Chapter – 5

Twelve Religions and Modern Life
TWELVE RELIGIONS AND MODERN LIFE

The philosophy of Har Dayal could be described as ‘Dayalism’. The core of his system was a scientific and ethical (as distinguished from theological or metaphysical ethics) which aimed at a complete and harmonious development of human personality, in all its four aspects – physical, intellectual, aesthetic and ethical. Its *summum bonum* is the perfect man in the perfect state, for full growth, free activity, happiness, truth, goodness, beauty and health. Har Dayal’s mission was simple. He desired a man should develop virtues in himself, so that he is able to pass his life in peace, happiness and by doing good to others.

He published his “Twelve Religions and Modern Life” in November 1937 in London. Later on in 1983 Kalyani Publishers, Delhi in India published it. He state in his preface that “in this essay I have attempted to indicate some elements of permanent value in twelve religious system from the stand point of modern humanism. The new gospel of constructive humanism comes to fulfil all the old dispensations. Their objectionable features are noted very briefly but their merits are explained and expanded for the benefit of the humanists and others”. Har Dayal had written in the comparative religion section in his “Hints For Self Culture” “We are all born in one of the living Religions e.g. Buddhism, Hinduism, Jainism, Positivism, Christianity, Taoism, Judaism, Islam, Zoroastrianism, Confucianism, Shintoism Bahaisn”. The word religion is derived from Latin term

‘Religare’ which means to bind or restrain. A religion is one of the forms of social consciousness a reflection of reality in illusory fantastic images conceptions and concepts.\(^3\) August Comte saw it as: A primitive state of consciousness that we will soon out grow, while Karl Marx described it as: The opiate of the people. Whereas Sigmund Freud called: Religion is an illusion. Vivekananda found that ‘Religion is the manifestation of the divinity already in man’.

F.H. Bradely explained that, “today man is in the search of new ideology, and who ever will offer this new outlook, new ideology, new order, new revolution will be the leader of 21\(^{st}\) century”. Arnold Tyonbee pondered over the importance of religion stating that “only religion and peace will give us solace in contemporary times which is full of anger, hatred and war destruction toward each other.” However, religion is human involvement with sacred sanction vitality significance and value. This involvement is mediated through symbolic process of transformation. Religion is expressed in and transmitted by cultural traditions that constitute system of symbols.\(^4\)

Most of the philosophies of religions dwell upon the theological questions like problems about proofs for God existence.\(^5\) Har Dayal deals rationally with Twelve Important Religions of contemporary times. He first examined the Zoroastrianism, a very ancient faith. Zoroastrianism was the state religion of Iran from around 550 BC to AD 640. After which it came

\(^3\) Dictionary of Believers and Non-Believers, Progress Publishers, Moscow, 1989, p. 112.
under persistent persecution. Exodus of Zoroastrians began in the 10th century A.D. and today their main centre is Northwest India mainly Mumbai where they became known as Parsees people of Persia. R.C. Zaehner a leading authorities on Zoroastrianism suggested that the Prophet may have lived from 627 to 551. Zorathrustra did not attempt to displace the old Persian faith but rather tried to reform it on the basis of the existing social system. Zorathrustra departed from the old Indo-persian polytheism through his elevation of the worship of Ahura Mazda to a virtual monotheism. It has played an important part in history. Judaism and Manicheism borrowed some doctrines from it. Zoroastrianism merits attention and respect not only because of its highly ethical message but also because some of its concepts have had considerable influence on other religions. Notable constraints of Zoroastrianism were: its theism, its many supernatural beings like ameshaspentas, fravashis, Angra Mainyu, yazatas etc.; its doctrine of judgment, heaven and hell; its Gomez and girdle; its tolerance; its obsession with corpse-pollution; its culture of fire and the sun; its miracles and Saoshyant, etc.

Lala Har Dayal laid emphasis on the physical culture in Zoroastrianism which rejects morbid mysticism and asceticism. Regarding purity Zoroastrianism, writes Har Dayal, insists on the virtue of purity in thoughts, words and deeds. Zorathrustra influence is inseparable from his dualism there are two kinds of people and prophets call themselves an

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9. Ibid., p. 376.
10. Ibid., p. 372.
enemy of the followers of the lie and a powerful support for the followers of the truth.¹² On the principle of polarity he explained that we need not believe in Ahura Mazda and Angra Mainyu as personal beings, but you can now regard them only as principles. Nature and History reveal the power and potency of the two principles of Good and Evil, which are the mighty protagonists in the eternal drama of Evolution. The principle of Good manifests itself as Life, Growth, Knowledge, Love, Beauty, Virtue, Health, Longevity, Prosperity, Harmony, while the principle of Evil produces the opposites of all these. While laying emphasis on the labour Har Dayal explained that Zoroastrianism is perhaps the only religion that definitely exalts and idealizes productive Labour. It pays eloquent homage to the work of the farmer and the fruit-grower. It incorporates economics with ethics.

Har Dayal quotes the best ethical aspects of Zoroastrianism – Zoroastrianism have given us many noble percepts – “The wise man is just in his speech and actions”. “Give me ever-growing intelligence”. “I am one of those who think, speak, and do good: I am not one of those who think, speak, and do evil”. “Clenase thy own self with good thoughts, words, and deeds”. “I will teach the people to pursue righteousness as long as I can”. “he is not powerful who is not powerful in virtue. He is not strong who is not strong in righteousness”. “Justice and activity will bring welfare to men and cattle”. “Keep your contracts with both the virtuous and the wicked”. “I wish to win the people with Virtue”. “Use thy strength to help the poor”. “Keep feet, hands, and mind ready for good deeds, Help the needy”.

