

Unit - 02

Major Religion of the world

Vedic Dharma :

Vedic Dharma is also called 'Shrauta', 'Arsha' or 'Sannatan Dharma'. Its Followers are called Aryan or Hindus. 'Arya' means the best or the noble in behaviour. Yoga vashishtha mentions. "Arya is he who do his duties well and aware of what not to be performed by him, having faith in natural character, he is Arya. Vedic Dharma is the oldest in the world.

Meaning of the term Veda' :

The word Veda is derived from the root term 'ved', which means knowledge with which one may achieve the knowledge of all the truths.

Origin of Vedas :

In Hindu tradition vedas are known as eternal and not composed by man or created by god. Vedic knowledge is uncreated, infinite so they are constant or eternal. Vedas are not the composition of man so they are 'Aparusheya'.

Rishi ; Mantra Drashta :

Vedas are apaurusheya (not written by men) In the origin of the universe the Rishis saw the hymns through meditation and Yoga power, are called Rishis. The number of these Mantra Drashta Rishis is about 300. Vashistha, Vishvamitra, Atri, Angira, Gautam, Shunahshep, Vamdeva, etc are the men and Shraddha, Romasha, Lopamudra, Vishvara, Apala, Ghosha, Surya, Yami etc are the women Mantra Drashta Rishis.

Source Literature of Vedic Dharma :

Vedas means the four Samhitas. Brahman texts, Aranyakas, Upanishadas, Sutra Texts and six Vedangas are included in Vedic literature.

(i) Veda Samhita : There are four themes of four Vedas.

Knowledge is of Rigveda, Karma is of Yajurveda, Upasana is of Samveda, Vigyan (Science) is of Atharvaveda. There are also four subsidiary vedas (Upveda) of four Vedas are Ayurveda, Dhanurveda, Gandharvaveda and Arthaveda.

(ii) Brahmana Texts : These are the texts which interpret the Vedic hymns

Veda	Brahman text
Rigveda	Etareya Brahman, Sankhyayana (Koshitaki)

Samveda	Sam and Tandya Brahman
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Atharvaveda	Gopatha Brahman
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Yajurveda	Taittiriya, Shatpatha Brahmana
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(iii) Aranyaka : These are like appendices of Brahmana text, spiritual and philosophical subjects are discussed in these. Vrihदारanyak, Jaiminiya, Sankhyayana, Etareya etc are also the Aranyaka.

(iv) Upanishadas : Upanishadas are the texts which describe spiritual knowledge, idea of matter and extreme stage of experience. The number of upanishadas is considered 108, but more famous upanishadas are, Isha, Katha, Kena, Prashna, Mundak, Mandukya, Etareya, Taitreya, Chandogya, Vrihदारanyaka and Shvetashvatar.

(v) Sutra Texts : The regulations of Vedic Yagya (Sacrifices) are described in these texts. These are of three type Shraut sutras, Grihya sutras and Dharma sutras.

(vi) Vedanga : To understand the vedic literature, six subsidiary helping organs are called vedanga, shiksha, Kalpa, vyakaran, Nirukta, Chanda and Jyotish are the Six vedangas.

Vedic Dieties : The universe is not an unconscious

stream but it is a regulation or law of Dharma, The law which regulates the nature is called the law of Dharma. The power which manages the law of Dharma is truth, intellect and pleasure (Sat, Chitt, Anand) is sacchidananda. This sensation or consciousness as an authority is Deity in Veda. Maxmuller of the west mentioned Aryas a group of uncivilized people .Who in the early stage of development were polytheist as the man created natural powers as deities. According to Max muller initially one deity at one time was worshiped after that, later on the polytheism was also recognised. Finally it developed as monism or Advaitvad in the upanishadas. But this western belief is not accepted now because Arya did not come from outside India and vedic Rishis were well cultured scholars, this is undebatable. The spiritual mysteries were truly experienced by these Rishis which appeared in the hymns of vedic hymns samhitas are also animated with monism.

The growth of vedic philosophy from samhita to upanishada is all the growth of spiritual monism which includes monothism and universalism (Saraveshwarvad) in it. The natural polytheism in the vedas is only an imagination. The vedic deities are symbols of the powers of only one god. The hymn of Rigveda say (Ekam sad Vipra bahudha vadanti) Rigveda 1-64-46) Truth (god) is one, the scholars define it in various forms.

Principle of Rit : ‘Sat’ in terms of authority is called Truth and in terms of moral and universal regulation it is called ‘Rit’ and in terms of pleasure it is called ‘Madhumaan’ Rit means the discipline or a system. The whole universal system is due to Rit. The deities are the forms of Rit (Rigveda 1-89-10) In Vedas the duties of humanity and disciplines are enunciated. So the vedic Dharma is universal, humanist and realistic human vision.

Concept of Universe :

Nasadeeya sukta of Rigveda presents the

scientific form of the growth of universe. In the beginning of the universe there was neither Truth nor false nor was the air and sky nor the death or immortality, nor a night and day, there was only one, who was breathing by his own power in the absence of air in the atmosphere. Nothing was there except him (Rigveda 10-129)

Theory of Karma :

Vedic Dharma believes in the theory of karma and its fruits (result) The belief of rebirth also comes out of this. By living far from the world and by practicing pious conduct, man may become the master of his deeds (karma). For truthful deeds (Satkarma), require penance, memory (smriti), Pious conduct, unaffected behaviour (Nishkalan vyavahar) and purity of heart (Aatmakaran) necessarily. Every living being takes rebirth according to his deeds (karma) to bear with the fruits (phal bhogha) which he had done in the past birth. The deeds (karma) may be decayed in present birth also by good deeds. (satkarma). In yajurveda it is wished to live hundred years by doing the good deeds. whatever pain one bears during doing the good deeds called Penance (Tap).

Yagya :

Yagya is called the best deeds in the vedic Dharma pouring or offerings of only ghee, and Havan articles in the fire is not a performing of Yagya. Use of these articles is important for the environment But in actual sense Yagya is the name of all the good deeds. There are three parts of Yagya (a) The deeds by which the god is praised, prayed and worshiped. (b) Honour be given to the scholars and hermits (c) The five matters (Fire, water, air, earth, sky) should be preserved pollution free.

Yagyas are of two types - Nitya (daily) and Naimittic (casual)

A- Nitya (daily) Yagya - During Grihasthashrama, performing Panch Mahayagna’ is the duty of every man

to run the society properly. It is mandatory for every Grihastha to perform these yagya.

(i) Brahma Yagya : Veda and other holy texts, and truthful literature must be studied, speculated and thought on it. Upanishada syas that do not be negligent in self studies.

(ii) Deva Yagya : Worship of god, prayers and praises morning and evening (Sandhaya Vandan)

(iii) Pitra Yagya : Serving parents, Teachers and elderly people.

(iv) Bhoot Yagya : To be devoted to all the living beings said in Gita. Animal, birds, insects and others must be nurtured well. Means doing deeds for protection of food chains and biodiversity.

(v) Nriyagya : Doing deeds for human welfare.

