Chapter VI

SOLUTION OF EVIL

Introduction

A. The Religions of Indian Origin.

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INTRODUCTION

The evil and sinful aspects of the world automatically makes man activate to escape this profane existence and hence begins the quest of liberation or salvation. The more one is aware of this state, the stronger is the desire for freedom. The felt bondage and baneful existence attended with felt suffering necessarily calls for a basic and foundational solution. Religions assure a way out of this and they recognize the meaning and value of the human existence for the same.

Evil and sufferings represent all oppositions and obstructions to the goal of man. One may question: What amount of struggle and fighting is required to overcome this thick gloom? It may be said that even the recognition of evil and the required struggle seem to be corollaries from the concept of Good or the nature of Supreme Religious Value viz. liberation or salvation. In other words, to agree with Prof. Ahern, "It (good) would have to be proportionate to the Evil, otherwise it would not justify the evil."*

Religions agree that perfection is inherent in the very constitution of the self. Man is unique in his capacity. It is only during the course of this goal, that one's deep-rooted attitude and covetous desires are in tussle with the laws of existence. One has to reassess these attitudes and desires. The very changing of oneself from this world perspective brings about a change in relation to others as well as to ultimate world order.

Bondage or damnation is not the essential and the ultimate nature of the Soul. It is only a relative happening as a consequence of worldly nature and involvement with it. The concepts liberation or salvation, suggest a wholesome and absolute completeness of man in a spiritual sense. The religions make it clear that the present life of an earthly existence with all its attendant values does not constitute a final goal for man. There is a perfect and regenerate condition for both men and the world. Men must strive for this goal.

But again, these strivings do not mean to confine their aim to mere harmony and happiness of oneself or all other beings in the world. There is also much more, a salvific goal or self-realization is inherent in it. It is a quest of the life eternal which transcends and goes beyond to all evils and contradictions of the present existence.
It is a transfigured life and a new mode of being.

One has to attempt for this kind of life, here and now only.
Chapter VI
SOLUTION OF EVIL

A. THE RELIGIONS OF THE INDIAN ORIGIN

HINDUISM

Discrimination of Real from Unreal:

Evil and suffering are not the essence of Reality. One who has the perspective and understanding of Reality has no problem of evil. Because, he is not "connected with the source of sorrow."  

It is Reality which is the source of all eternal values such as Truth, Beauty and Good. Reality is what is true in knowledge and conduct. Again it is Reality which is the basic motivation for observing the laws of society. It imparts meaning to existence as such.

The union between primal matter (prakriti) and spirit (purusa) is not permanent. Discrimination to this effect is sine qua non, as then only the Self realizes its true nature. Also, it is orienting the existence in such a way that it only keeps aside the transmigratory process of birth and death.

Righteous deeds are equally important:

But this Reality (Brahman) is not and cannot be pursued in vacuum. One cannot escape duties and obligations of the
world. Though these are to be pursued for their own sake, their end is to promote 'dharma'. According to Kathopanishad, the truly wise "chooses good (śreya) in preference to the pleasant (Preya)." The good action, on one hand, promotes harmony and happiness of all beings and, on the other hand, leads to self-realization of the individual.

Purity of body and mind are ethical pre-requisites. Perception of Truth calls for self-control and detachment from sense-organs. Specific restraints (Yamas), observances (Niyamas), and expiations of Hindu scriptures serve the purpose of purity and upliftment. The Gita abounds in this normative literature, giving a list of qualities and patterns of behaviour as the "divine wealth" (Daivi saṃpad) of a person which is conducive to final liberation.

Thus, the release from the bondage of the world is impossible while the unethical deeds and desires continue unabated. Though apparently law of karma is purely a mechanical law, essentially it represents the cosmic power of righteousness which always encourages man towards spiritual elevation. Making people aware of the causes of suffering, and to show in what way suffering can be alleviated or avoided is the main work of smriti literature.

Moral action can be of three types viz. daily actions of worship (nitya karma), obligatory actions of worship
(naimittika karma) and optional rites (kamya karma) performed with a view to enjoying their fruits. These individual and social needs have to be co-ordinated and then transcended in such a way that they are harmoniously related as two aspects of a single whole. Directing our possessions and passions to a spiritual end is a righteous action.

Special emphasis is given on truth (satya), non-violence (ahimsa), sacrifice (tyaga) and renunciation (parjanya) in Hinduism. Unlike the general belief that they are of passive nature, these qualities in fact mainly represent active social morality.

However, moral law as the native attribute of the soul remains till "it has not experienced itself as Brahman and totally transcended the moral law." Until one gets beyond relative morality and touches the level of Bliss (Anandamaya kosa), moral strife will continue.

Four-fold prerequisites:

Hinduism grants many ways of looking at a single object. A particular individual is unlikely to reach ultimate certainties in his search for knowledge. The sign is not to be mistaken for the things signified. Men differ in spiritual, physical and physiological attainments. Hence their capabilities as well as attainments differ too. Hence, the quest for perfection presupposes certain pre-
requisites. They are classified under four-fold qualifications (sampat). These are as follows:

(i) Discrimination between what is eternal and ephemeral (viveka).
(ii) Detachment (vairāgya).
(iii) Six-fold possessions (sad-guña-sampatti) viz. equanimity (śama), restraint (dama), distaste for pleasures (uparati), endurance (titikṣa), faith ( śraddhā) and resolution (samādhān).
(iv) Desire for liberation (mokṣa).

To abide by the meaning of 'dharma':

In general the Hindu ethical perspective tries to steer clear of two extremes. The very catholic and open outlook prevents it from all time fixed rules of conduct to be imposed on the human will. No prophetic or scriptural statements are regarded as final and binding on all. On the other hand Hinduism also believes that every man is not in a position to make his conscience the beginning and end of all his actions. This is how we find varieties of paths in Hinduism laying down respective norms and standards. Still the upshot is that Hinduism expects man to orient his actions from the level of inner development (svabhāva) and discerning intelligence (buddhi).

The emphasis is on appropriate action based on 'dharma'. The action has to be in consonance with the pattern of life (varna) in the present circumstances.
Essentially the word 'varna' indicates performing the particular duties which are the birth-right abilities of man.

Varieties of the paths granted:

High Hindu idealism grants relativity so far as the methods of aspiration (sādhanā) for the knowledge of Reality are concerned. There is the "unity of doctrine and diversity of practices."\(^6\) Transforming the whole man is the goal of aspiration, which needs to take note of varying capacities in the human nature. There is a catholicity of outlook insofar as the methods of attaining the Reality are concerned.

Thus, the man with discriminative intellect opts for the path of knowledge, the emotional one selects the path of love and the extrovert and dynamic one may choose the path of action. All paths are complementary to one another.

Jñāna Marga:

Jñāna is the intellectual discrimination between what is real and unreal, divine and non-divine, truth and falsehood. The implication is evident that this Jñāna is not merely intellectual but an experiential realization of the only highest reality. It begins as an intellectual metaphysical knowledge. Herein one is convinced that the world is phenomenal, perishable and unreal.
Bhakti Marga:

It is a steadfast and intense devotion to God. Without any desire for returns, the devotee fully surrenders himself to God. In His presence, the devotee loses all attachments to secular things.

Karma-Marga:

No one can escape work. Also every work in context of the desired end is a mixture of good and evil, pleasure and pain. Good actions produce good effects and evil actions give rise evil effects. Truly speaking both bind the individual soul. Ethically every one has to work. But if this is done without any attachment to objects, one attains spiritual realization. He may be profoundly in action (Pravrtti), but his desireless action withdraws him from the stem causal nexus of action (Nivrtti).