Har Dayal’s second chapter deals with Judaism. He explained that Judaism, the mother of Christianity and Islam, is worthy of reverent study. It has undergone growth and development. He did not dilate on the superstitious and irrational aspects of Judaism – its early monolatry and later monotheism, its narrowness and intolerance, its arrogant claims for the Hebrews, its Messianic illusions, its hostility to the plastic arts, its demonology and angelology, its borrowed doctrines of resurrection of the body and immortality of the soul, its prayers and ceremonies, its rites of circumcision and animal sacrifice, its theocracy and its theological interpretation of history, its second hand kabbalistic mysticism, its hallowed stories of barbarous cruelty, its legalism and formalism, its love and fear of “the Lord”, etc.\textsuperscript{13}

Har Dayal elaborated that Judaism on the whole was a practical religion of this world and modern life. If however later on accepted the alien doctrine of post-mortem retribution. Judaism always was a fiercely intra-loyal faith and despite multiplicity of factions manages to have a powerful hold on western political establishment. Its impact on Asia had been minimal unlike in part of Africa where it had historical presence.\textsuperscript{14} Judaism was eminently social in its spirit. It exalts the family and the nation, and exhorts each individual to find his or her eternal life in complete absorption in the future of the community. No religion furnishes a clearer e.g. of the influence of religion on the arts than Judaism i.e. the prohibition of idolatry in the ten commandments inhibited the development of sculpture and painting. A religious prohibition inhibited the development of an indigenous

\textsuperscript{13} Lala Har Dayal, op.cit., p.
\textsuperscript{14} George, T.J.S., op.cit., p. 271.
tradition in sculpture and painting and the artistic impulses of the Jewish people were channeled into literature and perhaps also music. The Jews became an extraordinary literature and literary people and in time their religion was based on a book. Finally one may wonder whether the Jewish religion has anything to do with the immense amount of talent among modern Jews in two ways, it does that they have prized learning so highly for so long was surely one important factor and this was reinforced by an almost deliberate breeding of intelligence, it was considered a privilege to have one’s daughter marry a scholar. While laying emphasis on justice Har Dayal explains that like Plato and Aristotle the Hebrew thinkers insist on the absolute necessity of first securing this primary condition of a civilized social life. Regarding Mercy he elaborates that Judaism teaches us to be merciful and compassionate towards the weak and the poor. It exhorts us to help and love all men and women, even our “enemies”. On laying emphasis on the fruits of labour he further explain that in Judaism a duty for all men including the scholar and the brain-worker. Most authoritative part of scripture was the torah the collections of historical accounts, prophetic speeches and certain other writings known as “hagiographa”. Even a learned Rabbi must learn a trade and work with his hands. Further he explains that the Hebrews borrowed the Sabbath from the Babylonians and adopted and assimilated it to their own social system. They passed it on to the Christian Church, which made it an integral institution of Western Civilization. Humanism should introduce the two-day Sabbath into all

16. Ibid., p. 363.
18. Lala Har Dayal, op.cit., p. 28.
countries, and also teach the people how this hard-earned interval of freedom from bread-winning drudgery can be employed to improve our health. Judaism does not despise or condemn wholesome pleasures or the Godly gifts of Nature. It does not approve of excessive repressions and abnormal spiritual athletics. Har Dayal lastly writes on ethics that the Hebrews have formulated an excellent ethical code in the miswoth (commandments), though it now needs further development. Temperature, truthfulness, honesty, chastity, patience, peacefulness and other cardinal virtues have been taught with remarkable zeal and eloquence by the Prophets and the Rabbis for many centuries. If however the women's liberation issue has to be considered classical Judaism too like other ancient semitic cultures was patriarchal and women although figured prominently in biblical and rabbinic narratives but generally the world outside the home was regarded as man's sphere of activity. The God to whom Israel owed allegiance was an intensely personal God. However it was not theoretical monotheism as belief in the existence of a supreme being that give Judaism its distinctive quality but practical monotheism as a relationship to an active self revealing and demanding God. Judaic religious leaders enjoy the strongest influence of all in Israel where rabbinical organizations play a major role in the country's political and social life. The ancient period of the history of Judaism (the so-called biblical period) came to an end in the 2nd century B.C. when the Bible a collection of the holy scriptures of Judaism (known in Christianity as old testament) was compiled.

22. Ibid., p. 285.
Har Dayal cited some Gems of Judaism

"Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not covet". "Cease to do evil; learn to do well". "Sow to yourselves in righteousness, reap in mercy". "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more". "Love ye therefore the stranger, for ye were strangers in the land of Egypt". "Speak the truth; be modest; live on the coarsest fare rather than be dependent on others. Shun evil companions. Rejoice not when thine enemy falls. Avoid anger, the heritage of fools". "No crown surpasses humility. There is no gain greater than the performance of duty. The good man loves his neighbour and is free from the lust of the eyes. If he is reviled, he answers not. He deceives no one by word of deed".

The third religion which Har Dayal has explained is Shintoism. The Shinto itself implies a fusion of many cults and practices of different ethnic origins while Buddhism survives in a bewildering multiplicity of sects and schools.\(^{23}\) Shinto the native religion of the Japanese people contains a set of traditional rituals and ceremonies rather than a system of dogmatic beliefs or a definite code of ethics. The term Shinto is the shorter Chinese pronunciation of "Kami no michi" and is generally translated as the "way of the god's". The origins of Shinto are lost in the mists of prehistory. It has no founder, no all powerful supreme deity, no sacred scripture and no organized system of theology.\(^{24}\) Shinto explains in this primitive system it's