Naimittik Yagya : The yagyas of this type are performed for the individual (vyshti) or the whole world (Samashti) for the particular purpose to be completed. The objective of these is to receive any fruit, such as, Putreshti yagya, vrishti yagya, AShvamedha yagya, Rajsuya yagya, Samrasata Yagya , Vishva Mangal yagya.

Varna System : In this social system initially the division of society was based on karma and virtues. as Brahman, Kshatriya vaishya and Shudra, which in the span of time deformed in to caste system. So today the varna system has become out of the time.

Ashrama System :

Considering one hundred years as an ideal age of man, the life of man was divided into four Ashramas; Brahmacharyashram, Grishthashram, Vanprasthashram and Sanyasashrama. Grihyasutra describes Ashrama system.

1. Brahmachary Ashrama : This was the period of education and sanskaras, one had to exercise the hard penance and by which prepares himself to become a capable citizen in the future life.

2. Grishthashrama : This is considered as the best

ashrama, because this ashrama is the foundation or remaining three ashramas. This ashrama expects more following of duties, activity, Prusharthas.

3. Vanprasthashrma : After relieved from the duties of Grihasthi, and to devote the self for the social work is called vanprastha. This is infact the period to become free from the debt of the society. during which man devote himself in the duties useful for the society. The society is able to get the benefit of their experiences and expertis.

4. Sanyasashrama : Being free from all worldly attachments, rest of the time span of life should be devoted in the prayer and worship of god selflessly preparing to leave the physical body is called the sanyas ashrama. In this ashram man use to pass his time in the forest.

Samskara System :

The samskara word first used in Rigveda. Its meaning in veda is purity of Dharma and pioucity. According to meemansa philosophy, Samskar is a process through which an individual or an object becomes eligible for any work. According to Kumaril Bhatt, Samskaras are the activities or rituals which provides eligibility. To develop the man from animal like tendencies and to imbibe him with divine virtues, this is the system of sixteen samskaras from prior to the birth and till the death.

1. Garbhadhan Samskara (Conception) : The parents desire of a type of child they want they give a thought on the food, behavioural conduct and ability to concieve, favourable time and health issue to perform this samskara.

2. Punsavan Sanskara (Foetus Protection) : This Samskara is performed during the second or third month of pregnancy for the health of the growing child.

3. Seemantonnayana Samskara (Satisfaction for the growing child): This sanskara is performed in the sixth or eights month of the pregnancy. It is the matter

of second check up of the foetus, that the child is mentally and physically healthy.

4. Jatkarma Samskara : (Time of child birth) Just after the birth, at the time of cutting the umbilical cord, the father of the child pray god that the child should become healthy and Brilliant.

5. Namakaran Samskara : (To decide name of the child) When the child becomes 8 to 10 days old, according to the stars of that time a virtuous name is decided by the parents.

6. Nishkramana Samskara : (Child first goes out of the home) In the forth month of the birth the father of the new born takes him out of the home for the first time. He used to see the sun and adjust according to the environment.

7. Annaprashan Samskara : (To give first food to the child) In the sixth month of birth, the child used to given food grains along with mother's milk. Kheer prepared with rice and milk is to be given with chanting three humns (mantras) which means we must get peace, taste in food and joy of good smell.

8. Chudakarma Samskara : (Mundan, first haircut) When child become an year old of his birth time hair are removed.

9. Karnavedha Samskara : (Ear piercing) To escape the child from diseases like bubonocell. This is the samskara as an accupuncture method through which the ear are peirced and an ornament made of silver or gold is wore in the ear.

10. Upanayan : (Sacred thread) It is also called yagyopavita samskara. This sacrament is for the beginning of education and entering in the spiritual life. The three threads in the yagyopavita are symbols to remind. Pitra Rina, deva Rina and Rishi Rina.

11. Vidyarambha Samskara : (Study of spiritual texts) The child goes to Gurukul for the begining of his education .

12. Samavartan Samskara : (Completion of Education) This samskara is performed while after

completing the Brahmacharyasharam, the young man comes back to home, prior to entering in Grihashthram. This is just as convocation at the age of 25.

13. Vivah Samskara : (Marriage ceremony)

Marriage is a samskara in Hindu Dharma, not an agreement or contract. One had to take the oath to perform all duties of a Grihashtha (Household)

14. Vanaprastha Samskara : (Entering in social service) After completing the duties of Grihashtha, man celebrate the departure from home at the age of 50 years for social service.

15. Sanyas Samskara : (Renunciation) In the last days of life, meditation speculation and public welfare, man goes for renunciation, leave his worldly life, this Samskara is performed at this time.

16. Antyeshti Samskara : (Creamation) The worldly life goes to its end with death and all the samskaras completes here. The dead bodies are dedicated to the fire with rituals is Antyeshti Samskara.

Purushartha :

It is said while explaining the word Dharma, that Dharma through which one can achieve an advancement and salvation both. There are two organs of human life one is physical and other is metaphysical which considers the modern science, for earning materialistic things and protecting them for physical use is the term an advancement. Metaphysical part is said to be spiritual. Its final achievement is salvation or Moksha , is said 'Nishreyas' The Dharma in the form of 'Abhayudaya' and Nishreyas' the doable deeds for achiveing these is called 'Purushartha'. These are four; 'Dharma' Artha, Kaam' and 'Moksha'. Consistent to 'Dharma' or auspicious for the world with such beneficiary path earning money or things of material happiness is 'Artha' and 'Kaam' means the use fo the earned things in a restraint and sacrificial manner. By doing all these the ultimate aim salvation or Moksha is

to be achieved. Finally in the combination of Dharma and Moksha the Artha and Kaam must be controlled, this vedic system is called “Purushartha Chatushtaya.”

World Family : (Vasudhaiva Kutumbakam) :

It is said in the Prithvi Sukta of Atharvaveda that “The earth is our mother and we all are her progeny” (Mata Bhumi Putroham Prithivya). In this way the whole world is a family and as all the children of the same mother. In this way when the whole world is the progeny of common mother so all are the family members. To realize this feeling there are three mantras in the Rigveda Sangathan Sukta which means, walking and chanting together and due to common ideas give experience of a family. Most of the mantras of veda prays not only for the one self. But it convinces the concept of family.

Position of Women : In vedic Dharma women is considered as power (Shakti), woman is the creator of the world (Strihi braham babhuvitha) As per vedic philosophy the living soul is neither a female nor a male. According to Karma (deeds) what so ever body it holds become the same gender. So it is clear, that there was no gender discrimination in Vedic period because every body has the one soul. Katyayam, Maitreyi, Gargi etc were the mantra Drashta women. In the Vivah Samskara and other vedic hymns prove the respect of the women.

Vedic Verses : For ideal social life and for the individual and national character, there are inspiring phrases in the vedas, which may become a guide to the present world as contribution of Vedas.

1. Krinvanto Vishvamyama : The hymn of Rigveda says “oh the gentlemen of truthful virtues keep the world full of fortunate people by suppressing the sinners.

2. Rashtre Jagriyam Purohitah : We should become the awakened and ideal citizens of the nation. The hymn of Atharvaveda (7-36-1) says that - consider this nation

as your good fortune and enrich it.

