Chapter IX

A BRIEF COMPARATIVE STUDY OF
WORLD'S MAJOR RELIGIONS
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A) Islam and Other Religions

Islam advocates a duty on the Muslims to carry on Allah's Message in its final form, the Quran, to all humanity. The Muslims are not allowed to interfere of other religion's customs. The Islam not only prohibits compulsion in religion, but it prohibits attack as well, although it allows defence:
"Fight in the cause of Allah those who fight you, but commit no aggression; for Allah loves not transgressor."  

'The People of the Book' is a special term used in Quran for Jews and Christians. The Islam makes a clear distinction between a polytheist or an atheist and those who follow the Prophets who originally received revelations from Allah. Even though a Muslims might point out areas of theological difference, we still believe in the Divine Origin of those revelations in their original forms. Muslims are commanded
by the relationship with other religion should be based on justice, mutual respect, co-operation, and communication. The Quran stated about the justice part of the relationship when "Allah forbids you not, with regard to those who fight you not for your faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just. Allah only forbids you, with regard to those others who fight you for your faith, and drive you out of your homes and support others in driving you out, from turning to them for friendship and protection. It is such as turn to them in these circumstances, that do wrong".2

Islam does not deny truth to other religions but says that later follower's adulterated that truth by their own inventions and that was why God sent Prophet Muhammad to purify God's religion. Each religion manifests some aspects of the same truth, but the emphasis may differ, according to the need of Man of that period or age or race. Islam is the religion for all and as it is the most comprehensive manifestation of that truth, it provides a complete way and perfect equilibrium.
The second fact about this relationship with other religions is the chronology stated in the Quran. Islam is in the line of all religions whose Prophets belonged to the family of Abraham. The Judaic religion started with Abraham's son Isaac came to an end with Jesus who was the last Prophet in that family tree. Mohammad was the descendent of the other son of Abraham, Ismail. Prophets in other lines among the descendants of Adam have been hinted at but not referred to except Noah as example in the Quran. But, as the Quran clearly states that there is not a single human habitation on the face of this Earth where a Prophet has not emerged and where God has not sent his messenger to guide people, a Muslim cannot deny truth to religions not belonging to this tradition. All that he can point out is the adulteration of that truth, the mixing up of the world of God and the world of man, its non-preservation in its original form.3

The Quranic teachings say that divine guidance is universal, and in the view of God all peoples are equal. Every Prophet's message is for the people, these messages are most universal important and must be believed by all humanity. Prophet Mohammad said "I believe in any book God may
have revealed"⁴ and, all Muslims are required to believe in the Quran. This so because God is one; the source of revelation is one and humankind is also one, but the period of Prophethood is different. The Quran also says that whether a person is a Muslim or Jew or a Christian "Whosoever believes in God and the last day and does good deeds, they shall have their reward with their Lord, shall have nothing to fear, nor shall come to grief."⁵ Muslims allowed Jews, Christian and Buddhist to perform their religion and culture during they conquered different territory of Arab and Northwest of India, later Muslims also adopted the culture of particular state and country.

B) A brief comparative study of World's Major Religions

Christianity

Christianity has originated by the teachings of Jesus, he was a Jew by birth and born of a virgin Mother, Marry. The Christianity is monotheistic religion. Christians claim that Christianity religion has come from Jesus. Jesus wanted to reform a Jewish religion, but his teachings, differed from the traditional Jewish belief and practices, gave birth to a new
religion and Jesus he was begun to be treated as a founder and the prophet of Christianity. Jesus given respects to Ten Commandments of Moses, on the bases of this he has given his own conceptions. St. Paul he followed Jesus, and propagated the teachings of Jesus, with honesty but also added his own ideas.

**Teachings of Jesus**

**We are not our own masters, but belong to God**

Even though the law of the Lord provides the finest and best-disposed method of ordering a man’s life, it seemed good to the Heavenly Teacher to shape his people by an even more explicit plan to that rule which he had set forth in the law. Here, then, is the beginning of this plan: the duty of believers is “to present their bodies to God as a living sacrifice, holy and acceptable to him,” and in this consists the lawful worship of him. From this is derived the basis of the exhortation that “they be not conformed to the fashion of this world, but be transformed by the renewal of their minds, so that they may prove what is the will of God.” Now the great thing is this: we are consecrated and dedicated to God in
order that we may thereafter think, speak, meditate, and do, nothing except to his glory. For a sacred thing may not be applied to profane uses without marked injury to him.