\(^{23}\) Belecker, C. Jouco and Geo Widen Gren, op.cit., p. 516.
\(^{24}\) Frank E. Reynolds and Allan L. Miller, op.cit., p. 320.
original form ("Way of the spirits or gods") may be called a half-religion. Its superstitious features are many and include: worship of the sun, mountains and trees, fantastic mythology and cosmogony, doctrine of the divinity of the Japanese Emperor, ancestor's worship, numerous gods and heroes, prayers and pilgrimages, etc. Har Dayal explained that Shinto emphasized the duty of cleanliness like Hinduism and Islam and obligated frequent ablutions or baths. A Shinto prayer book says: "Rising early in the morning, wash your face and hands, rinse out the mouth, and cleanse the body". The shintoists do not merely declare that "cleanliness is next to godliness" but they do really believe it. Shintoism is really Japanese patriotism in a religious garb. The core of Japan's religious heritage and its nationalist fervour centred around Emperor. As a direct descendent of the Supreme Deity the Emperor thus become an object of worship. The emperor was obliged to publicly repudiate "the fictitious idea that the emperor is manifest God". But we must appreciate the central idea of Shintoism devotion to the State, as the paramount social institution. A good religion must teach good politics. Har Dayal lastly gives a long list of persons and urge his readers to follow them. Har Dayal writes that we must teach our children the highest possible ideal of citizenship and tell them the life-stories of Pericles, Omar, Aristides, Rama, St. Louis, Marcus Aurelius, Asoka, Irigoyen, Alfred, Sayana, Washington, Masaryk, Tseng-kuo Fan, and others. By the mid 19th century the creed which functioned most powerfully as a religion in Japan was the combination of Confucian ethical teachings with Shinto myth known as "mitogaku." Since 1946, the Shinto religion has been separated

from the state. In the 19th and 20th century a number of neo-Shintoist sects appeared which rejects Buddhism and perform all religious rites in accordance with Shintoist tradition. After the meiji revolution 1868 and up until the defeat of Japan in world war II in 1945 Shintoism was the state religion.  

Shinto ethics included: “If your inside is not bright, it is useless to pray for that which is outside”. “It is the upright heart of all men, which is identical with the highest of the High. There is no room in heaven and earth for the false and crooked person”. “Be full of pity and mercy for beggars, lepers and even for ants and crickets”. “Eschew falsehood and be diligent in study”.

The fourth religion which Har Dayal explained was Taoism. Taoist concepts were based on the classical Chinese theory of Yin and Yang meaning literally the dark side and the sunny side of a hill. Yin-Yang denotes the negative and positive principles of nature, Yin represents the earth the dark the female while Yang stands for heaven, the bright the male principle. Har Dayal stated that Taoism was a remarkable system. Some of its objectionable features however have often been criticized, they included: its quackery and jugglery, its elixirs of physical immortality, its demonolatry and witchcraft, its indolent monasticism, its magic, alchemy and charlatanism, its doctrines of inaction and retribution, etc. He further explains Taoism attempts to prolong human life on this earth. A very laudable enterprise. Human nature longs “to see the sun” for as many years

27. Dictionary of Believers and Non-Believers, p. 256.
as possible. Tao is literally the “Way” (of Nature and the Universe). Taoism teaches us to love Nature and learn from her. It was unique among the religions in this respect. Nature is ignored or despised in most religious systems. But the Tao-te-Ching says, “To live according to the Tao by submitting oneself to Nature”. Taoism pleads for the greatest personal freedom in the state. It loathes bureaucracy and hierarchy. It condemns the politician’s trade of fabricating many laws, ordinances and regulations. Taoism stands for the principles of spontaneity and simplicity in life. It abhors complexity, formality and artificiality. This is a true gospel, and it is very much needed by this generation. Chinese Taoists of old followed the principles of Indian Yoga and practiced such techniques as eating uncooked food controlling breathing and a walking through fire.

Some of the wise precepts of Taoism included: “The good man will feel kindly towards all creatures. He will reform himself and so transform others. He will pity the orphans and widows. He will respect the old and cherish the young. He will not hurt even insects, grass, and trees. He will regard the gains and losses of others as if they were his own. He will endure insult without resenting it and bestow favours without seeking for a return”.

“The perfect man is peaceful, like the Tao”. “Heaven is long-enduring and earth continues long, because they do not live of, or for, themselves. The sage puts his own person last, and yet it is found in the foremost place. The highest excellence, like that of water, appears in its benefiting all things, and in its occupying, without striving, the low place which all men dislike”. “To those who are good to me, I am good; to those

29. Ibid.
who are not good to me, I am also good; and thus all become good. To those who are sincere with me, I am sincere; and to those who are not sincere with me, I am also sincere; thus all become sincere”. “Recompense injury with kindness (or, ‘calm indifference’)”.

The fifth religion Har Dayal dealt with was Confucianism. Scholars have traditionally divided the religions of China into three “isms” Confucianism, Taoism and Buddhism. He explained that he was not interested in discussing the superstitious and unacceptable aspects of Confucianism. For Confucius however the sage was the inspiration for proper conduct and the model of behaviour and for this reason he stressed scholarship and learning. Its exaggerated emphasis on filial piety, its ambiguous and evasive attitude towards supernaturalism, its ancestor-worship, its exaltation of benevolent despotism, its lack of emotional appeal, its formality and conservatism, its approval of vindictive punishment, etc. Confucius may have believed vaguely in “God”, but he most frequently employs the abstract impersonal term “Tien” (Heaven). He did not deny the existence of spiritual beings, but he said to his disciples: “Honour the spirits, but keep aloof from them”. Confucius attached the greatest importance to education and intellectual culture. Confucius taught that social duty was the quintessence of ethics. By the 2nd century B.C. Chinese emperors began adopting these teachings and by 60 A.D. Confucius became known as “the teacher of ten thousand generations”. He said: “The duties of universal obligation are five: those between sovereign and