3. Vedic National Song : (Yajurveda 22-22) It is prayed in it that such a youth should take birth in the nation who can enlighten the convention, must be empowered by divine powers and intellectual, the king must be warrior, archer and strong in military power, the cows should be milk producing (economic prosperity) the women who may bear the family, timely rains and fruitful herbal medicine should be available.

4. We are the trustees of the universe, so, on the earned money, we only do not have the right, Veda says the tendency of charity must be in every one. “Shat hast samahar, Sahastra Hasta sankir” (It is said in the Atharvaveda that, earn by hundred hands and distribute it by thousand hands). Who consumes his earned food alone and don't share, Veda says such food is the food of sin.

5. The food grain should be produced by bio farming, veda's message is that “Hey, who is conserving the food grains. provide us the healthy and nutritive food. Give energy to man and the animal both.

6. Oh man! you go to heights, uplift yourself, do the progress, never go downwards, never get decline. For this Veda says “Svasti Panthamanuchareu” means we should proceed on the path of welfare.

7. Vedic Prayer for the pupils - “Mamadhya Medhavinamkuru” Hey Brilliant al mighty ! Kindly enrich us with the same charity of Brilliancy for which all dieties, Rishis and ancestors pray to get.

8. “Mitrasya chakshusha sarvan Sameekshamahe,” Means I see every body as friends.

9. “Manurbhava Janaya Daivyam Janam”, means give birth to such a man having divinity in himself.

10. A mantra of Atharvaveda says May departure should be full of sweetness and arrival should also be full of Sweetness. I speak sweet, my image should become sweet (Happiest)

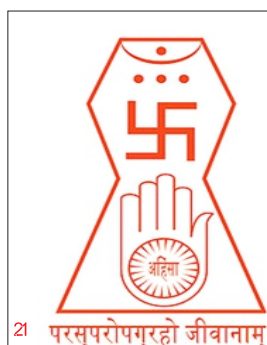
11. “Aa no bhardra kratvo yantu Vishvatah”, veda

says that all the goods thoughts from all sides of world should come towards me. Regveda says, we should listen and see the good. In the Gayatri mantra of yajur veda it is said that ‘Yad Bhadram tanna asuva means provide us the best status.

Only few out of many and detailed good thoughts are given here from the vedic thoughts. Actually the idea of being human and the vedic thoughts. Actually the idea of being human and the belief and path of huminity is the contribution of vedas to the world, with these means we may so high up to divinity.

Jainism (Jain Dharma) :

The traditon of Jain dharma is most ancient. The sages who established and developed Jainism are called ‘Teerthankar’” Teerthankar means, the founders of Dharma and Teertha (Pilgrimage) Prior to Mahaveer Swami, there were 23 Teerthankar.



The first Teerthankar Rishabhadev is reffered in Rigveda, Yajurveda and Puranas. The word Jain comes out of the Sanskrit word ‘Jin’ means victorious, who could win over the senses (Indrian)

Parshvanath :

Acording to Jain literature parshvanath was born 250 years prior to Mahaveer Swami, probably in the 8th centruy B.C. He was the son of Ashvasen, the king of kashi of Ikshvaku dynasty. His mother’s name was Vama, He was married with Prabhavati, the princess of Kushalsthalla. At the age of 30 he left the home and proceeded for the discovery of truth. after



Mahavir Swami

the severe prenanace of 83 days, he achieved the Kaivalya, the knowledge of salvation or the truth on Sammed mountain.

After attaining the real knowldege he propagated Dharma preached for 70 years and at the age of 100 years he attained Nirvana on the peak of Sammed moutain. The followers of the path propounded by Parshvanath are called. Nirgrantha’ because by following this path, one can become free from the worldly chains Parshvanath propounded ‘Chaturyam Dharma’ - Ahinsa, Truth, Asteya and Aparigraha. The influence of Parshvanatha was up to egypt, Iran, Afganistan, Syberia. The Chinese traveller thuensang mentioned these regions in his account.

Mahaveer Swami : Mahaveer Swami was 24th Teerthankar. Mahaveer Swami with some reforms in the then system of Jainism made it popular. Therefore some scholar consider him Jain reformer. Mahaveer Swami born in 599 B.C. at Kundgram near Vaishali in the Gyatrik Kshatriya dynasty. His father’s name was Sidharth and mother’s name was Trishala, who was the sister of king Chetak of Vaishali. He was brought up in a royal environment with great love.

Mahaveer Swami lived with family up to 30

years only. But after the death of his parents, with the permission of his elder brother Nandivardhan he left his home. In the beginning up to 13 months he wore clothes, later he abandoned the clothes. After 12 Years of rigorous penance and meditation he attained the highest knowledge 'Kaivalya' at Rājupalak village near Rijupalika river under the saal tree. So he is being called 'Kevalin' after attaining the knowledge, he was called 'Jina' as he got victory over the senses. He is also called Mahaveera as he devoted his all powers in spiritual practices. Then he propagated his principles. For this he used to travel 8 months in a year and during four months of rainy season he used to perform, Chaturmas at one place (rest in various towns) In 527 B.C at the age of 72 years at Pawapuri near Rajgriha, by continuously fasting and preaching he left his physical body. After his death Jainism spread widely.

Teaching of Jainism :

The Jain text of Agam literature gives information about the teachings of Jainism. Parshvanath prescribed four principle for the Jain monks to be followed are . Ahinsa, Satya, Asteya and Aparigraha. Mahaveer Swami added Brahmacharya and it became panch Mahavrat (Five Principles)

1. Ahinsa : (Non violence) This is the main principle of Jainism. Which prohibits all types of Violence. The real non violence is that one should never think to harm anybody by heart, voice and by deeds (Mon, Vachan, Karma). But for the worldly people it is directed to live the restraint life style. So the gross violence is prohibited for the Grihashtha (housetold) Gross nonviolence means never to commit violence to any innocent living beings.

2. Satya (Truth) : Mahveer Swami had given more stress on truth. He said, that without speaking truth the non - violence could not be followed. Every man must speak truth in every circumstances. One must not speak false even in fear or in joke.

3. Asteya : (Non Stealing) - It means never indulge in theft. The broad meaning of this is, not to take anything without permission and not even think of taking that. One should not stay or enter in the house of others without permission. Not to use any thing in the house without the permission of the owner of the house.

4. Aparigraha : (Not collecting wealth more than need) - It means no to accumulate the wealth. According to Mahaveer Swami. The person who do not accumulate the worldly things, is always live far away from the worldly affairs, The accumulation of worldly commodities is the cause of attachment. The resources are limited in the nature, so parigraha means to accumulate is to deprive off the others. Accumulating more than the minimum needs is a theft.

5. Brahmacharya (Restraint Life style) : Mahaveer Swami was of the view that all the above four could not be followed till the man deprived off from the worldly desires. To follow the Brahmacharya means to give up all desires, in other words to practice for the winning of the senses.

Agam Texts :

The teachings of Mahveera were compiled by the pupils and the later Jain monks written those are called agamas. The known number of these is 12 are called 'Dwadashangi' in the classical language. These text are the foundation of the Jain Philosophy.