As mentioned, these three paths are complementary. In a person there may be predominance of either of these paths and the other paths, though subordinate in him, are of equal significance. Man is endowed with the inner power of volitional determination. Only he has to make a rational choice with free and autonomous willing. In fact, in the ecstacy of the realization of the supreme, one forgets the distinction of the various paths listed, as one feels these paths as merged in one another.
Selfless action is the goal:

Selfless and disinterested activity (niskāma karma) assists significantly in the cause of moral and spiritual endeavour. Action as such does not bind the individual as do the passions and attachment which accompany that action.

No doubt, one's birth and initial environment are beyond one's control but one can control, master and guide the innate spring of acting tendencies responsibly. Action done in a passionless detachment spirit makes way for the soul's progress towards ultimate release. Desirelessness prevents further involvement of the Self by egoistic tendencies.

This responsibility of regaining the primordial identity lies squarely on the individual himself. The real 'yoga' (union) can be achieved by the stable-minded person known as 'sthita-prajña'. He is above all dualities of life and unfettered by attachments. He is able to check the trend of karmic forces which makes for suffering. He is detached from all fleeting things, and is identified with that reality only which endures and remains for ever. In this state individual limitations come to an end. It is a self-transcending experience suggestive of the universal nature of the self.
It does not mean world-negating;

But this is not to confuse Hindu principles with the world-negating views. Of course it does insist on renunciation. But it is, to quote Prof. Radhakrishnan, "the feeling of detachment from the finite and attachment to the finite as the embodiment of the infinite." Life of enjoyment and renunciation go together. Thus Kathopanisad insists to enjoy the world with the intuition that all are pervaded by God. This is a super-conscious and super-intellectual intuition. "It is such a vision says Svetasvatara Upanisad "which views the greatness of the Lord and crosses grief." However, there is a graduated series for this. First there is a theoretical knowledge (Indirect), from this only intuitive experience (Direct) of the ultimate dawns.

But so long this enlightening and highest transformation has not taken place, one has to gradually explore and discover it through the practice of the rules of 'dharma'. It helps to mould our outlook and approach objectively. In the absence of absolute perfection, we have to be satisfied with approximations. The relativism is not necessarily evil as much. It, too, slowly leads to progress. Full Realization calls for many lives. Law of karma continuously gathers its momentum. It is only when self-less action begins, the process of law of karma stops growing like a burnt seed.
One must attain oneness with Reality.

In Mundakopanisad it is held that one realises the Goal, "when one attains sameness of essence with God." The state of liberation is not something different from the real nature of the self.

Everything low falls off from one who loves the Supreme. The inspiration of this spirit will behold action in inaction and inaction in action. But liberation is not simply an ethical process. It is also a religious or a metaphysical approach.

The Reality which is "in all beings is not tainted by the miseries of the world, as it is outside (the universe)." For it therefore, to quote Praśnopanisad, "there is no dissolution at death and where there is no fear." It is changeless and so Immortal.

In the theistic conception, the liberation means the realization of communion of the individual divine self with God. Herein one obtains the characteristics of God and enjoys fellowship with Him.

Buddhism

The pervasiveness of evil and suffering is a challenge to be faced squarely. Impermanence and decay constitute the
nature of the world. It is to realize this subtle nature of suffering and to seek a way beyond it.

To follow the natural law:

Pursuit of good and happiness requires to live in harmony with the natural laws. Thus, it is helpful to be aware of seven things as said in Anguttara Nikāya viz. "impurity, death, aversion for food, dislike for the world, momentariness and no self." Truth-finder needs to cultivate "deep devotion to Buddha, in Dhamma, in the order, moral culture, knowledge and freedom." Buddha employs the psychological method to analyze consciousness and to explain its ever-changing and composite character.

We have seen elsewhere that what exists is precisely the chain of causation. To give some specific direction rather than some other direction while remaining within that process is an insurmountable task. Still, the path is to be undertaken within the chain of cause and effect. The basic insight for this is discovered in the theory of dependent origination of things.

Need of discriminating the ego:

Exploring one's true being and emancipating oneself from the dominating ego-self through right efforts is inevitable. Everyone is endowed with the permanent possibility for this enlightenment.
The component factors that make up the empirical self are constantly changing. So long thirst and craving exercise their influence, the 'personality' is held together. It is a desire for separate existence. Mere senses do not create the world. It is so when they are associated with will and craving that make up for the world.

Thus, fire is no longer there when the fuel is withdrawn by detaching oneself from all sensuous pursuits. The importance of the law of causation does not lie in the fact that it explains evil and suffering, but it is in the fact of its right grasping as causal origination which imparts an insight that destroys the source of evil viz. 'I' or 'Self' consciousness.

This brings home the fact that evil and suffering are part of our self-created being and not due to external world or an arbitrary God outside ourselves. This points out that its removal is in our hands, provided we remove its causes.

Hence, possessiveness is a moral evil. This selfishness is abetted by self-isness. A moral discipline is needed to tame the self. So-called complacency and contentment for further ethical progress is to be denounced at.
Emphasis on righteous life:

Buddhism exhorts to put up one's own efforts for self discipline and self-purification. As an ethical philosophy gives a progressive scheme for the same. The experience and understanding of the ever-changing process could be and within one's very self.

Knowledge, morality and concentration are three cardinal principles. In the scheme of 'eight-fold path' first two paths belong to wisdom group (Panna), next three are virtue group (Sila) and the last three belongs to concentration group (Samādhi).

Ignorance and craving are bound together as the theoretical and practical aspects of the same phenomenon. Ignorance is rooted out by intuition, while ethical striving roots out desire.

Eight-fold path:

The primary function of the eight-fold path is to prevent evil and suffering. It is to help destroy the deeply rooted kāma (craving) and start cultivating those states of mind with beneficial results. Ānuśṭhāna Nikaya holds that the fire "can be quenched by opposites (traits)"
This eight-fold path is as follows:—

(i) **Right Understanding** (Samma ditthi)

Life is to be seen as it is with its three characteristics. The seeker must develop right views of the four noble truths, understanding the nature of existence and the moral law. One must keep on questioning one's previous assumptions creatively. One has to destroy avarice, anger and delusion, as well as various demeritorious things.

(ii) **Right thought** (Samma Sankappa)

According to Digha-Nikāya when thoughts are free from lust, ill-will and cruelty, it is right thinking. One must weed out emotional obstructions and narrow self-interests. Right thinking is a quality of the drive which has to be attentive to the task leading to liberation.

(iii) **Right speech** (Samma Vācā)

There should be no dogmatic assertions and hypnotic suggestions in the words. Again, to quote Majjhima Nikāya one must "avoid vain talks, speak at the right moment in accordance with the fact, and maintain law, discipline and moderation."

Various modes of communications have to be utilized to further our quest for understanding and insight.
(iv) **Right Action (Samma kammanta)**

It is a right conduct through which mind becomes holy and detached from the worldly inclinations. Doing away negative vices, positive virtues have to be cultivated. This definitely presupposes a clear and a deep understanding of the Path.

(v) **Right means of livelihood (Samma ajiiva)**

It implies a lot more than merely not employing the doubtful means for livelihood. Thus Majjhima Nikaya lays down the rule that "practising deceit, disloyalty and usury is not a rightful livelihood." Again, Anguttara Nikaya maintains that one must do away "trading in arms, living beings, in flesh, beverages and poisons."

(vi) **Right efforts (Samma vayama)**

Great attempts and struggles have to be made to negate the arising of evil, vicious qualities, avarice and sorrow. One controls one's senses and passions and develops meritorious qualities. This requires to develop insight, intuition and Will power.