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30. Frank E. Reynolds and Allan L. Miller, op.cit., p. 255.
31. Ibid., p. 271.
32. George, T.J.S., op.cit., pp. 120-121.
minister, parents and children, husband and wife, elder brother and younger brother, and those belonging to the intercourse of friends". Eminent thinkers like Pierre Bayle, Melebranche, Enelon Montesquieu, Voltaire and other drew attention to Confucius China and Voltaire regarded Confucianism as an ideal philosophy of reason.\textsuperscript{33} Hardayal further explains that according to Confucianism, good government is absolutely indispensable as the basis of the ideal life. Politics and ethics are admirably intertwined in this system. Some religious leaders have not realized the crucial importance of good government for the realization of the moral ideal; they have spoken only of personal improvement. Bad government is an unmitigated evil.\textsuperscript{34} Confucianism condemns war and sings the praises of peace. It has helped to make the Chinese so peace-loving that they despise the soldier's trade. Hardayal gives the example that like Plato and the Sufis Confucius valued Music very highly as an ally of virtue and Peace. He was passionately food of it. He regarded it as an adjunct of religion and civilization. On ethics Lala Hardayal writes that "the moral ideal of Confucianism is the harmonious development of human personality. It has much in common with Hellenism". At fifteen my mind sought learning. At thirty, my character was firmly set. At forty my doubts were at an end. At fifty, I knew the will of Heaven. At sixty I could hear the truth with equanimity. At seventy I unerringly desired what was right.\textsuperscript{35}

Some of the flaring features of Confucianism were: "He who aims to be a man of complete virtue, in his food he does not seek to gratify his

\textsuperscript{33} Beleeker, C. Jouco and Geo Widen Gren, op.cit., 494.
\textsuperscript{34} Communists who came to power in China in 1949 found Confucianism so influential that an official campaign was launched to attack Confucius as a feudal.
\textsuperscript{35} Frank E. Reynolds and Allan L. Miller, op.cit., p. 270.
appetite, nor in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified. "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in that one sentence: 'Have no depraved thoughts'. "To see that is right, and not to do it, is want of courage". "Virtue is ore to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue". "The object of the superior man is truth.... He is anxious lest he should not get truth; he is not anxious lest poverty should come upon him". "The firm, the enduring, the simple and the modest are near to virtue". "The superior man thinks of virtue; the small man thinks of comfort. The superior man does not act contrary to virtue even for the space of a single meal. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it". "Love all men".

Har Dayal discussed HINDUISM in his sixth chapter. He wrote that it was a venerable ancient religion. Hinduism, Jainism and Buddhism were as philosophical as they were prehistoric. They were concerned pre-eminently with what was timeless. This concern had taken three main forms a search for certain experiences, philosophical reflections and sculpture. The experiences in question involve consciousness of time and were and are taken for intuitions of a reality that is timeless.\textsuperscript{36} Many of rites and institutions of Hinduism critically seen were its: polytheism and image-worship, its ceremonialism, its caste system and priestcraft, its rites for the dead, its mysticism and quietism, its monism, pantheism and monotheism,

\textsuperscript{36} Kaufmann, Walter, op.cit., p. 208.
its nationalism and exclusiveness, its concepts of heavens and hells, its
grotesque gods and goddesses, its phallic symbols and erotic legends, its
deification of Nature, etc. Har Dayal explained that Hinduism had two
aspects, practical and mystical. Hindutva the essence of Hinduism is a
quintessential expression of Indian culture and value system.\(^{37}\) Only celibate
recluses and monks are authorized to tread the path of mysticism and
contemplation. They renounce the world and form a class apart, as they
strive for moksha (eternal liberation of the soul). Hinduism lays special
stress on the idea of social duty. Every one should discharge his social
function, whatever it may be. Hinduism exalts heredity, but Humanism need
not do so. Hinduism has given us the idols of the Brahman (priest-scholar).
It is worthy of careful attention. Hinduism values the true spiritual life more
highly than any dogma or doctrine. The teachings of the Upanishads cannot,
however be said to constitute any regular religio-philosophical system as
such. For one thing the Uapnishads do not present any properly argued
homogeneous doctrine. The Upanishads speculations may be best
characterized as the inspired musings of the newly awakened minds, the
Upanishadic thinkers had conviction that the highest reality cannot be
comprehended by means of mere ratiocination.\(^{38}\) It teaches us to revere all
virtuous saints and sages, whether they be Atheists, Pantheists, Theists,
Moslems, Christians or Hindus. Hinduism sings the praises of Truth and
Truthfulness in eloquent and convincing words, as Zoroastrianism also does.
The conception of salvation in the Upanishads and in almost all of Indian
thought including Jainism and Buddhism no less than Hinduism is opposite

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\(^{37}\) George, T.J.S., op.cit., p. 227.

\(^{38}\) Beleeker, C. Jouco and Geo Widen Gren, op.cit., p. 263.
to Christian notion. The Indians seek salvation from life ever lasting while the Christian desire life everlasting. Like Confucianism and Roman Catholicism, Hinduism attaches the greatest importance to the stability of the Family. It exalts fraternal affection and conjugal fidelity. Hinduism without caste is a little like Christianity without God. Lakshmana and Bharata were models of fraternal devotion. The Gita had many dimensions which offered philosophical instruction at the same time a powerful poem, full of religious ideas and also contains a theophany. Krishna appearing to Arjuna in his divine aspect and it is a rich book that millions of people have read again and again and lived with it. Hinduism, like Judaism, teaches us to be very wise and careful in the choice of food and drink. Hinduism teaches that old age should be spent in serenity and self-control, and not in the welter of sensual pleasures and selfish pursuits. Hinduism offers us the Yoga system, which is also shared by Buddhism and Jainism, as it is an Indian product. We Humanists cannot accept Yoga in all its details, for we have not the slightest and remotest desire to suspend mental activity, or perform occult "miracles", or attain the ecstatic condition (samadhi). Har Dayal quoted J.N. Farquhar on ethics who says "the Hindu is charitable, peaceful and law-abiding. Hindu morality has many high qualities". The religious life of most Hindus has continued in the modern period in familiar patterns under the guidance of religious leaders of old types. Some of these traditional leaders have been gifted persons of great influence e.g. Sri Ramana Maharishi, Maharishi Mahesh Yogi, Ramakrishna Paramahansa.

