ego which takes rebirth not the soul. When the longings and desires are destroyed, then there is no left and the man attains Nirvana by getting out of the cycle of rebirth.

Ahimsa is the buzzword of Buddhist religion. Buddha told that, to torture any creature is enormity. Even so, Buddha did not insist too much on Ahimsa like Mahavira, but gave the pragmatic look to this principle according to the time and place. Buddha insisted too much on the purity of conscience too. He had told that craving is produced by the conscience of a man.

The final objective of Buddhism to attain the "Nirvana". The word 'Nirvana' means to get extinguished. So Mahatma Buddha had said that

Nirvana could be attained only after extinguishing the fire of craving or desire inculcated in the mind. So the Jaina and the Buddhist doctrines both worked to remove the obsolete customs included in the Vaidik philosophy in time laps.

Islamic Philosophy :

Hajarat Mohammad was the founder of Islam. He was born in 520 AD in Mecca. His father's name was Abdulla and Mother was Aameena. His father had died before his birth and his mother had also died in his childhood. He was brought up by a midwife Haleema according to the arrangements made by his grandfather. Mohammad Sahib got married to a widow named Khadija at the age of 25 years. Khadija was 40 years of age at that time, she was much influenced by the honesty of Hajarat Mohammad Sahab but after the marriage Hajrat Mohammad remained absorbed in contemplation.

Before Islam the public of Arab was polytheistic and believed in the idolatry. The rising of Islam happened among all these circumstances. Hajarat Mohammad got the enlightenment in a cave named Hira. He messaged Arabian public that no one is sacred except the Allah (the God) and he was the messenger of 'Him', he opposed the worshiping of 360 deities put in the Kaba and because of this act the Meccan people got annoyed with him and began to protest him. So Hajarat Mohammad had to go to Madeena after leaving Mecca.

This important incident is called Hijrat in Islam. From this very incident the Hijari calendar of Islam starts in 622 AD. Those who welcome and

entertained Hajarat Mohammad in Madina were called Ansar (Those aiders who helped). From here he began to propagate Islam. People of Mecca were prepared gradually to accept his ideas and his thoughts were being disseminated in all Arab world. After his death in 632 AD his caliphs founded a huge empire. Hajarat Abu Bakar Siddique, Hajarat Umer Farukh Hajarat Usman Gani, Hajarat Ali etc. were the caliphs who later propagated this sect a lot.

The Philosophic musing of Islam is collected into the holy book Quran. This musing is described as - There are five teachings such as -

(i) Key mantra (kalma) : No one except Allah (The God) is venerable and Mohammad is his messenger. That is to say Islam believes in monotheism only.

(ii) Namaj : Daily Sajada (Bowing) to Allah is offered at a fixed time. The timings are before sunrise (fajar) afternoon (Johar) third part of the day (Asar), Sunset (Magrib) and before sleeping in night (Isha). On Friday the Namaz is offered collectively.

(iii) Roja (fasting) : In the whole month of Ramjan there is no eating and drinking happens between sunrise to Sunset.

(iv) Jakat (Charity) : If someone earns 7 and half tola gold or keeps money equals two 52 tola silver or more then this annually then he should give 10th part of it as charity.

(iv) Haj pilgrimage : To visit Mecca for religious pilgrimage once in life.

Islam has the opinion that after the death of a person Allah confers in heaven or hell after calculating his deeds.

According to Islam this life is ultimate one, that means Islam does not recognise rebirth.

Islam does not believe in idolatry too.

Christian Philosophy :

The founder of Christian religion and philosophy was 'Jesus Christ'. He was born in Bethelham the hilly part of Palestine. His father Yusuf and mother Mariam worked as carpenters. Jesus Christ vowed to make the society free which was surrounded by superstitions. By visiting village



Mosques of Madina

to village he sermonized that the supreme God sees all of alike. This message was objectionable to the jews. Once in a festival at Jeruslam Jesus opposed the voilent work of the jews. Because of it the whole jewish society gotten vexed with him. One deciple of christ Judas fraudelently got him (Jesus) arrested, as a punishment he was crucified at the age of 30 years. In his last time Jesus christ said ‘O’ God, pardon them because these people don’t know what they are going to do.

The main disciples of Jesus Christ Saint Paul and Saint Peter propagated his ideas a lot. According to Christian ideology the god is one and all the creatures are same in his sight. Jesus christ stressed on the good character of a man. He said “Hate sin, not the sinner.” We should learn to forgive by leaving the intentions of anger and revenge.

He had a thought that the soul lifts up by tolerance. He taught people about truth, non violence, care, service and sacrifice for poor and aggrieved. His preachings are compiled in Bible the holy book of christians. The Christian sect later devided in to two parts. One Roman catholic and the other is protestant. Those who followed the cardinal sect were called catholic and the other who supported reforms were known as protestants. Prostestant people opposed the political powers of Pope and disgraced ‘fathers’ and the sale of the letters of amnesty. Later a protestant religious reform

movement was started and the sale of amnesty letters was stopped Thus kindness, Mercy, honesty, tolerance etc. are the chief elements of christian philosophy.

Persian Philosophy

Parasi or zorastrian religion was born in Pharas (Iran). The religion of the Parasi people was based on the worship of nature. The sun, the earth, the moon etc. were the chief deities but the sun was considered greatest amongst them. This natural religion of Pharas was accepted as “Shravon the religion” in the time lapse. Zarathustra was the founder of it. This very “Shravon” religion later became the Persian religion. Zarathsutra was born in the Ajabarizan province of Iran. His father’s name was Ponishappa and mother’s name was Durodha. He was thoughtful from the early age. He got the enlightenment at the age of 30 on the Sablaam mountain. Bulk of scholars consider Zarathustra’s period as 600 BC.