(vii) **Right mindfulness (Samma sati)**

One must keep a watch on all states, to intensify awareness of body, feeling, mind and its activities as well as the world of phenomena. It is a constant remembering
of the perishable nature of things. It is a climax of the
cognitive and contemplative process which is also a
conjoining link with the intuitive process.

(viii) **Right Concentration (Samma Samādhi)**

It is the essence of the whole Buddhist teaching, which
leads to the cessation of suffering. One guides one's life
in the light of seven rules. This concentration has four
stages:

(a) The first stage is accompanied by reasoning
and investigating the nature of the noble
truths.

(b) The second stage is the unruffled concentra-
tion free from reasoning.

(c) Here concentration continues even without a
joy of peacefulness and tranquility resulting
from the freedom of reasoning.

(d) At this stage, concentration is detached even
from the bodily ease.

These paths are interdependent and interrelated and
they function simultaneously.

**Middle Path:**

Buddha avoids two extremes of self-indulgence and
self-mortification. The former is an ordinary, unworthy
and unbenevolent path of low and common people whereas the
the latter is also painful, unworthy and unbeneﬁcial to
the seeker. Without admitting either of these two dead ends,
Buddha believes that middle path leads to a thorough under-
standing of vision, knowledge and awakening.

Here in the middle path, one remains poised of the
self. He posses over the forces of the lower realm
spontaneously. Here his freedom of spirit and wisdom abides
continuously.

Five factors for \textit{S\ddot{r}iving}:

(i) To be full of faith in the awakening of the seeker.

(ii) To be without any disease.

(iii) To have medium digestion.

(iv) Not to be dishonest and deceitful. To do away
vicious traits by entertaining corresponding good ones and

(v) To be endowed with discriminating knowledge
of the arising and ending of the grasping.
It leads to the total destruction of ill.

\textbf{Disciplining Mind:}

Development of the inner faculties of the mind is
essential, if one wants to have perfect understanding of
the world. So it is accentuated in Digha Nikaya that
"mind your mind\textsuperscript{23} for it is "the wise alone can tame
themselves."\textsuperscript{24}
Negatively it is the destruction of the self and positively it is calmness, tranquility, release and sublimity. Still these positive and negative terms do not interpret sufficiently, as they do so from relative, conditioned and limited viewpoints. Liberation is uncaused, unconditioned and uncompound, it is beyond all the states of being.

Nirvāna:

It is derived from the Pali word 'Nibbāna' (sanskrit Nirvana). It is constituted of 'Ni' as a negative particle and 'vana' means weaving or craving. It is a 'death' or 'being extinguished'. It is a state of blown out fire.

In other words, "it is the stopping of becoming." To Sāmyutta Nikāya again it is "the destruction of old age and death." One attains liberation from passion hatred and delusion.

As long as one is bound up by craving and attachments, one gathers fresh karmic activities and rotates in transmigratory process. But in Nirvāna state, one is "immovable, inaccessible to all evil dispositions and free from hatred and attachment." In fact this state cannot be described for as Prof. Th. Stcherbatsky says that it is "beyond our understanding, beyond our concepts."

Compassion:

The highest ideal of Buddhism is not to escape from the ills and miseries of life, but of 'universal love'
Nirvana, meaning as the sense of extinction is not believed as man's final aim. It is not the religion of the void, but of fullness of love and compassion to the universe. Buddha's life is an evidence of this. This has nothing to do with pride and conceit, ego and aggrandisement. In reality, it is a radically changed and metamorphosed state of consciousness which is uncompromisingly unaware of dualities or of polarities.

**JAINISM**

Pure qualities of the Soul are realizable and realized fully when all its desires are destroyed. It is the Soul's determined confidence to do away material bonds would bring it from this blind alley. There cannot be a surprised conversion, one has to go through a graduated series of steady steps. The Soul first replaces its unethical vices by corresponding virtues and finally perfects in Divine state.

This process is also of two types.

(i) Subjective inhibition: It is the voluntary suppression of attachment, aversion and delusion.

(ii) Objective inhibition: It is the actual stoppage of the influx of karma matter into the Soul. This is the
process of self-control by which the influx of sins is checked.

Before the Soul fully gets its enlightenment, it has to pass through limited and relative vistas of knowledge. It is he alone "who has valid knowledge, removes this ignorance, avoids evil, selects good and becomes indifferent." 30

One has to begin exercising preventive steps opposite to the nature of the inflow of matter particles. Thus, Tattvārtha sūtra lays down 'five careful attitudes (samitis)" 31 to be observed in following activities viz. walking, talking, receiving alms, proper lifting and laying down things. Then, there are three restraints 32 on the activities of mind, speech and body known as Guptis. There are twenty-two endurances 33 known as 'Parisaha'. Enduring hunger and thirst, cold and heat, indifference to clothes, lodging and unpleasant spots, enduring reproaches etc. etc. are few of this category.

Cultivating humility, to rid from deceits, fasting, cleanliness, destituteness and the well-known five rules of conduct (caritra) 34 are ten duties to be strictly observed by the follower. Living in best possible purity and turning to good actions considerably helps one to avoid the root of passions.

There are twelve objects (Bhavara) 35 on which one must meditate and reflect in order to prevent the invasion of
matter particles. Momentariness, negating refuge from anywhere in the world, transmigration, inevitable loneliness, distinction of soul from non-soul, bodily impurity, constitution of the universe, difficulty in acquiring the right path, inflow of karma, stopping of karma, shedding of karma, knowing rightful principles of dharma etc. assist in fighting the stress and storm of worldly life.

The destruction operation process of the already entered matter particles is known as 'Nirjāra'. This could be done in two ways i.e. (i) by not allowing the fruits of karma particles (Avipāka Nirjāra) and (ii) by separating the karma particles (Savipāka Nirjāra).

All actions produce karma, so the doer is subject to continuous world existence. Only the actions done without passions have no causal consequence. The karmas are to be burnt off in the glow of austerities. Fasting, partial fasting, limiting the food one takes, abstaining from special delights, avoiding temptation etc. are external austerities, whereas expiation, service to ascetics, concentration, relinquishing bodily attachments, study of scriptures etc. are internal austerities.36

According to Uttarādhayayan śūtra final liberation depends on four causes characterized as "right faith, right knowledge, right conduct and austerities."37
Right Faith/Belief:

It is "a sincere belief and honest conviction in Jain categories." All kinds of acts which cause worldly existence have to be checked. This is the basis of ethical and spiritual life. One who knows has a faith and one with faith acts too.

Right faith is free from three follies viz. devotion to false activity, externally mechanical rites and believing in so called religious quacks. It's eight ingredients are viz. freedom from suspicion, freedom from desire and attachment of worldly objects, freedom from aversion, freedom from inclining to wrong paths, redeeming the effects of ineffective beliefs, sustaining right convictions, respecting pious persons, propagating Jaina principles etc.

Right knowledge:

It is an enlightened understanding. It is of two kinds:

(i) Belief with attachment: It's signs are calmness, fear of mundane life, knowing space, time, thought-activity, compassion etc.

(ii) Belief without attachment: It consists of the purity of the living soul itself.
Again, acquiring fully the five-fold knowledge, from limited knowledge to unlimited absolute knowledge, as seen elsewhere have to be reached.

Right conduct:

The practice of the rules of right conduct enables one to remove. It consists of "equanimity, absolute non-injury, freedom from subtle passion and passionless conduct."  

The sutra-kritanga says that three-fold restraints on body, speech and mind can enable to achieve the purity of morals which is the foundation of right conduct.

Giving up evil actions, repentence, living with austerity, and the observation of the famous five rules are some codes of conduct.