40. Ibid., p. 233.
41. Ibid., p. 243.
Swami Dayananda, Vivekananda, Sarvepalli Radhakrishnan, Sri Aurobindo, Ravindra Nath Taogre and Osho.\textsuperscript{42}

The basics of Hinduism remain: Abandon five sins: “Kama, Kirodha, Lobha, Moha and Ahenkara”. “Those who lack knowledge, charity, and virtue are only animals in human shape”. “They who are ignorant of literature, music and art are really cattle without tails and horns”. “Do not do unto others what is unpleasant to you”. “An avaricious man sees only money: a lover sees only the beloved: a vindictive man sees only the enemy: a proud man sees nothing”. “Be kind to thine enemy: a tree does not withdraw its shade from the man who comes with an axe to cut it down”. “Benefactors are always humble and modest, as the branches of a tree, laden with fruit, hang low”. “Remain the same in prosperity and adversity, as the sun is red both at dawn and in the evening”. “The activities of virtuous people are for the good of others”. “Practise self-control, charity and compassion”.

About the seventh religion Jainism Har Dayal wrote that it was an ancient faith, though its adherents were not few. The Jain path to liberation passes through five stages of knowledge mati (right perception), ruta (clear knowledge based on scriptures), Awadhi (supernatural knowledge), manahparyaya (clear knowledge of the thought of others) and finally Kevala (omniscience the highest form of knowledge).\textsuperscript{43} Its defects can be easily noted by the Humanist; its ideal of liberation of the soul from matter, its sixteen heavens and seven hells. It rejects the concept of a creator because

\textsuperscript{42} Frank E. Reynolds and Allan L. Miller, op. cit., p. 181.
\textsuperscript{43} Ibid., p. 367.
“how can a maker exist without another maker” who made him and so on backward without end. At the centre of its philosophy is anekantvada, the theory that truth is not one-sided and therefore it is impossible to make absolute assertions. Its approval of self mortification, its curiously materialistic doctrine of karma. Jainism attributes a soul to every manifestation of nature including plants, stones and drops of water with its hylozoism or rather panpsychism it seems to reflect extremely archaic currents of thought. Its thirty four supernatural powers (atisayas), its fire-souls and air-souls, its prohibition of bathing for certain monks, etc. Jainism emphasizes the duty of self-restraint and self-control. It is three-fold - restraint of mind, of speech and of body. Jain theory of knowledge is quite another matter, the doctrine of syadvada holds that our knowledge needs to be qualified by “somehow” or “in a certain sense” or “may be”. Jainism is particularly associated with the ideal of ahimsa (not destroying life). The monks sometimes carry it to ridiculous extremes; some of them refuse to eat green vegetables and honey. Jainism has also stressed moderation, meditation, and alms giving for those who do not become ascetics. Laymen, however cannot gain Nirwana while Hinduism considers it possible if rare. Jainism unlike Buddhism has no cult of relics. All over India however the Jains have erected temples and sanctuaries. Jain books and temples are frequently adorned with the Jain symbol a swastika surmounted by three

44. George, T.J.S., op.cit., p. 263.
47. Ibid., p. 298.
dots and a half moon.\textsuperscript{48} British scholar Ninian Smart calls Jainism “a moving testimony to constructive passimism”.\textsuperscript{49}

Jainism preached to: “Avoid the sins of killing, theft, unchastity and falsehood. Be not attached to possessions”. “The day that goes by will never return. Do good now”. “Eschew anger, pride, deceit and greed. Be patient, modest, straightforward, and contented”. “Ask and give mutual forgiveness to end a quarrel”. “Show mercy to all living creatures”. “All creatures hate suffering. Don’t kill or torture any living being”. “The teaching of all sages is based on Peace, as all things rest on the earth”. “Right Views, Right Knowledge, Right Conduct – these form the holy triad”. “Harm nobody by thoughts, words, or deeds”. “Don’t blame others. Speak well of a bad friend in his absence. Avoid strife and conflict”. “A wise man conquers his passions”. “Abstain from gambling and military service”. “Give four things in charity – knowledge, medicine, food, comfort”. “Quell the pride of the five senses”. “Be careful in walking, speaking, eating, using things, and answering the calls of Nature”.

In his eighth chapter Har Dayal examined BUDDHISM, which had got divided into Hinayana and Mahayana yet it was a great and wonderful faith. Its defects consist in its superstitions, its devas and bodhisattvas, its ecstatic states (jhanas) and supernatural powers (iddhi), its contempt for all impermanent things, its nebulous nibhana, its theory of celibacy, its excessive simplification of the problem of suffering, its cynical corpse-meditations, its doctrine of retribution according to punya (merit) in future

\textsuperscript{48} Frank E. Reynolds and Allan L. Miller, op.cit., p. 367.
lives, its heavens and purgatories, its relic-worship and masses for the dead, its pure land and the cult of faith, its fantastic cosmogony and Buddhology, its nihilistic metaphysics, etc. Buddha doctrine was of one piece and extremely simple but he himself was quite as remarkable as his teachings. His personality was an impressive as any in world history. When his doctrine had been changed almost beyond recognition, his spirit still found expression in wrong and stone.\(^\text{50}\) Buddhism like Zoroastrianism, emphasizes the problem of dukkha (evil, sorrow, pain, suffering, woe). Buddhists acknowledged the reality of the external world and man's intellectual or spiritual world while holding at the same time that in the world there is nothing except processes of flux and development of soul is not a constant substance and cannot exist for ever.\(^\text{51}\) Buddhism rejects the doctrine of a Creator and Ruler of the Universe, also called "God", "Allah", "Jehovah", "Ishvara", "Khuda". Like Jainism, Buddhism condemns all pleasures of the senses. The Buddhist philosophers and poets emphasize the evils of Kama or raga (slavery to sense-desires) with special vehemence and pertinacity. Buddhism lays special stress on the evils of anger and vindictiveness. Like other faiths, it inculcates extreme patience and forbearance in our dealings with others. As Dr. Syuuki has said "there are two pillars supporting the great edifice of Buddhism, mahaprajna great wisdom and mahakaruna great compassion. The wisdom flows from the compassion and compassion from the wisdom for the two are one".\(^\text{52}\) Buddhism emphasizes and exalts the duty of giving in charity and of helping all living beings with true love and