If we, then, are not our own but the Lord's, it is clear what error we must flee, and whither we must direct all the acts of our life.

We are not our own: let not our reason nor our will, therefore, sway our plans and deeds. We are not our own: let us therefore not set it as our goal to seek what is expedient for us according to the flesh. We are not our own: in so far as we can, let us therefore forget ourselves and all that is ours.

Conversely, we are God's: let us therefore live for him and die for him. We are God's: let his wisdom and will therefore rule all our actions. We are God's: let all the parts of our life accordingly strive toward him as our only lawful goal. O, how much has that man profited who, having been taught that he is not his own, has taken away dominion and rule from his own reason that he may yield it to God! For, as consulting our self-interest is the pestilence that most effectively leads to our destruction, so the sole haven of
salvation is to be wise in nothing and to will nothing through ourselves but to follow the leading of the Lord alone.

Let this therefore be the first step, that a man depart from himself in order that he may apply the whole force of his ability in the service of the Lord. I call “service” not only what lies in obedience to God’s Word but what turns the mind of man, empty of its own carnal sense, wholly to the bidding of God’s Spirit. While it is the first entrance to life, all philosophers were ignorant of this transformation, which Paul calls “renewal of the mind.”\(^\text{10}\) For they set up reason alone as the ruling principle in man, and think that it alone should be listened to; to it alone, in short, they entrust the conduct of life. But the Christian philosophy bids reason give way to, submit and subject itself to, the Holy Spirit so that the man himself may no longer live but hear Christ living and reigning within him.\(^\text{11}\)

**Self-renunciation leads to proper helpfulness toward our neighbours**

Now, in seeking to benefit one’s neighbor, how difficult it is to do one’s duty! Unless you give up all thought of self and,
so to speak, get out of your-self, you will accomplish nothing here. For how can you perform those works which Paul teaches to be the works of love, unless you renounce yourself, and give yourself wholly to others? “Love,” he says, “is patient and kind, not jealous or boastful, is not envious or puffed up, does not seek its own, is not irritable,” etc.\textsuperscript{12} If this is the one thing required—that we seek not what is our own—still we shall do no little violence to nature, which so inclines us to love of ourselves alone that it does not easily allow us to neglect ourselves and our possessions in order to look after another’s good, nay, to yield willingly what is ours by right and resign it to another. But Scripture, to lead us by the hand to this, warns that whatever benefits we obtain from the Lord have been entrusted to us on this condition: that they be applied to the common good of the church. And therefore the lawful use of all benefits consists in a liberal and kindly sharing of them with others. No surer rule and no more valid exhortation to keep it could be devised than when we are taught that all the gifts we possess have been bestowed by God and entrusted to us on condition that they be distributed for our neighbors’ benefit.\textsuperscript{13}
But Scripture goes even farther by comparing them to the powers with which the members of the human body are endowed. No member has this power for itself nor applies it to its own private use; but each pours it out to the fellow members. Nor does it take any profit from its power except what proceeds from the common advantage of the whole body. So, too, whatever a godly man can do he ought to be able to do for his brothers, providing for himself in no way other than to have his mind intent upon the common upbuilding of the church. Let this, therefore, be our rule for generosity and beneficence; We are the stewards of everything God has conferred on us by which we are able to help our neighbor, and are required to render account of our stewardship. Moreover, the only right stewardship is that which is tested by the rule of love. Thus it will come about that we shall not only join zeal for another's benefit with care for our own advantage, but shall subordimate the latter to the former.

And lest perhaps we should not realize that this is the rule for the proper management of all gifts we have received from God, he also in early times applied it to the least gifts of
his generosity. For he commanded that the first fruits be brought to him by which the people were to testify that it was un-lawful to accept for themselves any enjoyment of benefits not previously consecrated to him.\textsuperscript{15} But if the gifts of God are only thus sanctified to us when we have dedicated them by our hand to the Author himself, that which does not savor of such dedication is clearly a corrupt aouse. Yet you wish to strive in vain to enrich the Lord by sharing your possessions; since, then, your generosity cannot extend to him, you must, as the prophet says, practice it toward the saints on earth.\textsuperscript{16} And alms are compared to holy sacrifices so as to correspond now to those requirements of the law.\textsuperscript{17}