Anekantvad :

As per this doctrine every thing on earth is of multi qualities. The man in general is not be able to see all the qualities and aspects fully. For example we could see the things come before our eye sight but a biggest part of the earth is unknown to us. By going in to the space we can see more broader area. So whatever we can see is also truth but it is not complete truth. What soever I know, there is a truth beyond that also. This feeling creates a vision of liberality and synthesis

in the man. This is called the vision of Anekant, This ends the self opinion that only my point of view is true. This doctrine provides a matter to think and establish coordination in the thoughts as “ the glass is half full and the glass is half empty, both the statements are true, but to believe on anyone among it is not the complete truth. In this way the contradictory traits are seen in the common object and each one is partially truth. It tells that every person’s view point should be heard sympathetically.

Syadvad :

Anekantvad and Syadvad are the same, the only difference is that Anekantvad Pronounces multi dimensions of an object, then Syadvad is language of its expression. Syadvad covers two words, syad is an expectation or particular vision and vad = is the statement of conviction. The theory of relativity in science also approves this theory. As when you see a person and say that, He is a teacher this is because of the vision of a pupil. But the same person is called father, brother or husband, or son by the expectation of the relations, son, sister, wife or mother. These all titles are true even though are unilateral. In this way, there is a need to adopt the path of non-violence in behaviour, Anekant in thought and Syadvad in speech to generate synthesis, harmony and coordination in the world.

Non Acceptance of God -

Jain disapproves the God as creator of the universe, according to it the universe is eternal, infinite and constant.

Karma and Rebirth -

Jainism believes in rebirth and karma, Jainism considers man himself the creator of his own fortune. In this way the prominence of Karma is accepted in Jainism. The cause of the sufferings and pleasure of man is the Karma. Due to the deeds of man the chains of worldly desires is the cause of birth and death, and

this cycle continues. without bearing the results or fruits of Karma, salvation is not possible. So the karma are the cause of rebirth.

Moksha or Kaivalya - (Salvation)

In Jainisma the ultimate object of life is said to get the Moksha or Kaivalya. Three means are suggested for the Moksha, Samyak Gyan Samyak Darshan and Samyak Charitra (Right knowledge Right faith and right Conduct)

1. Right Knowledge : It means to understand the difference between truth and false and right vision. Jainism mentions five types of knowledge. ‘Mati’ indicates to the knowledge gained by five senses. ‘Shruti’ indicates to the knowledge gained through listening or through expression. Awadhi’ indicates to the divine knowledge gained by thing lying any where. “Manah prayay” knowledge means to gain knowledge of feelings and ideas of any person and ‘Kaivalya’ knowledge means the complete knowledge after gaining this nothing else is required.

2. Right Faith : The firm belief in Jain TeerthanKaras and their teachings is right faith. The eight ways of it is described, Be away from any suspicion, to remain away from the worldly pleasures, to escape from any attachments, not to follow the wrong path, not to distract from the superstition, to be firm on right beliefs to remain love everyone equally, to have complete faith in Jain principles.

3. Right Conduct : Whatsoever had been known and accepted right, should be transformed in to action. For this Five Mahavratas are for Jain monks (Bhikshus) and Five Anuvratas are for house hold followers are directed. Similarly emphasis on moral character and moral conduct is also directed. Right knowledge, Right faith and Right conduct are called ‘Tri Ratna’ in Jainism. By following these Triratnas the flow of Karma towards the being stops, which is called ‘Samvar’. Through meditation the accumulation of Karma may be

destroyed. This situation is called 'Nirjhar' in Jainism and all the Karma, fully destroyed of the being and one become able to get the Kaivalya. After acquiring Kaivalya the cycle of birth and death ends and the being holds the infinite knowledge, infinite faith and infinite virility which is called 'Anant chatushtaya' in Jainism. As the time lapse Jainism divided into two parts Digamber and Shwetamber.

The Shwetamber wear white clothes and the Jain monks who wear no clothes are called Digamber. Later both the Jain sects again divided in to many streams but the original belief of Pancha Mahavratas remain the same in all the streams.

Contribution of Jainism to the world :

Jainism strengthened the cultural synthesis and ascent of unity successfully in the world. It gave Anekantvad for ideological synthesis. In the field of synthesis in the conduct it gave the system of monks and the Grihastha, which developed coordination in the 'Pravriti and Nirvariti' (propensity and Quitism). If we follow these principles even today, the mutual discrimination and communal difference may be removed, and there will be peace, fraternity, love and tolerance in the society. Jainism contributed in literature, art and in the field of architecture, folk languages, as Prakrit, Apabhraṃś, Kannada, Tamil, Telugu etc. The literature in Sanskrit language was also composed by the Jain monks. The paintings on the hand written texts is the beautiful example of premedieval paintings. The most important contribution of Jainism is in the field of artistic monuments, sculpture, temples, monestries and caves. In orrisa 35 Jain caves at Udaigiri and Khandgiri in the Puri district are found. At Ellora also the Jain caves are found. The Jain temples of 10th and 11th centuries at Khajuraho in central India and Jain temples of Delwara and Ranakpur are also an excellent examples.

The statue of Bhahubali at Shravanbelgola in Karnataka are amazing for the visitors.

For environment conservation and pollution control, there is a complete solution in the Jain philosophy provided by Mahaveera. The doctrine of Aparigraha is the concept of non accumulation of things and to reduce the desires and needs. Less use of nature provided substances, their judicious use and never misuse of nature are the best ways for the longer nurture of humanity.

Buddhism :

In the 6th century B.C. Buddhism was founded in the eastern part of India. Buddha Dharma was founded by Mahatma Buddha. He abandoned the royal life and happy married life and went out for the discovery of the truth, for which he faced hardship and difficulties and ultimately enlightened with the divine knowledge. After attaining the knowledge he said that the man himself is the creator of his own fate. He mentioned the casteism meaningless and showed the true and simple path to the humanity to get rid of the sufferings.



Mahatma Buddha

Life of Gautam Buddha :

Mahatma Buddha was born in 563 B.C. in the Shakya Kshatriya dynasty of Kapilvastu king Shuddhodana at the Lumbini Vana. His childhood name was Siddhartha. The Rummindei inscription of Ashoka tells about it. The mother's name of Gautama was Mahamaya who was the daughter of Koshal Republic.

His mother died within seven days of the birth of Gautam. He was looked after by his step mother Gautami. At the time of his birth Brahman Kaundinya and Kaldeva predicted that this child will become either a chakravarti king or a great hermit. His childhood was nurtured in a royal and prosperous environment and he was educated according to a prince. But since childhood he was sensitive and having a thoughtful nature. Normally he used to sit lonely and thinking about the problems of life and death, sufferings and happiness, seriously. His father was very much worried about his detachment from the worldly life. He tried to engage him in the material life. At the age of 16 he was married with Yashodhara, and had a son named Rahul. The father of Siddharth did all efforts to put his son in the worldly affairs. He built palaces according to season and climate. Every type of luxurious and means of enjoyments were facilitated for him. Even after the luxuries and prosperity, the Siddharth's mind and heart was always in the grips of the problems of human life.