\(^{50}\) Kaufmann, Walter, op.cit., p. 305.
\(^{51}\) Dictionary of Believers and Non-Believers, p. 89.
\(^{52}\) Christmas Humphrey, 1996, Buddhist way of Life, Harper Collins, New Delhi, p. 17.
benevolence. It regards active altruism as the most important virtue in its scheme of ethics, especially in the Mahayana school. Like Aristotle Buddha taught the 'Middle Path' of virtue between the two extremes of ascetic austerity and ignoble self-indulgence. Lala Har Dayal quotes Mr. H.G. Wells that "early Buddhism was primarily a religion of conduct, not a religion of observances and sacrifices. It had no sacred order of priests. Nor had it any theology". By God Buddhist means that from which the universe was born the unborn of the Buddhist scriptures and by soul that factor in the thing called man which moves toward's enlightenment. The Buddhists to this day repeat the following verse as an epitome of their faith: "Shun all evil: do good, cleanse your inmost thoughts, this is Buddha's teaching" (No god or heaven or hell is mentioned here). Buddhism is thus primarily and principally a gospel of moral self-culture. It also warns us against the lure of wordy metaphysics. Buddhism teaches complete toleration for the religious beliefs and practices of other people. It is the only universal Church that has never sanctioned the persecution of its rivals or heretics. The Budha may well have been the first person in history who presented a comprehensive view of man's condition that was strikingly at variance with the religious view of his time basing it solely on appeals at evidence and argument from that. In that sense he could be said to have been the 1st genuine philosopher anywhere. Buddhism teaches that a few idealists in each generation should sublimate the sexual and parental instincts and work as celibate apostles. In the 20th century it attracted new attention as large number's of lower caste Hindus embraced Buddhism in protest against the caste system. People find

53 Ibid., p. 41.
54 Kaufmann, Walter, op.cit., p. 308.
this religion attractive because of its pacifism, its non-selfish way of life and its complete abnegation of inequalities among human beings.\footnote{George, T.J.S., op.cit., p. 74.}

Buddhism taught to: "Avoid the five sins e.g., murder, theft, adultery, falsehood and alcoholism". "Eschew ten evils: killing, stealing, unchastity, false speech, slander, harsh speech, idle talk, covetousness, malevolence, and wrong ideas". "Overcome the five Hindrances: sensual desire, hatred, sloth and torpor, excitement and worry, and doubt". "Beware of the three roots of evil: greed, hate and folly. These are like three fires". "Guard against three kinds of bad thoughts: thoughts of pleasure, enmity and cruelty". "Put forth the Four Right Efforts: prevent the arising of wrong and wicked ideas; suppress them if they have arisen; endeavour so that good ideas may arise; endeavour that good ideas, if arisen, may persist and may be clarified, multiplied, expanded, perfected and developed". "Cultivate the five Powers: energy, mindfulness, concentration, faith and wisdom". "Cut the four knots, viz. the knots of greed, hatred, belief in ceremonies, and love of speculative dogmatism. "Break the ten fetters: belief in permanent individuality, doubt, faith in rites and ceremonies, craving, ill-will, love of rebirth in the worlds of Form, love of rebirth in the worlds of Formlessness, conceit, excitement and ignorance". "Strive after the six Perfections: charity, virtuous conduct, patience, energy, meditation and wisdom". "Fulfil all your duties towards your parents, your teachers, your wife and children, your friends and comrades, your servants, and your spiritual guides". "Whoso would win merit and bliss, let him give alms, be serene, and cultivate goodwill towards all". "Be your own island (of safety). Be your own Refuge."
Abide in heedfulness”. “Buddha said: ‘Brethren he who would wait on me, let him wait on the sick’”.

The ninth chapter of his book deals with CHRISTIANITY having the maximum followers. He wrote that Christianity was a great missionary religion. And Jesus took human form to redeem mankind from the sin of disobedience committed by the first man Adam. This is the core doctrine of Christianity from which flows all subsequent theological speculation. Its glaring defects may be noted; its monotheism, its intolerance and its bloody wars and persecutions, its hostility to science and education, its hostility to science and education, its doctrines of virgin birth, remission of sins, exclusive salvation and resurrection of the body, its book-revelation, its incredible "miracles", its heaven, hell and purgatory, its acceptance of the Old Testament, its deification of a man, its priestcraft and sacraments, its contempt for Reason and its insistence on blind faith, its prayers and masses. Many people suppose that Christianity was one before Luther divided it in two and they ignore the differences between Lutheranism, Calvinism and Angliacanism and between say French, Italian and Irish Catholicism much less do they realize that at least one third of christendam is neither protestant nor catholic but divided among various eastern churches. Its Mariolatry and bibliolatry, its authoritarianism and ceremonialism, its angles and devils, its apocalyptic illusions and fantastic prophecies, its indifference of the reform of political and social institutions, its parasitic and hypocritical Churches, etc. Christianity has prompted some earnest men and women to establish small voluntary organizations and share work and wealth in a

56. Ibid., pp. 100-101.
fraternal spirit according to this principle: “From each according to his or her ability: to each according to his or her need”. Christianity emphasizes the duty of personal service to the poor, the sick, the deaf, the dumb, the blind, the cripples, the orphans and other unhappy step-children of Nature or Society. Some Christian idealists have devoted their lives entirely to propaganda, social service, education and other activities for the good of the people in a spirit of the rarest self-denial. During times of persecution Christians admired those who remained steadfast and honoured them as martyrs. Some even sought martyrdom as the most fitting way to emulate Christ. Christianity teaches the unity of Humanity within the fold of the Christian church. Some Christians believe that Christ’s gospel of love should make war and armed conflict impossible. Christianity teaches us not to scorn or despise any brother-man or sister-woman for his or her faults, sins and shortcomings. Lala Har Dayal trace the importance of love and compassion in Christianity, he writes that love seeks out the sinner: she is also charitable and not censorious. She does not judge others harshly. A true Christian does not indulge in bitter criticism of his neighbours, nor does he condemn others for their shortcomings. In the nineteenth century Christianity was looked upon as a human religious phenomenon that at least in principle. The universally accepted historical and critical methods were applied to the material of the bible, church history Christian dogmastics and Christian doctrine. Christianity has been a major influence on the course of

History and a powerful factor in the development of European art and culture.  