Austerities:

Besides preventing the formation of new karmas, the old karmas have to be wiped off more speedily than would happen in the ordinary course of things. So austerities are helpful. It is a part of the conduct.

Those worldly people who are not sufficiently advanced, they have to observe rules less strictly (Amavratas), of course without sacrificing the spirit of righteousness. Of these are five Jaina strictures common with Mahavratas. Then, to keep these five rules, there are three Gunavratas
viz. limiting desires, to keep vows against lying, covetousness or stealing, and to guard against unnecessary evils. Then, there are four performances to encourage religious duties viz. sitting in meditation, to limit one's outings, to spend sometime as monk and supporting ascetic community.

All these observances mentioned here, when applied without limitation are spoken of as rigorous practice of rules (Mahāvatās).

Besides these twelve observances, the layman will also follow 'eleven pratimas' which will further enable him towards the great vows of ascetic (Mahāvatās). These are, to cite few of these, viz. to worship tirthankaras, promising to keep all the twelve vows, to remember these three times a day, avoiding night meals, observing continence, not involving in earthly pursuits, no covetousness, not to expect any special treatments from others etc.

The ladder of fourteen steps:

There can be no absolute liberation till there is bondage of some kind or other. The ladder of fourteen steps (Gunasthanaka) indicate the process of evolution to reach the climax. These are as follow:

(1) There is a delusive state where there is difficulty to decide about the reality and falsity (Mithyā-drsti).
(ii) A little distinguishing state, still it is a stage of downfall (Sādādana-samyagdrstī).

(iii) A stage of mixed right and wrong belief (Misragunasthanakā).

(iv) Right faith but no resolution to act upon it (Avirata samyagdrstī).

(v) Partial vdw-stage observing Anuvratās (Desavirata samyagdrstī).

(vi) Imperfect vow stage of Mahāvratās (Pramatta saṃyāta)

(vii) New thought activity with it a new inner progress begins (Apramatta saṃyātā)

(viii) Advanced thought activity stage. It increases the power of meditation (Nivṛttibādra samparāyā)

(ix) Stage of disappearing of deceit (Anivṛtti bādra samparāyā).

(x) Stage of advanced asceticism (Sūksma samparāyā).

(xi) Stage of subsiding delusion (Upasanta kasāya vitarāga chadhastha).

(xii) Stage of destroyed delusion (Ksīna kasāya vitarāga chadhastha).

(xiii) Stage of vibratory omniscience (Sayogikevali).

(xiv) Stage of non-vibratory omniscience (Ayogikevali).

All karmas are purged away. And soul's intrinsic nature is realized.
When the soul has realized there remains "a perfect right belief, perfect right knowledge, perfect perception and the stage of having acquired all."\textsuperscript{44}

It's transcendental stage is beyond the characterisation. We know it only from relative stand-points. Discriminative vision (Samyag-darsana) is an insight into the meaning of truths and it is a spiritual conversion. It is rightly held by Dr. Sogani that "without the assimilation of samyag-darsana which is nothing but the belief in the super-empirical conscious principle, the entire Jain acāra is a labour wholly lost."\textsuperscript{45}

**SIKHISM**

The law prevails strictly, however it is not inexorable. Else, the sinner is doomed for ever with no chances of improvement. The destiny of man is not autonomous and followed rigidly and mechanically by the law of karma. Man's destiny with rewards and punishment lies with God. He is sympathetic and loves His creation. Only one has to be repentant over one's misdeeds. The purification has to take place. Gurmat is the ideal path which leads man to light, divinity, non-egoism, service and union with Divinity.
To lead God-conscious life:

Mind must meditate on God’s qualities and attributes, to help win His love. His names or attributes point to the revelation of His being. These are to be heard, accepted intellectually and emotionally with the whole devotion. When the mind meditates this way, it is illumined and begins to make progress in the upward direction, which slowly lifts him from personal to the impersonal Reality. Ultimately man becomes one with the Nāmi (possessor).

Thus hearing and learning the spiritual knowledge of saints, to explore their meaning, Believing these and loving God, singing His praise and good company are few of the dynamics for chanting His Name. The words of Guru are received as Truth, which express the divine qualities. It renders the individual capable of rising progressively greater heights.

This God conscious life is self-effacing and of recurring renunciation. His service is equivalent to the service of humanity. One has to subserve the self-centred and material goods, and uphold the ideal good which is God. Even while struggling with the evil forces, concentration is to be fixed upon Him.

This way Nanak says that "when one seeks the protection of God leaving aside all other ways (followed by the
worldly-minded) in no time God would forgive and show mercy upon him."46

Haumain to be subjected to God's will:

The self-ward mind has to be directed towards God. It requires a persistent subordination of 'haumain' to God's will. It is a long drawn out spiritual process, but a stage definitely arrives when 'haumain' loses its identity and merges in God's will.

Ego is a chronic malady, but its remedy also lies in it. It has to be in tune with God's will. Truth, purity and goodness are God's qualities and "haumain assuming such qualities falls within the ambit of God's will."47

Constant awakening and submission to His order, viz. eternal Law (Hukam) and Will (Rāzā); are two inevitable factors to achieve the Real.

Submission leads to union, the consequence whereof is freedom. Hukam is an all-embracing and constant principle, a sum-total of all the divinely instituted laws. It is the revelation of the nature of God which is identical in meaning with the Word. To the extent to which Hukam can be comprehended, it works according to a predictable pattern.
Thus according to Prof. Gopalsingh, "Sin is not a permanent malady, only a temporary misdemeanor which can be put right." These universal truths are contained in the sacred scripture. The technique for this upliftment is fully known to "Guru himself and not to man." To do righteous deeds:

Ridding of ego, lust, anger, avarice and undue attachment, one has to cultivate "cleanliness of the mind, heartfelt humility, single-minded devotion, natural compassion, inner wisdom and above all patience." Again, it is said in Japji "conquering the man is conquering the world." His holiness and beauty is to be realized within and without. This can be achieved only when man "abandons his formative Will and the discursive clamour of reason." To Prof. P.S. Gill the real Guru for mind and intellect is in following properly, "the self of inner conscience." In short, this true realization leads to oneness with reality, enlightens rightful activity and noble duties, imparts a sense of justice and above all attracts grace and kindness of God.

Though, primarily centred with God-consciousness, sikhism is no less earth-wise. The ideal man has to aim at living a good life in this world. The sense of social
and corporate life is very much with it. The primary needs of physical life and familial and social demands cannot be escaped.

The above pursuit is to be sought through higher consciousness which enables one to discriminate and choose good. The grappling with the world problems is for God's sake and not for one's own. The only way of understanding God's Will and deserving His Grace is by good acts. Nanak urged the need for honest labour. When the self is purged of itself, earthly activities become sanctified. This brings about the integration of body, mind and spirit.

Need for rational discrimination:

Again, understanding the true nature of objects and their conscious and proper discrimination lead to the limitation of desires and redirect our emotions to love and longings for the Lord. Sikhism accentuates the intellectualization of senses. Many prayers in the sacred scripture hammer the need for intellect to prevail upon the mind, the source of senses. Day-to-day ritualistic practices and physical and mental exercises are regarded as divine as they help control the flow of desires. This brings home the conviction that one's life is connected with Him in a conscious and harmonious way.
Man becomes stable-minded when he constantly keeps God in mind, for he understands that both pain and pleasure derive from Him. Suffering becomes blessing in disguise. When he starts loving God, other longings cease and so his suffering ends. In reality, man's liability to evil and suffering ends when he sublimates his ego into His Will.

The two sources that assist this pursuit are Guru's word and God's grace.