Siddharth lived house hold life for 12-13 years, even if he took no interest in worldly tendencies. One day during his walk he saw an old man for the first time, second time he saw a man suffering from a disease, third time he saw a dead body and fourth time he saw a pleasant hermit. He became very sad to see men in the sufferings. Old age, disease and death etc the serious problems changed the path of his life and to search the solution of these problems at the age of 29 years he left the home leaving alone his wife and son sleeping. This renunciation of home is called "Mahabhinishkramana" in Buddhist texts.

In search of knowledge Gautam Buddha travelled one place to another. At first he went to the Ashram of 'Alakalam' a great 'Tapasvi', who was the acharya of Sankhya philosophy and famous for his meditational power. But his thirst for knowledge could not get satisfaction. After that he went to a Brahman 'Udrak Ramputra' of Rajgriha itself. again could not get peace here also. From here he reached to Uruvela (Bodhgaya).

He met with five brahman hermits meditating here, initially he did hard penance which made his physical body creaky. Later he adopted a simple method, due to which he came in conflict with his colleagues and they left him. Siddharth went to Sarnath where he meditated for six years. Later on at the age of 35 years, on the day of full moon of Vaishakh month, under the Peepal tree he enlightened with Knowledge (internal knowledge) Since then he became famous as the name 'Budha'. The name of that tree became Bodhivriksha' the name of the place became Bodhgaya. This event in the history of 'Buddha Dharma' is called 'Dharma chakra Pravartan'. Buddha propagated his Dharma for the 45 years. He adopted the language of common men and remain far from any casteism and discrimination of rich and poor he preached all. At the age of 80 years in 483 BC he left his terrestrial body at Kushinagar, the capital of Malla republic. The event of leaving the physical body of Mahatma Buddha is called 'Mahaparinirvan' in the history. The final speech of Buddha was '-' - Hey the monks travel by enlightenment of the self. Go in to the shelter of yourself. Don't search the support of any body. Make the Dharma your lamp. Go in to the shelter of Dharma."

Teachings of Buddhism :

Mahatma Buddha took together the world and the life. He treated the life as it practically is and he tried to solve the problems. His Dharma was very practical which was the means for the progress of the man. Buddhism says to get the 'Nirvana' in the present life span. It is entirely a rationalist, fundamentally there is no place for superstition and orthodoxy. The basis of his Dharma was human welfare.

The main foundation of Buddhism is the four noble truths. The other doctrines of Buddhism were developed on these noble truths. Following are the four noble truths :-

1. Sorrow (Dukh)- Buddha saw the whole humanity full of sorrow. He saw human life is full of sorrow and sufferings, whichever we consider the happiness are also filled with sorrow. There are sorrows throughout all the four sides.

2. The Reason for sorrow : (Dukh samudaya)-

There is some reason behind every action, that is why the sorrow also has some reason. The cause of sorrow is an ignorance. (Avidya)

3. Sorrow can be prevented (Dukh Nirodha) :

As there is sorrow and the reason behind the sorrow, similarly the prevention of sorrow is also possible. If the main cause of sorrow, the ignorance be decayed, the sorrow will also be decayed. This prevention of sorrow is called the Nirvan.

4. The path to prevent from the sorrows : (Dukh Nirodh Marg)

Any body can get the victory over the sufferings by following the path of Buddha. The path of preventing from sorrow is the 'Eight fold Path' (Ashtangik marg) the eight fold path is as follows :

1. Right Belief : (Samyak Drishti) - Means the practical knowledge of the four noble truths and faith in the sayings of Buddha.
2. Right Thought : (Samyak Sankalp) - Free from epicureanism, complete friendship with others and feeling of welfare of all. Firm determination to proceed on the Arya path.
3. Right Speech : (Samyak Vani) - Speech should be full of truth, harmony, lovely and short. This is the purity and truthfulness of speech.
4. Right Action : (Samyak Karmant) - The deeds of welfare for the people, means abandonment of violence, Jealous and misconduct and doing the good deeds.
5. Right Living : (Samyak Ageeva) - Such a profession

should be done for the livelihood which is not harmful for the society, means earning the livelihood with auspicious and truthful means.

6. Right Effort : (Samyak Vayayam) - To block the ill thoughts and grow the good thoughts in the heart. These mental exercises are called the Right effort.

7. Right Recollection : (Samyak Smiriti) - The human body is made of unholy substance. To remind this, to see the happiness, sorrows or sufferings of the heart and to think over the solutions to decay these is called Right Recollection.

8. Right Meditation (Samyak Samadhi) : To concentrate the mind and to regulate the attentiveness.

Madhyam Pratipada (Middle Path) :

The Eight fold path directed by Mahatma Buddha is neither the path of hard penance nor believes in excessive worldly luxuries. Both are the cause of suffering. The path between these two is the middle path, which should be followed.

Tri Ratna - (Three Jewells) - These come in the eight fold path. Shree (Good conduct), Samadhi (Meditation) and Pragna (enlightened consciousness). These are the three jewels are said to be the path of achieving salvation (Nirvan)

Panchasheel (Five conducts) :

Non violence (Ahimsa), Non stealing (Asteya), Non accumulation (Aparigriha) and Restraint life (Brahmacharya) are called the five conducts. These are the basis of moral life and to be followed by both the monks (Bhikshu) and the worldly man (Grihashtha). Apart from these there are five more rules for the conduct for the monks. In this way there are Ten conducts (Shree) for the monks as untimely meals, wearing garland, avoiding gold or silver and leaving the Luxurious bed.

No Faith in Soul and the God - (Anatmavada and Anishvarvada) :

Gautam Buddha believed that everything in the

world is changeable, temporary and dynamic. This is called the principle of Anityavad or Kshanikvad, Therefore there is no such thing like soul, so he had not accepted the existence of soul and also rejected the presence of God.

Karmavad and Punarjanmavad - (Karma and Rebirth) :

Buddha dharma believes in Karmavad, it says that man gets the fruits according to his Karma. They consider the deeds done by physique by speech and by mind are karma. These Karma are the providers of happiness or sorrow to the man. About Rebirth Buddhist opinion is that the life of a man becomes good or bad according to his karma. Rebirth is not of a soul but of his ego.

When the desires and wishes of a man ends, then he becomes free from the cycle of rebirth.

Causation Theory (Karya Karan Sambandh) :

Every action has some reason. This Buddhist doctrine of causation or Karya - Karan Sambandh is also Known as 'Prateetya Samutpad. Prateetya means having expectation and Samutpad means 'origin', so the meaning of 'Prateetya Samutpad is, origin of the action by dependig upon the cause.

This priciple has three sources-

1. It happens when it happen
2. If it does not exist it does not happen
3. If it is prevented it blocks.

This chain of causation has 12 routes -

1. Ignorance (avidya)
2. Samskar (Sacrament)
3. Science (Consciousness)
4. Naamrupa
5. Shadaytan (5 sense and mind)
6. Sparsha
7. Vedna (agony)
8. Trishna (Thirst)
9. Upadan (acquisition)

10. Bhava (desire to hold the physical body)

11. Jati (To hold the physical body

12. Jara Maran (Birth and death)

This sequence is also called the 'Dwadash Nidan' (Twelve Solution) or 'Bhav chakra', (worldly cycle) . Death is not the end of this cycle. Ignorance and Karma samaskaras survives after the death also which becomes the cause of new birth, in this way this wheal rotates continuouly.