Gems of Christianity: “Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart”. “Putting away falsehood, speak ye truth each one with his neighbour.... Let not the sun go down on your wrath”. “Be not drunken with wine, wherein is riot”. “If any will not work, neither let him eat”. “Be not weary in well-doing”. “If any stumbleth not in word, the same is a perfect man”. “Speak not one against another, brethren”. “Behold, I make all things new”. “Faith is the beginning of life, love is the end”. “The Emperor is not above the Church”. “True fasting is estrangement from evil”. “Keep beauty pure that it may be truly fair”. “It is neither safe nor prudent to do aught against Conscience”.

The tenth chapter speaks of ISLAM which is a powerful missionary faith. Islam started from western Arabia in 622 AD with the beginning of Hejra era 7th when the patriarchal-communal social order was breaking down and class based Arab states were taking shape. An important stimulus for the development of the ideology of Islam was its split into two branches — the sunni and shites. He also not discuss its seamy side; its literal revelation, its illogical claim of finality and exclusiveness, its sensuous palace-and-harem paradise, its doctrine of judgment and gehennah, its rites of circumcision and animal sacrifice, its elective dictatorship, its polygamy and unjust divorce laws, its ban on the plastic arts, its frequent formal prayers, its angels, genii and devils, etc. Har Dayal writes that the Islam

61. Dictionary of Believers and Non-Believers, p. 274.
teaches the character of Prophet as a teacher is a precious heritage for Humanism. Muhammad was not a dogmatic theologian but a prophet overwhelmed by Allah. Thus after his death different interpretation of the concept of the Diety came into existence. He himself never claimed to be sinless, and his followers have always regarded him only as a great Prophet, not a perfect God-man. Almost all Muslims have held that Muhammad was the last of the prophets and that the Quran was the last scripture to be sent down to humanity. Since revelation is now complete there is no need for further prophecy rather what remains is for people to accept, understand and live the revealed truth. Har Dayal further writes that Islam is essentially simple and democratic in spirit. Islam has attracted blacks and in modern times some whites into its fold because of its noticeable freedom from racism and superstitions. It discourages excessive subservience in the relations of the rich and the poor, the rulers and the ruled. Islam like Hinduism and Buddhism, prohibits gambling. This is a most salutary precepts. Islam weaned the Arabs from the evil ways of alcoholism, and thus made them sober and decent citizens. The historical expansion of the Muslim community is a tribute to its resilience. Despite the medieval Christian crusades invasion by Turks and Mongols, colonial rule by European powers and internal divisions and weakness among the Muslims themselves, the Islamic spirit has always refused to be discouraged. Islam prescribes or recommends the discipline of fasting daily from morning until sunset during the month of Ramadan. The muslim confession of faith starts

with the assertion la ilaha illa Allah “there is no Diety but Allah” perhaps no religion is as theocentric as Islam.66

Islam emphasized that “Blessed is he who gives away his substance that he may become pure, and who offers not favours to any one for the sake of recompense. Be kind to kindred and servants, the orphans and the poor; speak righteously to men, and give alms”. “Wouldnt thou be taught the steep path” It is to ransom the captive, to feed the hungry, the kindred, the orphan, and him whose mouth is in the dust”. “Woe to them who make show of piety and refuse help to the needy”. “Abandon usury”. “Make not your alms void by reproaches or injury”. “Judge between men with truth and follow not thy passions”. “Commit not adultery, for it is a foul thing and an evil way. Let the believer restrain his eyes from lust”. “Turn aside evil with that which is better”. “Show kindness to thy parents, whether one or both of them attain to old age with thee”. “The doers of good, who give alms, and master their anger, and forgive others”. “O ye Moslems, stand fast to justice”. “Ride your animals when they are fit to be ridden, and get off when they are tired. Verily there are rewards for doing good to dumb animals and giving them water to drink”. “Those are of the righteous, who command what is just and forbid what is unjust, and zealously strive to excel in good works, and who are patient in hardship and adversity”. “Blessed are they who are constant in their charity, and guard their chastity, and observe their trust and covenants. Be good to parents, kinsmen, orphans, the poor, the neighbours of your kin, the alien neigbour, and the companion in a journey, and the wayfarer”. “Anas, the servant of Prophet Muhammad, said : ‘Ten years was I his

servant and he never said so much as "Uff" to me". "Muhammad mended his own clothes, milked his goats, and waited upon himself. He shared his food even in times of scarcity with others. Many a time he had to go without a meal. Dates and water were frequently his only food, even when he was ruler of Arabia. He gave away his money to the poor or for public purposes.

The eleventh religion which Har Dayal was SUFISM. Sufism was looked upon as an expression of theological intellectualism in Islam and a constant source of inspiration in Islamic literature.\textsuperscript{67} It was a distinct independent movement, with its own literature and discipline and ideals. Its weak points can be noted: "its pantheistic theism, its ecstatic mysticism, its cataleptic Zikr, its other-worldliness, its quietism and resignation, its monotonous theme of the Beloved", its patient submission to evil and misfortune, etc. Har Dayal tells that Sufism teaches us to scorn and spurn external rites and ceremonies. It is akin to early Buddhism and Quakerism in this respect. Sufism may be said to have initiated the movement for the study and appreciation of all the great faiths. Sufism was to exert an influence on all spheres of spiritual life in the Moslem East – religious dogma, philosophy ethics and literature.\textsuperscript{68} It is a lovely oasis of sweet harmony in the vast scorching desert of Islamic dogmatism and intolerance.