According to the philosophic thoughts founded by Zarathustra, the body is mortal and the Atman is immortal. Man gets heaven or hell abiding by the truth or untuth according to his deeds. In view of these thoughts the Persians philosophy too seems to have similarity with the Vedic. According to Persian thinking there are two powers Divine and Demonic in this world. A “hur mada” is the symbol of divine powers. This is a great deity who has created



Jesus



Zarathustra

the earth, Man and heavens. The Aahurmazda power says that ‘O’ men don’t think ominously, don’t leave the right path and “do not commit sin.”

Ahiraaman is the symbol of demonic powers. Ahiraaman power carries humans towards the hell by making them devils. The struggle between these two powers keeps continue but the Aahurmazda always gets the final victory. The philosophy of Zarathustra is not escapist he has the belief that the heaven can be achieved in this very world by performing noble deeds. According to Persian ideology the body consists of two parts :- 1. Physical 2. Spritual. After the death body becomes extinct but the spritual part remains alive.

According to Persian philosophy this world is made of air, water, fire and earth. Avesta ‘e’Zed’ is the holly book of Persian religion. Teachings of Zarathustra are compiled in it. In the timelapse due to foriegn attacks on Iran a number of Persian people came to India and settled here. The Persian temple of Mumbai is still very famous regarding to its archetecture.

Thus we see that different religions and philosophies took birth in the different parts of the world. All of the philosophies motivated the human race to keep it away from the wrong deeds and to lead the path of truth, and made efforts to bond the society in to the thread of unity. It is revealed by the study of all principal philosophies of the world that, the ultimate goal of them is only to make the human life spiritual and good. All ideologies stress on the need of the virtues for building. The character service to humanity, Charity, nonvoilence love etc. are the emotions found in all the religions, we should keep the feelings of respect for all the philosophies.

Important Points :

1. In the world there are Vedic, Jain, Buddhist, Islamic, Christian, Persian philosophies are important one.
2. Vedic philosophy is based on vedas, there are four vedas- Rigaveda, Samveda, Yajurveda, Atharvaveda.
3. Five major rules of Jain religion (the great views) are Satya (truth) Asteya (no stealing) Brahamcharya

(celibary) and Aparigrha (Renunciation)

4. Four noble truths of Buddhist philosophy are Grief, the reason for sorrow, elimination of sorrow and the eight fold path for elimation of sorrow.
5. The founder of Islamic philosophy was Hajarat Mohammad. His importance teachings are compiled in Quran sharif.
6. The founder fo christian sect was Jesus christ. His Sermons are compiled in the holy book of Bible.
7. The founder of Persian religion was Zarathustra. The holy book of persians is Avesta-e-Jaid.
8. According to Zarathustra the heaven could be achived by performing good deeds while surviving in the world.
9. The first tirthankar of Jain religion was Rishabhdeva and 24th was Mahavira Swami.
10. The Vedic Religion belives in “Vasudhev Kutumbkarm” (universal brotherhood)

Objective type Question

1. When was Mahavir Swami born ?
(a) 699 BC (b) 570 BC
(c) 675 BC (d) 599 BC
2. Where did Mahatma Buddha give his first sermon?
(a) Kapilvastu (b) Sarnath
(c) Gaya (d) Boddhagaya
3. When did Hizri Calander start ?
(a) 622 BC (b) 632 BC
(c) 570 BC (d) 566 BC
4. Which one holy book of Chirstian religion?
(a) Babylone (b) Bible
(c) Monacarta (d) Gita

Very short answer type questions

1. How many prusharthas are there? name them.
2. In which book “Vasudhaiva Kutumbakarm” is Stated ?
3. Accorrding to Vedic philosophy who is the creater and destroyer of this earth ?
4. Write the name of 1st and 24th Teerthankaers of Jain Religion?
5. What are the five mahavratas? (Panch Mahavartas)

6. What is the interpretation of Ahimsa in Jainism ?
7. What was the childhood name of Mahatma Buddha?
8. What is the reason of sorrow according to Mahatma Buddha?
9. In how many sects did the Buddhist religion divided ?
10. What the incident of going Mecca to Madina by Muhmmad saheb is called ?
11. Where was Hajarat Mohammad born?
12. Who were the chief disciples of Jesus christ ?
13. What were the people called who treaded on the path of ancient theories of Bible?
14. Who was the founder of persian religon ?
15. To whom we consider the symbol of devine powers in persian religion ?

Short Answer Type Question

1. Explain the message of tolerance in Vedic philosophy.
2. Describe the concept of Triratnas in Jain philosophy. (Subjectivism)

3. Who were the prime teerthankaras of Jain religion?
4. Explain the concept of four noble truths in Buddhist philosophy.
5. Explain the self evaluation of Buddhist philosophy.
6. What was the impact of the teachings of Mohmmad saheb on Arabian People?
7. Describe the godly and evil powers according to the Persian philosophy.

Essay type Questions

1. Describe the major characteristics of Vedic philosophy.
2. What are the major teachings of Jain philosophy?
3. Mention the teachings of Buddhist philosophy.
4. Describe the teachings of Islam focussing on the life of Mohammad Saheb.
5. Explain the Christian philosophy by giving the introduction of Jesus christ.

Answer to objective type question

1. (D) 2. (D) 3. (A) 4. (B)