A Love of neighbor is not dependent upon manner of men but looks to God

Furthermore, not to grow weary in well-doing\textsuperscript{18}, which other-wise must happen immediately, we ought to add that other idea which the apostle mentions: “Love is patient . . . and is not irritable”.\textsuperscript{19} The Lord commands all men without exception “to do good”.\textsuperscript{20} Yet the great part of them are most unworthy if they be judged by their own merit. But here
Scripture helps in the best way when it teaches that we are not to consider that men merit of themselves but to look upon the image of God in all men, to which we owe all honor and love. However, it is among members of the household of faith that this same image is more carefully to be noted, in so far as it has been renewed and restored through the Spirit of Christ. Therefore, whatever man you meet who needs your aid, you have no reason to refuse to help him. Say, "He is a stranger"; but the Lord has given him a mark that ought to be familiar to you, by virtue of the fact that he forbids you to despite your own flesh. Say, "He is contemptible and worthless"; but the Lord shows him to be one to whom he has deigned to give the beauty of his image. Say that you owe nothing for any service of his; but God, as it were, has put him in his own place in order that you may recognize toward him the many and great benefits with which God has bound you to himself. Say that he does not deserve even your least effort for his sake; but the image of God, which recommends him to you, is worthy of your giving yourself and all your possessions. Now if he has not only deserved no good at your hand, but has also provoked you by unjust acts and curses,
not even this is just reason why you should cease to embrace him in love and to perform the duties of love on his behalf.\textsuperscript{23} You will say, "He has deserved something far different of me." Yet what has the Lord deserved? While he bids you forgive this man for all sins he has committed against you, he would truly have them charged against him-self. Assuredly there is but one way in which to achieve what is not merely difficult but utterly against human nature: to love those who hate us, to repay their evil deeds with benefits, to return blessings for reproaches\textsuperscript{24} It is that we remember not to consider men's evil intention but to look upon the image of God in them, which cancels and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.\textsuperscript{25}

**Principles of Christianity**

Christianity is a Monotheistic religion believing in one and only one God. Jesus regarded as the son or sometimes the messiah of God, is the founder of the religion. He represents the true image of God on Earth. It is consists in nothing but loving God as well as one's fellow beings in utmost sincerity and humility. In this religion a sincere moral
life of love is sufficient for human's redemption, simple prayer to God without any rituals and sacrifices is also taught in Christianity. Redemption or liberation is also taught in Christianity. Redemption or liberation is ultimately the fruit of God's grace. It is also believes in heavenly angels, both good and bad. Satan is the Chief Evil angel, the devil, who contributes to the spread of evil by instigating people to sin. Adam's disobedience is also attributed to his instigation. However, he is not beyond God's control. Satan is also deemed to be the master of hell. It is believes in the immortality of soul and therefore it believes in a life after death also. The final day of judgment, resurrection of the dead on the final day and also allotment of heaven and hell in accordance with the earthly deeds of men are the chief ingredients of Christian eschatology.

**Jainism**

Lord Mahavira, is generally regarded as the founder of Jaina religion, but the Jainas believe that there have been twenty three religious Tirthankara (Religious teachers) before them Mahavira who have contributed the foundation and
development of Jainism. Mahavira is the 24th Tirthankara, and he is the last Tirthankara, his role is very important in Jainism and he considered as the profounder of the Jainism. Mahavira taught a non-theistic religion of morality and, given importance to human's life, and his soul's liberation.

Digambara and swetambaras are the two main sets of Jainism. Digambar Monks practice complete nudity of their body, but swetambara wear a white cloths. Jaina followers published the literature of Jaina, and distributed all over the world, but did not make efforts to convert people.

Teachings of Mahaveera

Non-violence (Ahimsa)

The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

This is the pure, unchangeable, eternal law, which the clever; ones, who understand the world, have declared:
among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among those who like social bonds and those who do not: that is the truth, that is so, that is I proclaimed in this [creed].

Having adopted [the law, one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference! for the impressions of the senses, and not act on the motives of I the world.

What has been said here, has been seen [by the omniscient ones], heard [by the believers], acknowledged [by the faithful], and thoroughly understood by them. Those who acquiesce and indulge in worldly pleasures, are born again and again. Day and night exerting thyself, steadfast, always having ready wisdom, perceive that the careless [stand] outside [of salvation]; if careful, thou wilt always conquer. Thus I say.26
Liberation (Moksha)

When a wise man, in whatever way, comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method [of dying a religious death].