Initially the Sufis i.e. those "clad in a woolen garment" propogated the idea of complete renunciation of individual will, then there grew up a teaching concerning mystical love, using the symbols of Persian poetry. Later Sufism acquired a more speculative and pantheistic character, while retaining its

\textsuperscript{67} George, T.J.S., op.cit., p. 449.
\textsuperscript{68} Dictionary of Believers and Non-Believers, p. 549.
quietism and piety. Sufism teaches a noble doctrine of Esthetics, which it adopted from Platonism. The poetical literature of Sufism has converted the Greek philosophical theory into a living faith. A movement of ascetic scholarship in Islam popularly described as mystic, the term is derived from the coarse woolen gowns the early Sufis wore sufis Arabic for wool.

Sufism taught to: "Love is fearless in the midst of the sea of fear". "The beauty of women often robs men of reason. Beware!". "Love breaks the fetters of sin". "Do not keep your eyes closed like a bud and your mouth open like a rose". "Live in peace with all". "Smile like the rose at loss and gain". "The useless thorn desires the autumn". "From abasement arises exaltation".

The last but not the least religion which Har Dayal discusses is Positivism or the religion of Humanity. He writes in the introduction that this youngest of the religions is rich in new ideas and methods. Its defects are few, but they may be noted; its mechanical imitation of Catholicism, its metaphysical categories, its claim of universality for "the law of three states", its undemocratic "sociocracy", its unfair criticism of reformers and rebels, its authoritarianism, its doctrine of "the two Powers", "perpetual widowhood", etc. Har Dayal writes that the propagator of this religion was Auguste Comte born on January 19, 1878, at Montpellier in a middle-class family. Positivism teaches us to love Science. It also offers a scheme for the classification of the sciences. It eschews and condemns theology and metaphysics in all their treacherous disguises. Superstition has been truly a

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69. Ibid.
70. George, T.J.S., op.cit., p. 449.
Hydra, but Science is our Hercules now. Science is the Deliverer, the Liberator, the Saviour. Science comes to us with glad tidings of great joy. Behold, all those ancient tyrants are no more: Jehovah, Allah, Ahura Mazda, A term that is used in Economics, Sociology law and logic as well as in philosophy. In all discipline, it denotes an emphasis on what is positive i.e. that which is factual and observable as distinct from that which is normative and metaphysical.71 Behold, all those ancient tyrants are no more: Jehovah, Allah, Ahura Mazda, Angra Mainyu, Zeus, God, Mara, Satan, Shiva, Vishnu, Demons, Spirits, Devas, Asuras, Jinns, Dakkinis and other invisible beings with which the imagination of ignorance has peopled the firmament. Zoology has catalogued almost all the species of living creatures from the protozoa to Homo sapiens, and we do not stand in awe of them.

Science has also taught us that the stars, planets, mountains, rivers, animals and trees are not to be worshipped but studied and utilized by Man. Natural phenomena like comets, earthquakes, eclipses and tempests frighten and paralyse us no more. We do not believe all the lying legends of “miracles” like simple children, for Science has made mental adults of us. Har Dayal further describes Positivism that it condemns Metaphysics as fruitless and futile. Metaphysics is refined and fashionable superstition, which can be discussed in academic circles. Abstractions and personified logical entities are supposed to act like human beings. Beware of this trick! The “Absolute”, “Reality”, “Noumenon”, “Life Force” and other such terms are endowed with the power of producing phenomena and maintaining the Universe. There are three chief obstacles to the practical realization and

71. Ibid., p. 381.
embodiment of the unity of Humanity in a World-State, which is the goal of political evolution for all Humanists. These are – Race, Nationality, Creed. Comte has also propounded a doctrine of social immortality after death. The philosophy of positivism claims to be the most general form of knowledge and at the turn of the century it declared itself to be the theory of knowledge for the exact sciences. Originally it was directed against theology and metaphysics. The crude doctrine of the resurrection of the body is in a way more intelligible than the Greek metaphysical theory of "Immortality of the soul". So only a certain part of human personality is regarded as immortal, "the soul, spirit, atman, ruh, etc. But it is very difficult to form a clear conception of this spiritual entity". Its political-cum-intellectual thrust made positivism a major influence in the advance of many disciplines. For this reason it is regarded as the most influential tendency in 20th century thought. Positivism recognizes the complete equality of Man and Woman. Humanism declares and demands that Woman's personality be freed from all the fetters forged in the unchivalrous past. We believe that women should own property, receive a liberal education, and devote their genius or talent to art, science and literature. They should be allowed to teach and preach in colleges and churches according to their capacity. They should receive equal and adequate remuneration for all work done anywhere. They should not be debarred from any form of useful activity on account of sex. The modern Woman should also guard the sexual purity of the old-fashioned wife, while she acquires manifold new graces and accomplishments. The double standard of morality must be abolished. Sex is not the contact of two bodily

72. Dictionary of Believers and Non-Believers, p. 446.
73. George, T.J.S., op.cit., p. 381.
organs, but the mutual acceptance of two personalities for personal growth and racial development. The modern Woman must teach and train us Men to love purity and chastity, she should not sink to the level of the sensual primitive Male.

Gems of Positivism: “Live for others. Live openly”. “First science, then foresight, then action”. “The heavens tell the glory of Hipparchus, Kepler and Newton”. “The family is the enduring school of social life”. “Act from affection, and think in order to act”. “Love for principle: Order for basis: Progress for aim”. “Life should be a real religion, intimate and continuous”. “Hatred is always blind”. “Every worthy citizen becomes a social functionary”. “Every great soul always labours for Posterity”. “Education continues through the whole of our life”. “Intellect should be the servant of the heart, but not its slave”.

Har Dayal in his comparative study of various religions and ideologies found certain good points in each. He sought to inculcate and imbibe those which were common to all for a harmonious, and peaceful world based on humanism.