A. (i) Guru:

Literally it means teacher, guide and preceptor, but it implies a very wide connotation indeed. Guru leads the seeker (sikh means disciple) on the way where he must find out his liberation. This state of Eternal Truth is achieved by him. The word Guru also suggests a formless one who has no birth or death. The true Guru has "special meaning of Divine Giver." So when the Guru and disciple become one, all powers, values and virtues become a part and parcel of the sikh as well.

Very often Guru has been identified with Eternal Verity whose essence within us is the Soul. Thus, "Guru is God, ineffable, unseeable. He who follows the Guru understands the nature of the universe." He does not lead man to his own worship but of worshipping the Supreme Reality as such.
He purges man's self-hood of its dross and illumines with the light of Truth.

'Gurusabda' i.e. the word of the preceptor has the basis of experience. He has actually realized the spiritual reality that we call Truth or God. He has achieved union with the Divine Being. All the so-called intermediaries have to be eliminated, only his word as the guide become most significant. Through Guru's instruction "one understands one's own self and merges in the Truth." One overcomes one's lower consciousness, Gurumukh (following the Master) is a joy, a perfecting union with God.

(ii) Word

It directly descends from the immortal God. Guru's word is the vehicle of this revelation. It's function is to provide 'means' whereby man can understand both God and the Way which leads to Him and gives release from bondage. To quote W.H. Mcleod, "Word appears as the medium of communication and the Name as the object of communication." Word partakes of the infinity of God, but it implies itself sufficiently to any one who really desires to know it. Through the practice of Name or Word, ego is to be sublimated into His Will. The Word is the embodiment of God's essence. It stands both for His transcendence and
immanence, unmanifest and manifest form. It expresses the totality of God, including His creative Will.

God, who has no colour or form abides in the world. God pervades "all beings and it can be perceived everywhere. It is the presence of God in the universe." It is the principle that regulates the cosmic process.

The word is the source of knowledge. Understanding, wisdom and light come from it. Conquering of individualization and extinguishing insatiable desire is possible by it. The word has "the capacity to lift the soul of even the most degraded souls."

Contemplation and respectful hearing of the word overcomes the duality and orders our desires. Renunciation and reconciliation implies extinction of dualism. Thus one must keep a constant company of seekers (satsang). It is a beneficial moral equipment which leaves inspiring impact and helps win an attitude towards life and the world. The word of the preceptor is free from the prison of ego, the progenitor of all evils.

Thus the problem of knowing the Divine Will is solved by the word. Until we attain the direct contact with God, the words of Guru enshrined in the scripture (Ādi Grantha) are to be resorted to. In short, Macauliffe says "only one word, God's name would be of account; all else would be the senseless discussion of pride."
(iii) Japa

'Japa' (recitation) besides being Guru's word in the sacred scripture, it is the method to achieve the supreme God. Through it, attributes of God become a part of one's consciousness which conveys the proximity of God. This is a necessary and an important phenomenon which aids the inward perception. In no way revelation can be confined to a mystical inward experience alone. The root of human ills is often the lack of serious reflection, meditation and concentration. The Japa method goes a long way in this context. Of course assistance by True Guru to comprehend Truth and Will of God is indispensable.

B. God's Grace:

It is a God-given perpetual inspiration. God bestows blessings when He approves our actions. The faculties of perception and discrimination are God's gift and not dependent on the individual's achievement in this or in any prior life. One obtain salvation "only through His Grace." 61

It is only the self-willed man who passes through evil and suffering. Realizing the fact that God is in everyone and all belongs to Him can help one to grasp the universe in its true perspective.
Resigning to His Will vouches happiness for man. Liberation involves cessation of rebirth and man achieves transcendental state beyond pleasure and pain. Man rises above the three gunas viz. sattva, rajas and tamas; and above three modes of matter viz. time, space and causality. Anyone can qualify for His Grace. Remaining in a personal communion with Truth and to be stable-minded in happiness and suffering, glory and shame is the quintessence of sikhism.

SUMMARY

Hinduism evinces liberal outlook and it looks at all problems from the viewpoint of harmony. The problem of evil is resolved in the realization of the Supreme Being. This may be achieved either by knowledge or action or devotion. With a stable-minded man equanimity is spontaneous and he surges forward progressively whatever the situation he faces. In realization of the primordial identity, one transcends the relative morality.

Though Buddhism describes the all pervading evil and suffering, it also means to face it squarely. The ultimate Good, Nirvana, is to be realized by the psychological approach as proposed by Buddha. This way is handy and
popular. Again the doctrine of middle path in Buddhism also possesses the relevant mass appeal.

The epistemological and cognitive approach to the overcoming of evil and suffering in Jainism point to a difficult and arduous path insofar as the common man is concerned. But the Jain emphasis on the subordination of all material things in the world for the sake of religious values is noteworthy. Again its concept of non-violence is very much essential today. Only, the mere ideal status of its metaphysical reality is questionable. For reality in fact, is an existing truth into which man is supposed to transform himself.

Sikhism like Semitic religions, insists on a God-conscious life with prayers and devotion to Him. God is kind and loves His creation. Only one has to be repentant. One's ego (haumain) must lose its identity and merge in God's Will. One has to be constantly awake to His Law and Will. Among Indian religions, Sikhism is distinctly earthwise, for its emphasis on fulfilling the primary needs of physical, familial and social demands is unique. Again, Sikhism is a strong reforming and peace making religious movement and it is solidly organized.
B. THE RELIGIONS OF SEMITIC ORIGIN AND ZOROASTRIANISM

JUDAISM

There is certainly a hope for new life before the wrath of God comes upon us on the day of judgement. The Israelites must begin to live "as befitting the chosen people of a righteous God." Man has to translate the image of God that he is.

Faith in God:

All our actions must bear faith in His unity and commandments. All hurdles and evils in the quest of this are to be fought with. It is said in proverbs that, "the fear of the Lord is the beginning of wisdom" for the God "is a man of war, the Lord is His name."

This faith in God implies that His goodness exists everywhere. It is to accept and make peace with Him here and now only. Even this very conviction and inclination to follow Him is God's own gift to man. Still, when there is a faith, then only God assures, "I will give them a heart to know that I am the Lord ... for they shall return to me with their heart."

He is Merciful:

God is not vindictive and remorseless. He is a gracious benefactor and maintains His dignity. Even His
punishments to sinners is for their own good. One must accept His laws and diligently seek Him.

To live righteously:

There is no emphasis on ascetic life but one must have concern for the present earthly life. The righteous life with reference to the commandments of God prepares one for the eternal life in heaven. One has to be conscious of one's transgression. So doing good deeds and duties is essential.

The 'ten commandments' or 'Decalogue' constitutes an essential part of this covenant. These represent the Lord Jehovah's will for the chosen people of Israel which call for an obligatory conduct by the people. They are as follow:

(i) I am Jehovah, your Lord who brought you out from the land of Egypt, out of bondage. Ye shall have no other Gods before me.

(ii) Ye shall not make any idols.

(iii) Ye shall not take the name of Jehovah your God in vain.

(iv) Keep the sabbath day holy.

(v) Respect your father and mother.

(vi) Ye shall not kill.
(vii) Ye shall not commit adultery.
(viii) Ye shall not steal.
(ix) Ye shall not bear false witness against your neighbour.
(x) Ye shall not covet your neighbour's goods.

Man is judged by their deeds and not by their creeds. Again this righteous conduct is not to be weighed by human standards but by divine standards. Those who are faithful and loyal, even amidst critical situations, are declared just.

The imposition of the moral law is the corollary of the election of Israel by God. Morality has reference with a social relationship, which is, again, in relationship with God. One must be loyal and truthful to this relationship. God supervises His laws which point to the right direction. It stops evil and leads one to joy and bliss with the care of His plan.