As a tortoise draws its limbs into its own body, so a wise man should cover, as it were, his sins with his own meditation.

He should draw in, as it were, his hands and feet, his mind and five organs of sense, the effect of his bad Karman, and every bad use of language.

The virtuous exert themselves with regard to the distant end [viz. Liberation]. One should live indifferent to one's own happiness, calm, and without any attachment.

Do not kill living beings, do not take what is not freely given, do not talk false, treacherous speech. This is the Law of him who is rich in control.
Do not desire by words or thoughts what is a transgression [of the Law]; guarding yourself in all ways, and subduing [the senses], practise control.

A man who guards his self and subdues his senses, abhors all sins, past, present, and future ones. Benighted men of wrong faith, [though] they be renowned as heroes, exert themselves in a bad way, which will have, in all respects, evil consequences for them.

Wise men of right faith, who are renowned heroes, exert them-selves in a good way which will have no [evil] consequences what-ever for them.

Penance is of no good if performed by noble men who have turned monks [for the sake of fame]; but that penance of which nobody else knows anything [is meritorious]. Do not spread your own fame!

A pious man should eat little, drink little, talk little; he should always exter himself, being calm, indifferent, a subduer [of his senses], and free from greed.
Meditating and performing religious practices, abandoning his body, regarding forbearance as the paramount duty, a monk should wander about till he obtains liberation. 27

**Principles of Jainism**

Jainism believes that the present state of man is the state of bondage which is due to his own past Karmas. Actions done with passion are the position of the soul and it is these which cause the soul to be reborn. This Jainism believes in all the chief Hindu concepts of Karam, rebirth, bondage and liberation. Man has got an eternal conscious substance within him known as the jiva (soul). In fact all living beings have souls within them, only the soul of man is most developed, because consciousness in it is the most manifest. Man's soul is potentially perfect and is capable of attaining infinite power, infinite knowledge, and infinite faith. Jainism given importance to value of moral conduct under which Ahimsa is the most important virtue. Purity, non-attachment, love, chastity, compassion, fellow-feeling etc are also given importance. Jainism much extols the life of a
monk or a celebrate who has renounced everything and is engaged in spiritual elevation by following a path of rigorous moral and spiritual discipline. Jarnism takes the world as perfectly real, with all its plural beings. The world, according to it is a function of six externally existing substance, five material and the one spiritual.

Buddhism

Buddhism is the one of the major religion of world, it is founded by Buddha, who was born in a royal family, he denied all comforts of life and started to find a reason of all suffering of man, and he found enlightenment, after enlightenment Buddha taught people regarding the way of life and reason for the suffering, and the truth he had discovered, without distinction of caste, creed or colour. With the noble teachings of Buddha and moral virtue, Buddhism was embraced by the rich and poor, the high and low, it is spread allover the world.
The four Noble Truths

1) **There is suffering (dukha)**: of life is full of misery and pain. Even the so-called pleasures are really fraught with pain. There is always fear lest we may lose the so-called pleasures and their loss involves pain. Indulgence also results in pain. That there is suffering in this world is a fact of common experience. Poverty, disease, old age, death, selfishness, meanness, greed, anger, hatred, quarrels, bickerings, conflicts, exploitation are rampant in this world. That life is full of suffering none can deny.

2) **There is cause of suffering (dukha-samudaya)**: Everything has a cause. Nothing comes out of nothing. The existence of every event depends upon its causes and conditions. Everything in this world is conditional, relative, limited. Suffering being a fact, it must have a cause. It must depend on some conditions. This being, that arises, the cause being present, the effect arises, is the causal law of Dependent Origination.
3) There is a cessation of suffering (dhukha-nirodha) :
Because everything arises depending on some cause and conditions, therefore if these cause and condition are removed the effect must also cease. The cause being removed, the effect must also cease. The cause being removed the effect ceases to exist. Everything being conditional and relative is necessarily momentary and what is momentary must perish. That which is born must die. Production implies destruction.