Moksha (Salvation) :

The ultimate obejct of life in Buddhism is Nirvan (Moksha). Its literal meaning is to go in peace or to go off or to be extinguished. When the main cause of desire goes off the state of Nirvana is reached. After attaining the nirvana. One becomes free from the bondage of birth and death.

Propagation and expansion of Buddhism :

Gautam Buddha propagated Buddhism in a planned way. He used to stay in various towns during rainy season and in other season he used to travel from one place to another for propagation of his ideology. He established Buddha Sangha and Buddha Viharas for the promotion of his teachings. Buddhism Spread over the countries like china, Japan, Srilanka, Tibet, Indonesia, Burma (Myanmar), Korea, Nepal, Manchuria, Sumatra, Malaya, Combodia and Vietnam due to the royal patronage. Ashoka and KanishKa declared Buddhism as their state Dharma. Chines traveller Huentsang mentioned ten thousand Buddhist monastries at the time of Harsha.

In which 75 thousand monks and nuns were residing. Nalanda was the main centere for Buddhism. The Buddhist sangh more propagated this sect. To wirte the teachings of Mahatma Buddha and to resolve the differences of Buddhist monks and to spread the sect, four Buddhist councils were organised.

First Buddhist Council :

Just after the death of Buddha, it was organised

in the Saptarni cave at Rajgriha. Ajatshatru was the ruler of Magadh at that time. Mahakashyapa presided over the council and the teachings of Buddha were compiled, which were divided into sutta pitak and vinay pitakas. Anand compiled the sutta pitak, the principles of Buddhism were collected in it. The second was Vinay Pitak, which was compiled by Upali, the directions for the conduct of monks were written in it.

Second Buddhist Council :

At the time of Kalashka the second Buddhist council was organised after the 100 years of the death of Gautam Buddha in 383 A.D. at Vaishali. The cause of calling this council was to subside the differences came among the Buddhist monks. After this Buddhist council the monks sangh (Bhikkhu Sangh) was divided into two sects. One was believing in the traditional regulations of Buddhism, which was led by Mahakaccana, it was called sthavira or Theravada and the second led by Mahakashyapa believed in the changes with modesty was called Mahasanghika or sarvastivada sect.

Third Buddhist Council :

This council was called at the time of Ashoka's rule at Patliputra. It was presided over by Moghiputta Tishya. He compiled the text Kathavathu, which is the part of Abhidhamma pitak. The interpretations of philosophical doctrines of Buddhism were included in it.

Fourth Council :

This council was held at the time of Kanishka at Kundalvan in Kashmir. This was presided over by Vasumitra and Ashvaghosha was its vice president. The difficult portions of Buddhist texts were righteously discussed in it. At the same time Buddhism divided into two clear cut and independent sects Hinayana and Mahayana.

Main sects of Buddhism -

1. Hinayana

2. Mahayana

3. Vaibhashika sect

4. Sautantrika sect

5. Madhyamika (Shunyavada) sect

6. Vigyanavada (yogachara) sect

7. Vajrayana sect

Contribution of Buddhism to the world cultures :

Buddhism not only India but influenced whole of the world in the various fields of culture.-

1. At first this Dharma provided the world with a simple and free from ostentations. Which can be followed by all rich or poor. The lesson of Non violence and tolerance was taught. Buddhism rejected the policy of conquering war and adopted the policy of Dharma vijaya (conquering Dharma) and ideal of people's welfare was presented before the world.

2. The preachings and principles of Buddhism were written in Pali and other local languages, which developed the local languages.

3. The democratic process was adopted in the working of the Buddhist Sangha, which was later adopted in the ruling system.

4. Buddhism also presented the ideal of non violence, peace, fraternity, and coexistence, not only in India but also in the countries of the world. Due to this reason, India's moral dominion was established in the countries of the world.

5. Buddhism gave the basis of equality to the people of the world and also gave priority to uplift the morality and good character.

6. Buddhism developed the logic and the philosophical methods of shunyavada and vigyanavada were also developed, which has higher position in the world philosophy.

7. Buddhism maintained cultural relations of India with other countries of the world. The Buddhist monks went in the various countries of the world and propagated Buddhist principles and teachings. By attracting

towards the teachings of Buddha several foreign travellers adopted Buddhism, the shakas, Partheyas and Kushanas were prominent among those. The Greek ruler Minander and Kushana Ruler Kanishak made Buddhism their state Dharma. Many foreign scholars travelled India to study Buddhism and to visit the holy Buddhist places Fa-hian, Hieun Tsang and Itsing lived in India for years and enlightened with the real knowledge of Buddhism.

8. The major contribution of Buddhism was also in the fields of art and architecture and its development. With the inspiration of Buddhism the stupas, monestries, chaitya grihas, caves, statues were built not only in India but also in the world, which prospered the arts of the world along with India. The stupas of Sanchi, Sarnath, Bharhut etc, and paintings and idols of the Ajanta caves are unmatched.

9. Contribution in the building of Greater India: The Indian culture spread over the countries out of India including these countries this is called Greater India or Cultural India. The preachers of Buddhism contributed with courage and dedication was unparalleled. Ashoka initiated to send the Buddhist propagators to foreign countries.

Islam Religion :

In the beginning of seventh century a religious movement was initiated in Arab. It organised the scattered tribes and races of Arab people. Later it laid the foundation of a big empire. This religious movement is known as Islam religion in the world.

Most of the Arabic people used to wander around for the search of livelihood and pasture in the form of tribes. Every town and the tribe were having their own leader which was called as Shaikh. This leader used to be the ruler of that tribe and town. Each township and tribe had different rules of law and rituals. There was a total lack of unity and nationality. They were having strong regional feelings so they used to

fight with each other. The Arabs were believing in polytheism. Each tribe was having its own god.

The founder of Islam religion was Hazrat Mohammad saheb. He was born in 570 A.D. at Macca town of Arab peninsula. His father's name was Abdulla and mother's name was Amina. He was related to the Qureshi tribe. The parents of Mohammad died in his childhood. He was looked after by Abutalib, who was his uncle. He was deprived of the comforts in the childhood. In the early period of his life he used to graze the camels, sheeps and goats. In the grown up age he started trading and known for his honesty. Later he came in contact with a rich woman trader and did service with her. At the age of 25 he married with this widow woman, Khadeeja who was 40 years of age elderly to him. In this way he became a famous merchant, and all the luxurious facilities became available to him. But he took no interest in these worldly luxuries and he inclined himself in the spiritual thinking. When he was sitting in meditation in the cave of a Hira mountain near Macca, he got the message of Allah, through an angel Gabriel to spread the message of truth. Gabriel gave him a message to establish a new religion and become the prophet of that religion. There was superstitions and ignorance prevailing everywhere in the Arab region. Some Arabians were believing in polytheism and in the devils. Mohammad saheb opposed the idol worship and preached for the concept of one god (Allah).