To follow Divine Will:

Thus, the people, as a whole, have to go through moral and spiritual reformation. It is to follow His Will and Commandments, individually and collectively. God's plan is a historical process which bears relationship with the world and man in an intimate way. Salvation of the
individual and the people as a whole have been linked indissolubly.

Man has to make decision, for "life is like a path man chooses." Again divine decrees and commandments exist for man. Thus Proverbs hold that "if man obeys these laws, they become life for him." Sins are to be atoned:

One must feel an urgency for the spiritual redemption and the freedom from sinful existence. The humanity must restore and regain their primal consciousness of the God. The path of God is a goal continuous with here and hereafter. This presupposes the purification of the soul and thereby alone ensues the divine holiness with love and goodness. At this stage only man realizes the kernal of what God means to man and how he is helpful for future orientation too. As God and men have interpenetrating unity, man must revere and follow Him creatively. Man must face all hurdles and afflictions, wherein lies his true human significance.

Man is capable of this atonement. The tenth day of the seventh month is the special day for performing this rite. Sacrifices, propitiations and offerings are made. If there is a sincere confession, it is hoped that God forgives sins and reconciliation with Him is achieved.
path without much mystical touch. One must utilize one’s capacities fully so that God’s forgiveness and reconciliation are expedited.

Grace:

This is the gift of God which presupposes a constant struggle for the holy state of purity. God is sympathetic even in punishments, for "He is kind, He won’t leave you or destroy you." No doubt His love is guided by justice and balance.

It is His grace which helps the sinner to repent. It compensates human lacunaes. Daily prayers supplement human merits.

Day of judgement:

Man’s worth and significance consists in more than his earthly existence. In fact, his "root is in infinite and immutable which is not destroyed by death." To regain his status, man must remember God, foster His laws, trust His revealed message, do good deeds, make prayers and observe one day off in a week for rethinking and reassessment of his sincerity in relationship with God. Man attains his immortality in resurrection. It is the salvation which comes at the end of world history.
Thus, it is on the day of judgement all men are presented before God. Due rewards and punishments are exercised to men in accordance with their deeds and beliefs.

Man has to rejoin with the blissful kingdom of God. It is a glorious manifestation of perfect justice and peace. For this truthful knowledge of God and His kingdom, one must submit to God, make confession and lead a righteous life. The present life, thus, is a means for this goal.

Judaism does postulate a future Messiah who would help in establishing righteousness and cosmic salvation. As fall of man happened in the earliest beginning of God's history, so there would be redemption at the end of His history. At this time the dead would be resurrected and the souls would regain their body and merits. The creation will be free from decay and bondage and would "obtain the glorious liberty of the children of God." 74

CHRISTIANITY

Man has to redeem and restore his fellowship with God. Like Judaism, Christianity, too, does not emphasize on asceticism and monkhood. Even Jesus, the Saviour himself "came eating and drinking." 75 What is implied as significant is the control of passions and its rational redirection.
The body must become a means for the life of the spirit.

Thus, the physical life must subserve the good of the self, and the self in turn is to subserve the law of God. The natural body being finite and limited, it perishes. Only the spiritual body lasts and resurrects. Observing the divine will of law is essential for this goal. Because, ultimately the will of God alone is final.

This fellowship and communion with God is a continuous fact of the daily life of man.

To follow Jesus Christ — The Mediator:

He is a chosen son of God who evinced loyalty and devoted affiliation to God. His life is a glorious one to be followed. Christianity is concerned mainly in practical aspects of the problem of evil. His life assures the contingent nature of evil and suffering. Because he fought squarely with evil and won over it.

On the one hand Jesus is full of humility and submissiveness, but at the same time he valiantly fights with the evil forces to regain the kingdom of God. He exhorts that "resist the devil and he will flee from you." The evil force is evil because it has not seen God.

Thus all actions of Christ, ensuing from his saving power. He is an authentic and faithful life for the Divine
plan of salvation. In Christ "all things restore to their pristine unity." 77

His very life manifested the unity of the spirit. His redemptive life and action elevates "this unity of all men to the Divine level." 78 Jesus atoned for the sins of the world. His path is simple and straightforward. Out of kindness God sent this only son to the sinful world. And Jesus, in his turn as a son of man, makes a true relationship with God.

His very life manifested as a delivered one from sinful nature. As a son of man he experienced a constant fellowship with God. In short, He is a message of new life and good deeds.

So it is rightly maintained in Epistle to Romans that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." 79

Message of the Cross:

Resurrection is an actual happening like the crucifixion of Jesus. The event of Cross implies significance for both this world as well as the next world. It is here on cross the redemptive death of Jesus annihilates sin. The mankind longed to be forgiven of their sin, and it is here Jesus enacted the beginning of a new covenant between man
and God. The fact of Jesus' death signifies his sacrifice for the sins of others.

The fear of death is destroyed on the cross. The moral principle implied here has limitless applicability. The cross brings home the message of the union of sinful man and the painful heart of God for man.

No man is born like Jesus. Well, he has to be reborn like Jesus and for that he must try in the present life. It is the divine plan too. For man must accept moral responsibility with love and spontaneity like Jesus Himself.

Jesus' life has the saving will and the plan of God. Only one has "to be filled with spirit" of Christ's nature with utter goodness, faith, meekness and temperance.

**Optimism:**

Suffering for the righteous cause is rewarded with the eternal heavenly life. Despite man's faithlessness and transgression; the kingdom of God is guaranteed at sometime or other in future. Even evil and suffering have a moral goal. This is how the very suffering of Jesus with love and submission to God's will has redeemed the world, and still it holds the same redeeming power.
Atonement:

The doctrine of atonement suggests cleansing and purification from sin. It is an act of restoration of truthful relationship with God. Atonement is the reassertion of the faith in God which dulls and neutralizes the evil effects of sin in the soul. Through the atoning life of Jesus for the sins of mankind, "He reconciled the world to Himself." \(^81\) His is a "sacrifice of flesh and blood that make an atonement for the soul." \(^82\)

Repentance:

Thus, one is called to repent for sin and be converted to Holy life. This is a regeneration, and "except a man is born again he cannot see the kingdom of God." \(^83\) It is "the eternity in the heart of man." \(^84\)

To attain this goal, man must will and renounce sin. Leaving aside the past, one must orient one's life Godward. And now one must hasten to expiate, for "the kingdom of Heaven is at hand." \(^85\)

God is Graceful:

Jesus evidenced that God forgives sins due to personal repentance as well as due to the sinner himself forgiving others who have wronged him. Men, inspite of their being sinners, are equal in the eyes of God.
God has created everything, so he "naturally looks after it."\(^{86}\) In a selfless divine grace, God gave His only son for the good of the world. Again, man is endowed with free-will so as to acquire the new life. Admitted that sin abounds in the world, but "grace abounds much more so."\(^{87}\)

**One must Choose the Goal:**

Besides faith in Christ, his presence is very much experienced in the soul. It is categorically said that "Jesus stays near to those who call Him with Depth."\(^{88}\)

To fulfil this aim, man must use his free will fairly and follow the revealed words. Heartfelt commitment and earnest devotion to Jesus is essential.

To observe faithfully the call of the sermon on the mount is much more than a testament of morals. It is a call for internal feeling of friendship and brotherhood, justice and good behaviour.

**Love is a means of Righteousness:**

It is through love, God co-operates with man and establishes relation. It is the wish of God, for love alone destroys the self-will and pride. Love alone abides between man and man, and man and God. Jesus's life testifies to this effect of love. Love, in fact, leads to righteousness.
The day of judgment:

Even after the death, soul leads a personal existence. All the dead souls would be resurrected on the day of judgement. Reward and punishment in the sense of heaven and hell is decreed in accordance with the deeds done.