4) There is a way leading to this cessation of suffering (dhukha nirodha - gamini pratipat): There is an ethical and spiritual path by following which misery may be removed and liberation attained. This is the Noble Eight - fold path. It is consists of eight steps which are 1) Right Faith 2) Right Resolve 3) Right Speech 4) Right Action 5) Right Living 6) Right Effort 7) Right Thought and 8) Right Concentration.28

Principle of Buddhism

Ethical virtues of Buddhism repeatedly emphasizes are those of Non-violence (Ahimsa), Truth (Satya), kindness to all beings, self-restraint, nobleness, chastity etc. of these, non-
violence is most emphasised. Nirvana may be attained in this life also and therefore cessation of the present life is not necessary for the attainment of Nirvana. If one becomes able in blowing of all sorts of worldly passions completely by the observance of eightfold discipline, he has attained Nirvana even in spite of his physical body. Action bind and are the root cause of suffering, only the attached actions are of this kind. Non-attached actions. (Niskama Karma) do not bind. Therefore, Buddhism does not teach in action, it rather teacher to perform non-attached actions. Every one has to reap the consequences of his action either in this life or in a life after death. If one does not exhaust the fruits of one's action in this life, he has to take birth again. And the nature of this rebirth is strictly conditioned by the actions one has done in the present life. Exhaustion of the fruits of the past karmas is a necessary condition of Nirvana.

Hinduism:

Hinduism is one of the major religion of world, it is a oldest religion of the world, and it has no founder and no definite beginning, but the excavation of Indus Valley given
some information about the origin of Hinduism, the Aryans and the creation of the basic Hindu Scriptures, the vedas, images of Shiva, a Mother Goddess, Phallic Symbols, familiar signs such as the Swastika have been found. The Hindus believe in Vedas and Upanishads, the epics the Ramayana and Mahabharata also influenced on Hinduism.

The Vedas are the important scripture of Hinduism, Hindus believes the Vedas are direct divine revelations, the Vedas are the earliest and latest portions, the Rigveda and the Upanishad. The Rigveda shows the beginning of religious-philosophical reflection in a culture. The Upanishads consist conceptions, that of Moksha or Spiritual liberation and that of Brahman, the Absolute, received their first comparatively clear statement and introverted, world-transcending ideal that has been so prominent in Hinduism.

The vedangas, Dharma Sastras, and Nibandhas are minor form of scripture. The Vedangas are dealing with ritual codes and such other topics as grammar, astronomy, military science, poetry and music.
Hymns from the Rigveda

Agni

1) Agni I praise, the house hold priest
   God, minister of sacrifice
   Invoker, best bestowing wealth.

2) Agni is worthy to be praised,
   By present as by seers of old :
   May he to us conduct the Gods.

3) Through Agni may we riches gain
   And day byday prosperity
   Replete with fame and manly sons.

4) The worship and the sacrifice.
   Guarded by thee on every side,
   Go straight, O Angi, to the Gods.

5) May Agni, the invoker, wise
   And true, of most resplendent fame,
   The God, come hither with the Gods.
6) Whatever good thou wilt bestow,
   O Angi, on the pious man,
   That gift comes true, O Angiras

7) To thee, O Agni, day by day,
   O thou illuminer of gloom
   with thought we, bearing homage, come :

8) To thee the lord of sacrifice,
   the radiant guardian of the Law.
   that growest in thine own abode.

9) So, like a father to his son,
   Be easy of approach to us ;
   Agni, for weal abide with us. 29

In Praise of Charity

1. The gods inflict not hunger as a means to kill:
   Death frequently befalls even satiated men.
   The charitable giver's wealth melts not away;
   The niggard never finds a man to pity him.
2. Who, of abundant food possessed, makes hard his heart
   Towards a needy and decrepit suppliant
   Whom once he courted, come to pray to him for bread:
   A man like this as well finds none to pity him.

3. He is the liberal man who helps the beggar
   That, craving food, emaciated wanders,
   And coming to his aid, when asked to succour,
   Immediately makes him a friend hereafter.

4. He is no friend who gives not of his substance
   To his devoted, intimate companion:
   This friend should turn from him—here is no haven—
   And seek a stranger elsewhere as a helper.

5. The wealthier man should give unto the needy,
   Considering the course of life hereafter;
   For riches are like chariot wheels revolving:
   Now to one man they come, now to another.
6. The foolish man from food has no advantage;
   In truth I say: it is but his undoing;
   No friend he ever fosters, no companion:
   He eats alone, and he alone is guilty.

7. The plough that cleaves the soil produces nurture;
   He that bestirs his feet completes his journey.
   The speaking Brahmin earns more than the silent;
   A friend who gives is better than the niggard.

8. The one-foot strides more swiftly than the biped;
   The biped goes beyond him who has three feet.
   The quadruped comes at the call of bipeds,
   And watches near where groups of five are gathered.

