

CONCLUSION

C O N C L U S I O N

Religion has been a great motive force in forming the values and ways of life of man in society from the beginning. The rise of religion belongs to a period far beyond history. Religion is experience and is intensely practical and it daily comes to the use of man throughout his life. Every religion has philosophical, mythological and ritualistic part. With reference to the mythological and ritualistic parts, religions differ a great. But the philosophical part is the conceptual basis of religion and it is the same for all. Uniformity in the fundamental concepts and thought is a common characteristic of every religion.

Though Hinduism and Judaism differ much in their nature, religion, geography, etc. we can notice a thread of unity running throughout. Though the religious differences are prominent, there lies a unity of religions in terms of common origins. Clearly there must have been a time when there was only a few religions or possibly only one religion. All the primitive religions might have possessed certain primitive elements at one time or another. Thus all religions, at whatever stage of development are in essence the same as at its crudest beginning.

Hinduism and Judaism are two religions lying apart in the continent of Asia. The Iranian high lands geographically represent the natural venue for a common home of the whole range of cultural achievements in the Ancient East. It was from here that influences radiated through Baluchistan and the Himalayas to India. The identical ancient agriculture which have been identified in these parts reveal the common ancestry. Mohenjadaro and Harappa form the connecting link between the Indus Civilization and that of the Fertile Crescent and Western Iran. The history of the Fertile Crescent is the story of migration and ensuing struggles for possession of the fertile lands for settlement. It formed the bridge between East and West and was a natural centre for people of many nations to mingle and to exchange their ideas and cultures. The convergance of the three great civilizations of the ancient East, ie., Elam, Mesopotomia and North West India, suggests that they were offshoots of a common stock, the origins of which would be expected to be somewhere between Sumer and India. Hence it can be believed that the source of Indus-Harappan culture could have been the Fertile Crescent.

The origin and development of both religions show a similar pattern of development. Hinduism developed from the polytheistic naturalistic religion to the most highly developed absolute monism. The various stages of development existed as

such, then and there itself, in the Vedas and Upanisads. It is the perceiving mind that grades it according to the taste and temperaments of the different cognizing minds. Hinduism justifies the different levels of reality in order to suit the different levels of the apprehending mind. Since humanity ranges from the simple minded common man to the absolute idealist, the difference in grades of reality is inevitable. Hence Advaita postulates three levels of reality namely Vyavaharika, Prathibhasika and Paramarthika. The various darsanas, cults and tantras thus explain the different modes of apprehending reality. But the absolute reality is conveyed at a single point whatever may be its name. In Judaism also the similar pattern of development is seen. But the difference is that though the Jews were fundamentally monotheistic the Canaanite, Babylonian, Egyptian and other influences have tended them to be polytheistic. Efforts have been made from Abraham onwards to establish an absolute monotheism. Moses succeeded in uniting all the scattered tribes into a single religion under the name of Yahweh. It was the strenuous work of prophets, judges and kings that have established monotheism in Judaism. Thus it can be noted that the different levels of development had undergone a chronological sequence to get it established. Thus they were successful in establishing their religion as a national religion of Israel in the year 1948.

As to the ethical and social aspects of these two religions there are wide differences as to their external

features, but the central core underlying both religions is the same. Their aim is to establish a divine kingdom of Heaven on the Earth through righteousness, and love. Universal love and brotherhood are the watchwords of both Hinduism and Judaism. Ethical conduct based on dharma or duty is the means to achieve this. As for a Hindu is concerned the dharma consists of Varnasrama dharma where as to Jews the duty is to obey God's Commandments revealed to them as Ten Commandments. To live in accordance with these Commandments is the virtuous life for a Jew. The social observances like the prayers, sacrifices, observances etc. are directed towards living a virtuous life. Though there are sectarian differences as to the observances of these among different religions, the result that emerge out of them is the same for all.

Nature is supreme. It manifests diverse characters. Yet it is one and the same. The same truth is revealed in all walks of life of humanity. It is diversity that binds up universality. Thus the whole mankind can be brought under one roof where the nature is the mother who nurtures all its creatures and Almighty or God is the father who sustains and guards all his children. This universal principle of brotherhood and fatherhood has been the aim of all religions of the world. Let this universality lead mankind and humanity prosper, establishing their unity in the light of Ultimate Reality.