Over the period of time the whole world will be perfected. After the man is redeemed, he lives in communion with Him, shares God's love, glory and grace. The kingdom of God is man's fulfilment of the eternal life.

Islam

When God fully controls the creation, he controls the life and death too. Even evil and suffering possesses some goal in His scheme. Submission to God and rightful relationship with Him is central in Islam. By all means, His sovereignty is to be respected.

Salvation consists of the total personality:

The whole personality of man is to be saved from the evil effects of sin committed on the earth. With proper purification and moral development, man has to carry out God's will in the comprehensive fulfilment of his life.
Quran, the words of God, point to His oneness and unity. The grace of God implies God's concern for the good of man. Regulations for prayer and the life of community help tide over the hurdles on His way. The day of the judgement of God is a definite reality in this changing and momentary world.

Submission to God's Will:

Worshipful obedience (Ibadat) to God is the goal. The very moment one is genuinely and sincerely initiated on this path, he feels relieved of the weightage of the past sins. His help is available to all His followers. God being omnipotent evil and suffering cannot be a reckonable issue for Him. As a matter of fact, evil and suffering is a means to His end.

God is to be constantly remembered and His realization aspired for. All our activities depend on Him. So the Quran says that, "let not your wealth or your children divert you from the remembrance of Allah, and whosoever does that is a loser." The ideal is to contemplate on Him and work accordingly. Man must possess "knowledge necessary as man" though this knowledge is not merely an intellectual one but much more than it.
It is a worshipful obedience to Him:

God is gracious and tends to forgive sin. The trusted are really looked after by Him. Man must accept all that he sends with humility. Inspite of the weakness and defects of character, man must seek Him humbly. Thus the true Muslim always "seeks after the right way." Man is likely to have the divine mercy if he tries to reject falsehood and corrects himself.

Allah does recognize human frailties of various types as well as man's uncertainties of his life. Inspite of His strict punishments, he is large hearted due to His compassionate nature. This is how the problem of evil and suffering both as a punishment and as a fight and a trial are well resolved.

Man's ego is covered by one's own desires and sins. The ego also projects plural conceptions regarding the God. The evil-minded cannot escape God's eyes, only He postpones His judgement upon them and their deeds.

By any means, God is not arbitrary. Man must continue to follow His laws dutifully. Although it is not obligatory on God to be satisfied with man's actions. Thus what man thinks in his own way is not what reflects God's acceptance. 'God' is what he desires. Even the good actions of man
are due to His charity. The gesture of God's grace is totally a different and an unique action which is beyond our reason.

To be repentant of Sin:

For Islam man is not dead in sin and there is no idea of the new birth for him. Hence there is no need for atonement. It is enough to sincerely repent and pray for being forgiven. The cause of the God is to be endured voluntarily and faithfully. Despair is tantamount to refusing Him. While repenting man must assess himself continually, for "he is witness against himself, however he may seek excuses."92

To live a righteous life:

Man's duty is to follow God's laws. In Islam, the religious duties have much significance. It's well-known five pillars are as follow:-

(i) Prayer (Namaz). Through it one realizes the primal essence of God. God's attributes are pure and perfect and devotional rememberance and intense feeling for Him helps man.

From man-rise to night there are five times of prayer. Again, the emphasis on collective prayer is noteworthy in Islam.
(ii) Alms (Jakat). It expresses the compassion and solidarity of the community. The historical situation during the time of Mohamad, necessitated him to tax the rich. This practice became a religious deed in the course of time.

It is decreed to be a good deed which "returns with reward." Giving alms secretly has a high value.

(iii) Fasting (Roja). One must remain without food and movements in the month known as Ramzan. Fasting generates self-control, tolerance and sympathy for starving and hungry men.

(iv) Pilgrimage (Haj). It is assigned to a muslim to visit Mecca and Medina at least once in life. It helps spiritually. No doubt, before going to this place, man must repent for his sins. He must read Holy Quran and remember Him.

(v) Crusade (Jehad). One must devote and give up one's life for the actualisation of certain mission. Thus, (a) the followers should fully observe the religious duties and (b) on certain critical events of history one should not desist from carrying on fights for the sake of one's religion. The unbelievers should be dealt with firmly.
Various doctrines and duties are classified into two viz. (i) the manual of Islam known as Imam which strengthens one's religious conviction. Another (ii) is the practical manual wherein the religious duties are known as 'Dina'.

To root out the basic self-injury and self-destruction, Qayyuran still guides man with the codes of social and moral conduct. Man must learn and practice these virtuous commands. The lower ends have to be sacrificed for higher ends.

Islam exceptionally lacks the organisation of priesthood. No one mediates between God and man. Each one is directly linked with his maker. Islam is optimistic. Notwithstanding all satanic and evil influences, ultimately victory belongs to God only.

The day of judgement:

The soul and the body rest in the grave till the final and universal resurrection. By a stroke, God destroys the world and all the dead souls regain their life.

Thus, mere physical vision of the present birth has a limited vision. Man has to take into account the total happiness and perfect realization of his personality in the next life. Resurrection would lift up the veil of the narrow vision of the present life. It is said, "...and he (man) will not be blind in the hereafter."
God will judge the man in context of His revealed message. He rewards and punishes men according to their deeds. Still the punishment is only therapeutical in nature and not for any revengeful reason. After this period of punishment is over, man attains salvation.

ZOROASTRIANISM

This religion aims at a strong and convinced crusade against the forces of evil and imperfection. Thus, the prophet himself "baffled this evil spirit by uttering the Holy word." Mediation and remembrance of God prepares oneself against the evil and its forces. It helps to restore the native purity of birth. The implication being that the whole creation must sit up for regeneration and redemption.

Spenta-Mainyu is God's sacred power, a creative desire and an active principle of mind. Our enlightened mind is due to this Good mind of God. So it is said, "if man looks within with enlightened mind, he will awake to the truth." To be faithful to God:

With faith in God one must strive to establish the divine rule and drive out the influence of wickedness.
A sincere and trustful devotion to God helps to bring about a moral and spiritual regeneration.

The point is that the evil spirit is not attacked by God directly. God wants it to be defeated in its own maneuverings. It is maintained by Cursetji that "He has set the trap and impressively watches the beast destroy himself."97

To live righteously:

The followers of lie i.e. the evil forces are to be fought with by all means. Service and self-devotion to God results in divine wisdom and power. If one follows His laws and loves His creation, he is favoured by God.

The key of the moral life is within. It is in the soul that the moral law is ingrained. It helps to cultivate self confidence and free will for the spiritual goal. The three commandments viz. Humatma (good thought), Hukhta (good word), Huvarshta (good deed) are comprehensive enough to include all other commandments.

For attaining one’s own good and happiness, of others purit of thought is important, whereas good deeds make for the happiness of others. The purity in human relations have to be carefully maintained. Zoroastrianism contains many purificatory rites for the individual as well as social life.
Thus, purity of body and soul is the golden instrument for liberation. For the divine path calls for the control and concentration of mind. The best quality of man is the sacredness and holiness of his Soul.

This religion very much promotes and encourages the social solidarity of the community. Pastoral and agricultural life are exalted superbly. They help preserve the social structure. In virtue of this, protection of the earth, digging the well, good cultivation of land etc. etc. are considered very significant.

One must withdraw from the momentary worldly pleasures. The path of Amertat is a pure and benevolent one and it has a great mission. It is only the pious active life which leads to the strength and dynamism of life.