9. Two hands though equal make not what is equal;
   No sister cows yield milk in equal measure;
   Unequal is the strength even of twin children;
   The gifts of even kinsmen are unequal.
ISA UPANISAD

1. (Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

2. Always performing works here one should wish to live a hundred years. If you live thus as a man, there is no way other than this by which karman (or deed) does not adhere to you.

3. Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the self.

4. (The spirit) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It out-strips those who run. In It the all-pervading air supports the activities of beings.

5. It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.
6. And he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view.

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.
11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

15. The face of truth is covered with a golden disc. Unveil it, O Pusan, so that I who love the truth may see it.

16. O Pusan, the sole seer, O controller, O Sun, offspring of Prajdpati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form-Whosoever is that person (yonder) that also am I.
17. May this life enter into the immortal breath; then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done. Remember.

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee. 31

KENA UPANISAD

Section 1

1. By whom willed and directed does the mind light on its objects? By whom commanded does life the first, move? At whose will do (people) utter this speech? And what god is it that prompts the eye and the ear?

2. Because it is that which is the ear of the ear, the mind of the mind, the speech, indeed of the speech, the breath of the breath, the eye of the eye, the wise, giving up (wrong notions of their self-sufficiency) and departing from this world, become immortal.
3. There the eye goes not, speech goes not, nor the mind; we know not, we understand not how one can teach this.

4. Other, indeed, is it than the known; and also is above the unknown. Thus have we heard from the ancients who have explained it to us.

5. That which is not expressed through speech but that by which speech is expressed; that, verily, know thou, is Brahman, not what (people) here adore.

6. That which is not thought by the mind but by which, they say, the mind is thought (thinks); that, verily, know thou, is Brahman and not what (people) here adore.

7. That which is not seen by the eye but by which the eyes are seen (see); that, verily, know thou, is Brahman and not what (people) here adore.

8. That which is not heard by the ear but by which the ears are heard (hear); that, verily, know thou, is Brahman and not what (people) here adore,
9. That which is not breathed by life, but by which life breathes; that verily, know thou, is *Brahman* and not what (people) here adore.

**Section 2**

1. If you think that you have understood *Brahman* well, you know it but slightly, whether it refers to you (the individual self) or to the gods. So then is it to be investigated by you (the pupil) (even though) I think it is known.

2. I do not think that I know it well; nor do I think that I do not know it. He who among us knows it, knows it and he, too, does not know that he does not know.

3. To whomsoever it is not known, to him it is known: to whomsoever it is known, he does not know. It is not understood by those who understand it; it is understood by those who do not understand it.

4. When it is known through every state of cognition, it is rightly known, for (by such knowledge) one attains life eternal. Through one's own self one gains power and through wisdom one gains immortality.
5. If here (a person) knows it, then there is truth, and if here he knows it not, there is great loss. Hence, seeing or (seeking) (the Real) in all beings, wise men become immortal on departing from this world.

Sectim 3

1. Brahman, it is said, conquered (once) for the gods, and the gods gloried in that conquest of Brahman. They thought, ours, indeed, is this victory and ours, indeed, is this greatness.

2. (Brahman) indeed knew this (conceit of theirs). He appeared before them. They did not know what spirit it was.

3. They said to Agni, “O Jata-vedas, find this out, what this spirit is.” “Yes” (said he).


5. He again asked, “What power is there in thee?” Agni replied, “I can burn everything whatever there is on earth.”
6. (He) placed (a blade of) grass before him saying, "Burn this." He went towards it with all speed but could not bum it. He returned thence and said, "I have not been able to find out what this spirit is."

7. Then they said to Vayu (Air), "O Vayu, find this out-What this spirit is." "Yes" (said he).

8. He hastened towards it, and it said to him, "Who art thou?" Vayu replied, "I am Vayu indeed, I am Matarisvan."

9. (He asked Vayu) "What power is there in thee?" (Vayu) replied, "I can blow off everything whatever there is on earth."

10. He placed before him (a blade of) grass saying, "Blow off." Vayu went towards it with all speed but could not blow it off. He returned thence and said, "I have not been able to find out what this spirit is."

11. Then they said to Indra, "O Maghavan, find this out what this spirit is." "Yes" (said he). He hastened towards it (but) it disappeared from before him.
12. When in the same region of the sky, he (Indra) came across a lady, most beautiful, Unia, the daughter of Himavat, and said to her. "What is this spirit?"