Hazrat Mohammad received several messages of Allah one after the other, which confirmed his belief that there is an authority of one god only and he himself is the only prophet of Allah. He put up before the people, the supernatural things which he heard in the messages of Allah. The people believing in traditional system became his enemy.

At the end such circumstances were created that he had to leave Macca in 622 A.D. and went to

Madina. This incident called the 'Hijrat' From the same day the Hijri Samvat (622 AD) begins. The followers of Islam majhab calls this year as Hijri. Sobain wrote that "His going to Madina, which is called 'Hijra', was the centre of change in the growth of Islam because at the same time the propagation of Islam begun," Hajarat Mohammad was died in 632 A.D. Hajarat Mohammad used to spent the maximum part of his income in charity. He preached the principles of Islam during his life time.

Teachings of Hajarat Mohamad :

The instances of the living behaviour of Hajarat Mohammad and his sayings were compiled by his disciples in the texts named 'Hadees' and the principles of Islam were compiled by his disciples in the Quran. Such a principles of Islam are collected in Quran which were being recieved by Mohammad Saheb by Allah. There are 144 sura (Chapters) in the Quran Sharif. Quran and Hadees both are the holy religious texts of Islam.

1. According to Islam religion- God (Allah) is one, who is most powerful. Hajarat Mohammad is his only prophet.

2. Hajarat Mohammad opposed the idol worship prevailing in Arab

3. Hajarat Mohammad ordered every muslim to follow the five duties. :

(i) Reading Qalama - (Shahadah) Allah is one and Mohammad is his prophet. This is the basic principle of Islam. Unitary of god and Mohammad's prophetism, the evidence of this devotion is called "Shahadah".

(ii) Reading Namaj (Salat) - The followers of Islam should read the namaj five times a day. The timings of five namaj is (i) Fazr- before the sunrise (ii) Johar - in the noon (iii) Asra- in the after noon (iv) Magrib at the sun set (v) Isha- in the night. On friday in the after noon all the muslims must read the namaj collectively at one place.

(iii) Performing Roza (Saumah) - Each Muslim who is

physically well must perform the Roza in the month of Ramazan every year. 'Saumah' is the Arabic word means Rauza in Persian language since sunrise to sunset keeping fast is called Rauza.

(iv) Jakat - Its literal meaning is purification and it can be defined as the Quran directed is religious tax. The followers of Islam should give charity of 40th part of their income every year. This charity is called 'Jakat'.

(v) Hajj - (Hajjh) Each muslim should do the hajj, once in life time (Pilgrimage from Macca to Madina)

4. Islam believes that after death each Muslim had to go in Jannat or Jahannum, according to their deeds.

5. According to Islam, there is no need of any mediator for the prayer (Ibadat) of God (Khuda)

6. Islam does not believe in rebirth.

Kaba :

'Kaba' is a small marble building built in a mosque of Macca, which is built by Abraham for the prayer of god. A holy black stone is there in the building it is believed that it was thrown to earth from Jannat with Adam. It was given to Abraham by Zibrail. This stone is still in Kaba's mosque. Haji pay homage to it. It is also a ritual that each Muslim Should read the namaj facing towards the Kaba. This is called Qibla.'

Fundamental Principles of Islam :

The word Islam means in Arabic language is 'Devotion' (To the Allah) and peace. The person who is devoted to Islam is called 'Momin' The fundamental principles of Islam are called usool-e-deen' are the following.

1. Tauheed - Continuous devotion to one God (Allah) Sharing any other with Allah is called 'Shirk'; as -

(i) Assumption of any other's existance or thinking opposite to it.

(ii) Accepting any other parrallel to Allah

(iii) Accepting any body as the son or father of Allah

(iv) Considering any other sharing the Sepcial virtues of Allah

(v) The person who do 'Shirk' is called 'Musharik'

2. Risallah or Nuboovat : Most important word in Islam after Allah is Rasool or 'Nabi' The meaning of Rasool is messanjer or sent by the god. In other words the messenger sent by the Allah to deliver the message of Allah. Nabi Means the foot steps, which should be followed. Hajarat Mohammad got the Nuboovat in 610 A.D. and he is accepted as the last prophet.

3. Malaykah : The devotion for the angels or messenger of god is called Malayakh. The four angels near the throne of Allah in the seventh sky are called 'Hamalat- Al- Arsha'. The angels who pray the allah are called 'Karoobian' then Zibrail, Mikhail etc. in sequence The Quran was cited to the prophet by Zibrail. The number of angels is uncountable.

4. Qutubullah : The meaning of this word is strong faith on the texts of Allah. They who possess the texts of Allah are called the people of 'Kitab vale' (the book holders) as muslims, zews, christans. According to Islamic belief Quran is the purest among these all.

5. Yoga - al- Kiamah : Man lives in the Al-Dunia, on earth till the time period already decided by Allah. He has to pass his time in the grave after the death. This situation is called 'Barjhak' and the situation after that comes is 'Yoga-al-Kiamah (Day of Rsurgence) means on the day of Kayamat' (Judgement) all will be made alive and presented before the allah who shall send them to the Jannat or Jahannum as per their deeds (Karma)

6. Al-Qadra : Every thing happens according to the planning of the god and will happen in future also. This beleif is called 'Al- Qadra'

7. Mishaak : It means an agreement. Allah do any agreement with his selected people. At present 'Ummatu Muhammadi'' or Muslims are on contract. selected people by Allah, such is the belief of Islam.

Sects of Islam :

After the death of Hajarat Mohammad, his

father in law Abu, Bakr become the first caliph. But every body were not happy with this selection. Some people were in favour of Hajrat Mohammad's nephew and son in law Ali. to make the caliph. From this incident the division of 'Shia' Sunni came in to existance. Shia do not accept first three caliphs (Abu Bakr, umar and usman) in Islamic defination shia word means 'Shiat Ali' (the group of Ali) its short term is shia. 'Sunnat' (The tradition of the prophet) word later become 'Sunni'' There are 73 sects in Islam. The Shia's have Imami, Fatimi, Jafri, or Ashraiyab, Ismaili, Najjaria, Mustalia (Chronologically called Khoja, Bohra) The Bohra's also divided in to Daudi, Sulemaini sub sects. In INDIA Hanif Sunni's are also devided in to devbandi and Bareilvi groups.

Christian Religion :

Origin and Growth :

The originator of Christain religion was Jesus; was a Jew. Though the authentic account of his life is not available, but on the basis of New Testament (New rule of Bible) it comes to know that he was very much interested in reading spiritual literature since his childhood. He was keen enough to know about the god and the truth by heart since the early life. Whenever he could spare some time he used to discuss with the scholars and saints. According to the belief of the fallowers of christianism, Jesus Christ was born in Bethalehem (Jordon) from the womb of virgin mother Merry. His father Yusuf was a carpenter by profession.