Fire is symbolized as Ahur Mazda's light which helps to destroy the darkness. Along with fire, the veneration of the dead is also an important righteous duty. This is how fire temples and towers of silence are held in esteem by the followers of Ahur Mazda.

To resist and fight back the evil forces is a central point. The evil force which exists with us is going to last till the world exists. Man is to be adequately equipped to defend from it. So the proper use of metals and weapons befitting the earthly counterpart is very well commanded.
To make a free choice:

Man must be grateful to God, for he has endowed man with free will. So a proper response is inevitable as only by choosing good, men, "promote their position and raise their dignity in the world and the next." 99

In spite of the divine revelation, God's grace and teachings of the prophet, one has to work out one's salvation. God forces no one for the choice. The good spirit has to decide by its own free will.

Guiding by appropriate discrimination between right and wrong, good and evil is a must to regain the eternal salvation. The faculty Īda or conscience plays a significant determinative role in man's future destiny. Prophets and scriptures assist in grasping the good laws. Still the continuously conflicting kingdoms of good and evil, call for the ultimate free decision by man.

To follow the Divine Will:

Man has to be sincere and truthful doing righteous deeds. Following the good laws of God as revealed to the prophet heralds for salvation. One attains to the highest good by "freely choosing to follow the divine law of righteousness, truth and wisdom." 100
The divine law protects our thoughts, words and deeds. Even the subtle body is enabled to prevent the invasion of evil forces. One must fight out the evil spirit by all means. Thus, when tempted, the prophet himself replied, "..... no, I will not renounce the good law, not even if soul and body and life shall part."¹⁰¹

'Asha' is the way of good traits. It is the fulfilment of duties and not satisfying the worldly desires that relieves man spiritually. It is in a selfless life that knowledge and wisdom arise. And it is through such an inner spirit, "one controls one's desires, emotions and actions which lead to responsible deeds."¹⁰²

**Repentance:**

Since repentance and penance by man restores the relationship with God. An honest expiation is essential. Abstaining from wrong deeds, one must heartfully confess one's sins before the high and good spirit. One must pray God to be forgiven and yet be prepared to suffer the needful punishment.

**Grace:**

One who voluntarily acts and opts for good deeds, God gifts His blessings and grace. Following his commandments
strengthens the mind for the cause of purity. Slowly, one wins the struggle against evil and he is freed from sinful and evil existence.

Optimism:

Ultimately good alone will conquer. God's omnipotence is at work, for the evil will be routed at the end of time. The evil spirit will escape into darkness, and from thereon it will rot in hell perpetually.

Then, the good spirit will influence pervasively and comprehensively in all things. The dual nature in the world entities will be marked with the traits of good spirit only.

The saviours to help in future are known as 'saoshyant'. They will make a complete destruction of the evil force. The present cycle of the world will end and a renewed world with the new cycle of time will come into existence. It will be full of bliss and happiness.

The righteous man is assured of reward even on earth, besides the reward of the future life. Only one must be zealous and resolute in one's goal.

After the evil spirit is destroyed, good things will have automatic and spontaneous fulfilment. The cosmos will be perfected and divinised as planned by God.
It is the resurrection of totality:

After death, for three days the soul hovers round the physical body. Then, the freed soul goes to the other world. It experiences good and evil in accordance with the deeds done. On the 4th day, it passes through the chinvat bridge, only the good souls cross it with self confidence and satisfaction.

Salvation is not individual. It is when the full resurrection of the world occurs, all the dead souls are brought back to life and judged accordingly by God. Man being the part of the total reality, he must strive for the good cause of Ahur-Mazda. It is God alone who "lifts them up to the height of bliss through the good mind."103

SUMMARY

The prophet of Judaism and Jesus in Christianity uphold the religious duties of man to man. All of them have a deep concern for the present earthly life. The evils of the world are due to rift in man's relationship with God. It is a consequence of man's disobedience. But the prophets present the Supreme conception of Holy God. They have a strong conviction of restoration of their relationship with
this God. But Judaism gives an undue emphasis on God's preference for the people of Israel. Again, it has tendency to excessive legalism and formalism. Evil and sufferings are retributive and there is punishment for sin. In contrast to this in Christianity, God is of the nature of love and He is a Fatherly figure taking care of all sympathetically. The example of the life and activity of Jesus is a cogent one. His struggle and ultimate victory suggests the contingent nature of evil and suffering. Jesus' resurrection has proved His immortality and deathlessness. It is a call to the holy soul of man too. Again, the teachings, character and the missionary activities of Christianity are significant in themselves.

The precepts of Islam are very simple and straightforward. Its concept of God is absolute and unconditional. Thus no doubt the grace of God is important for doing away with evil and suffering. But then this grace is a free gift and not consequent of the human efforts. Still, what is noteworthy and central is man's full submission to God and to establish rightful relationship with Him. Though arbitrariness lurks here to some extent, still Islam categorically maintains that He is not an unjust God. The unity of God is the chief message of Islam.
Zorastrianism emphasizes the conative aspect of man, for to fight back the evil force is a must and thus it gives a practical than to the concrete problem of evil. Again from ecological point of view, Zoroaster's insistence on pastoral and agricultural life is of much significance in the present context of an unprecedented technological break-through.
NOTES

1. Brhadāranyaka Up. i.5.19.
3. Refer Gitā, Chapter XVI.
10. Śvetāsvatara Up. IV.5-7.
15. Aṅguttara Nikāya. IV.46.
17. Refer: Majjhima Nikāya. 44.
19. Digha Nikāya. 22.
20. Majjhima Nikāya. 117.
21. Ibid. 117.
22. Aṅguttara Nikāya. V.17.
23. Dīgha Nikāya. 16.
24. Dhammapada. 80.
25. Saṁyutta Nikāya. ii.117.
26. Ibid., V.218.
27. Ibid., V.8.
30. Outlines of Indian Philosophy, J.N. Sinhā, 1963, p.120.
31. Tattvārtha Sūtra. IX.5.
32. Ibid., IX.4.
33. Ibid., IX.8.
34. Ibid. IX.18.
35. Ibid. IX.7.
36. Uttarādhyayan Sūtra. XXVIII.16.
37. Ibid. XXVIII.2.
38. Ibid. 1.2.
40. Tattvārthādhigama Sūtra. 9:18.
41. Sūtrakritāṅga. 1,1,2.27.
42. 'Outlines of Jainism', J. Jaini. p.67.
44. Tattvārthādhigama Sūtra, 11:2.4.

46. Nanak V, 131.

47. The Philosophy of Guru Nanak - Isharsingh, 1969, p.139.


50. The Religion of the Sikhs - Gopal Singh, p.90.


52. The Religion of the Sikhs - Gopal Sinch, p.33.


58. Sidh Gasht. 59:

59. Ibid. p.56.


64. Exodus 15:3.


67. Deuteronomy 2:27.
68. Proverbs 3:8, 8:35.
70. Hosea 5:15.
73. Essence of Judaism, Leo Baeck, p.182.
74. Epistle to Romans 8:21-23.
75. Mathew 11:19.
76. Epistle to James 4:7.
77. Ephesians 4:2-3.
78. John 3:16.
79. Epistle to Romans 5:19.
80. Ephesians 5:18.
81. 2 Corinthians 5:19.
82. Leviticus (O.T.) 17:11.
83. John 3:3.
85. Mathew 4:17.
86. John 14:11.
87. Epistle to Romans 5:20.
89. Quran 63:9.
90. Quran 35:29.
92. Quran 75:14,15.
94. Quran 17:72.
95. Yashta 13:90.
96. Yasna 30:2.
100. Yasna 3:5-7.