**Section 4**

1. She replied, "This is Brahman, to be sure, and in the victory of Brahman, indeed, do you glory thus." Then only did he (Indra) know that it was Brahman.

2. Therefore, these gods, Agni, Vayu and Indra, surpass greatly other gods, for they, it was that touched Brahman closest, for they, indeed, for the first time knew (it was) Brahman.

3. Therefore, Indra surpasses greatly, as it were, other gods. He, indeed, has come into close contact with Brahman. He, indeed, for the first time knew that (it was) Brahman.

4. Of this Brahman, there is this teaching: this is as it were, like the lightning which flashes forth or the winking of the eye. This teaching is concerning the gods.
5. Now the teaching concerning the self.-It is this toward which the mind appears to move; by the same (mind, one) remembers constantly; volition also likewise.

6. *Brahman*, the object of all desire, that, verily, is what is called the dearest of all. It is to be meditated upon as such (*tadvanam*). Whoever knows it thus, him, all beings seek.

7. (The pupil) "Sir, teach (me) the secret (Upanisad)." (The teacher): "The secret has been taught to thee; we have taught thee the secret relating to *Brahman*.”

8. Austerities, self-control and work are its support; the Vedas are all its units; truth is its abode.

9. Whoever knows this, he, indeed, overcoming sin, in the end, is firmly established in the Supreme world of heaven; yes, he is firmly established. 

**Principles of Hinduism**

Principles of Hinduism Hinduism believes in the transmigration of soul from one body to another. This is more popularly known as the doctrine of rebirth in Hinduism. The death of a body simply means souls casting
off that body in order to put another one so as to begin a fresh worldly life. Action done with a sense of attachment (karma) is the root cause of man's continued involvement in the chain of birth and rebirth. Karma and samsara therefore go hand in hand, and if one wants to be liberated from the chain of samsara, he will have to be free from karmas, i.e. attached egoistic actions. Liberation (Moksha) is life eternal in which soul becomes free from all worldly suffering and attains its original pure spiritual nature. The bodily aspect of man is only external and superficial. In his inner and essential being man is a soul. This soul in man is immortal. Nothing can destroy it. It survives man's bodily death.

These all religions give good concepts and codes to humankind. Christianity deals with peace and love and human's dependence is belonging to God. Jainism taught non-violence for human kind, Buddhism taught for noble truths-these deals with human's suffering, cause of suffering, cessation of suffering and away leading to this cessation of suffering, and Hinduism gives sacrifice, Charity and devotion to God, these all aspects of religions not only for the particular religions follower, but all humankind. Ultimately
all religions give same concepts like peace, sacrifice and kindness etc. but the culture and practice of religions differ from religion to religion. Every humankind is following his religion. If he follows his religion properly and he is real follower of particular religion, there is no question of conflict between the follower of religion. Religions given good concepts to its follower but the followers of religions are not following. Practically religions into from these reasons humankind facing so many problems like caste system, inequality, conflict between religion and also conflict between neighbour countries etc. It is possible to create peace, harmony and equality in the world every follower of religion must follow the reality of religion.
References:

1) *The Quran* (2:190)

2) *The Quran* (60:8-9)

3) See, Khurshid Ahmed and Saleem Azam, *Islam its meaning and message*, P. 26

4) *The Quran* (42:15)

5) *The Quran* (2:62, 5:69)

6) *Romans* 12:1

7) *Romans* 12:2

8) Cf. *I Corinthians* 6:19

9) *Romans* 14:8, Cf. *I Corinthians* 6:19

10) *Ephesians* 4:23

11) *Galatians* 2:20

12) *I Corinthians* 13:4-5 P

13) Cf. *I Peter* 4:10

14) *I Corinthians* 12:12 77
15) *Exodus* 23:19; Cf. *Chronicles* 22:29 vg

16) *Psalms* 16:2-3

17) *Hebrews* 13:16

18) *Galatians* 6:9

19) *I Corinthians* 13:4-5

20) *Hebrews* 13:16

21) *Galatians* 6:10

22) *Isaiah* 58:7 vg


24) *Matthew* 5:44


26) Sec Peter Heena (Ed), *Indian Religions - The Spiritual Traditions of South Asia*, Permanent Black, Delhi 2002, P. 100.


30) Ibid Pp. 91-93.