Spiritual life :

The important incident of the life of Jesus was his meeting with Yuhunna. Yuhanna was a zewish who lived at the bank of the river Jorden. Jesus took initiation (Baptism) from him. This led to the beginning of Jesus christ's spiritual life. When Yuhunna was arrested by the rulers, Jesus was preaching in the near by places of Dead sea and Jorden river. Jesus christ said that there is a rule of sin in the world and the Devil is the king of

this place, every one obey his orders. The rulers kills the saints. He does not behave as per the sayings of scholars and saints. The good people are deprived off from the justice. The post of sins has become full and about to be broken. Jesus christ used to preach the people by small stories of love, compassion, fraternity, peace, nonviolence etc. He always used to say that you have right to love only. Consdier the neighbour as equal to you and leave the feelings of selfishness.

The Last Supper :

It is a story that one day when Jesus christ was taking meals with his disciples he gave bread to his disciples by his own hands and said. "Take it and eat this is my body, which is given for you, then giving them the juice of grapes (wine) and said.' This is my blood drink it, This will flow for the forgiveness of the sinners till their imancipations. After the last supper he was walking with his disciples but he was restless left them and went in lonliness. He prayed the god and said," bearing the sufferings and death is very sad for the people." hey god if this is your wish then the same will happen. Returning to the disciples he said that the time has come when a treachrous man hand me over in the hands of enemies. Just after a desciple named Judas came with armed sepoys and Jesus was arrested. After the arrest of Jesus he was prosecuted in the Roman court. The chief priest of zews Caiphas put charges on him that by calling himself the son of god he insulted the diety Jehovah. Caiphas declared him insurgent, Anti religious, hupocrite. Then he was sent to the Governor 'Pilate'. Pilate considered him insurgent and criminal and sentenced him to crucify (hang on the cross).

Jesus was heavily tortured before his crucification. He had to carry the board of the cross and had to put on the crown of thorns. In the spring season of 29 A.D. on Friday at the place Golgotha in the outskirts of Jerusalem, Jesus was hanged on the cross. At that moment Jesus prayed to the god, oh

God forgive them, because they do not know, what they are doing.

According the christian belief Jesus after his death became alive again and appeared to his disciples for 40 days and asked them to propagate his preachings. The incident of becoming alive after death is called. "Resurrection' in the christian religion. It is also believed that Jesus after the death came alive on the third day. That was sunday, since then the Christians celebrate that Sunday as Easter Sunday.

The disciples of Jesus spread his teachings in the regions of Jrusalem, Judia, Galilee, Asia minor and Egypt. The teachings of Jesus become the doctrines of christainity and the belivers of these doctrines were being called christians.

Teachings of Jesus :

1. There is an autherity of god on earth
2. The man may become pure by loving the god, and by total faith in god he can establish a kingom of god.
3. Jesus christ considered God as his father and himself as the son of god.
4. God is one, infinite, eternal and most powerful.
5. None of the idols can express the real form of the god.
6. Jesus christ preach the man to be pious, pray the god and live the life as per the divine rules.
7. The catastrofic condition of the man is due to sins, by seeing this god directed the path of salvation. To prepare this path he adopted the jewish people as his subjects. Means the zews are selected people by the god.
8. There are three persons in one god Father (God) son (Jesus) and Holy spirit (Holy Ghost) All three are equally, infinite, eternal and powerful, as they are the components of same element. This is called the doctrine of Trinity.
9. The immortal soul can appear as human body only once and live in the world. It is believed that on the

Domes day all the men shall become alive with their body and that day Jesus would come from the heaven to give them justice. They who come under the refuge of christ will go to heaven and the rest will go to hell.

10. Christianity does not believe in rebirth.

11. Who so ever believes in Jesus as source of salvation will be freed by Jesus from sins. He had chosen cross just for the salvation of the sinners. Man is basically a sinner which is called the original sin.

Sacraments of christainity :

Jesus christ formed some rulers of life are called the sacraments in Bible. Sacraments are seven in number- Saint Augustine defined Sacraments in fifth century as - Sacrament is an enternal prayer of god and out, exhibition of pride. In these sacraments the church is mentioned as the symbol of Jesus and emphasized to follow them in the daily life -

1. Baptism : This sacrament is called Baptisation. When a child become three year old, the priest throws holy water on him, decides his name. This is called naming ceremoney, by this sacrament the child become the follower of christian religion. This is the sacrament to declare any person as christian.

2. Authentication : It is also called the confirmation. when the child become 12 years old, then his name is declared publicly. This is called confirmation. This Samskar confirms his christianity

3. Eucharist (The supper of Jesus) : Jesus eat food with is 12 followers before his death. This day is called as holy festival by christains. All sit together for meals.

4. Atonement (Confession) : Accroding to christianity if any criminal confers his past sins before the priest and pray god for his forgiveness, Then God forgives him. The acceptance of sins and penance or attonement used to be the sequence in it.

5. Last Bath : In this sacrament the dead body of a person is given the last holy bath so that the worldly

stains may be cleared from his soul.

6. Ordination : If any person attained more then 18 years of age and wants to become a preist, he is being initiated. This sacrament is called ordination or initiation sacrament.

7. Marriage : With this sacrament a man and a woman ties up in the marrital life. It recognise their marriage.

The main texts of christianity is Bible. Old Testament and the New Testament together makes it. In the beginning, the christians considered the original text old Testamentas their holy book, because most of the principles of christians were in it, the christians believe that Jesus took birth in the declaration of old Testament. The four desciples of Jesus. Marck, Luke, Methew and Johan composed the four Gospel, (good news) the compilation of these four gospels is in New Testament the life of Jesus, his teachings, philiosphy and interesting stories of his life are collected in it.

Questions for Excercise

Very Short Answer type Questions

(Answer in two lines)

1. Which texts are included in Vedic literature ?
2. Which is the oldest Veda?
3. Which are the Panch Mahayagya?
4. At which place Mahaveer Swami attained the Knowledge ?
5. What are the Panch Mahvrata of Jainism?
6. Where Mahatma Buddha was born?
7. What is MahabhinishKraman is Buddhism?
8. Why Hajarat Mohammad left Macca?
9. Which is the holy text of Muslim Majhab?
10. What is Resurrection?
11. What is new Testament?

Short Answer Type Questions

(Answer in eight lines)

1. Define the vedic Dharma
 2. Which is the method of worship in Vedism?
 3. Write the names of dieties of Vedism
 4. What is Samyak Darshan in Jainism?
 5. What is the contribution of Jainism to the world?
 6. What is the principle of Karma and rebirth in Jainism?
 7. How Nirvan can be attained in Buddhism?
 8. Write a note on the life of Mohammad saheb ?
 9. What is the contribution of Buddhism to world culture.
 10. What are the sacraments of christian Religion?
 11. Write in brief about the life of Jesus ?
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Essay Type Questions :

(Answer in maximum five pages)

1. Describe the characteristics of Purushartha and Ashrama system of Vedic Dharma
2. How man can achieve Kaivalya (Salvation) according to Jainism?
3. Describe the life of Gautam Buddha and throw light on his eight fold path.
4. Discuss the teachings of Hajrat Mohammad
5. Discuss the teachings of Jesus christ.