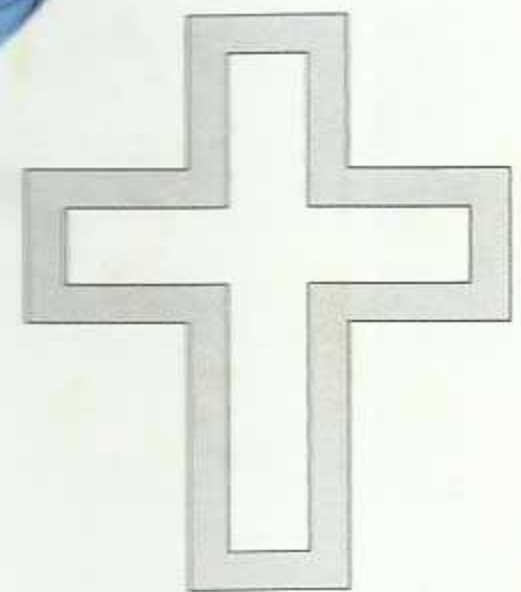
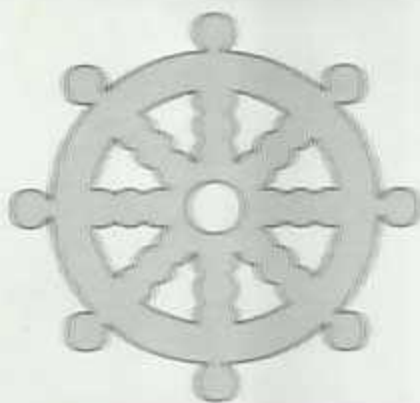
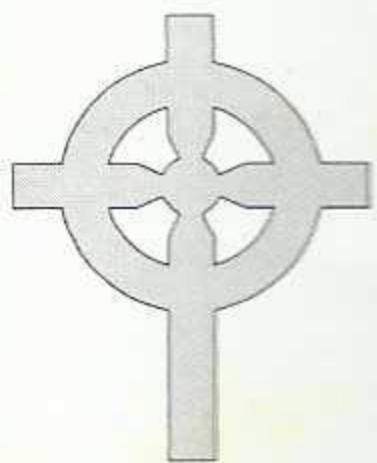
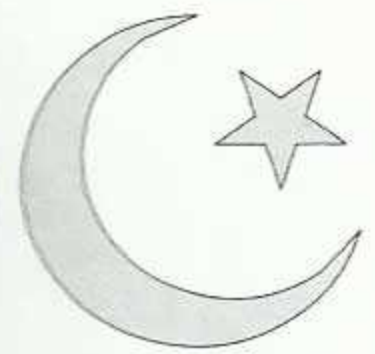
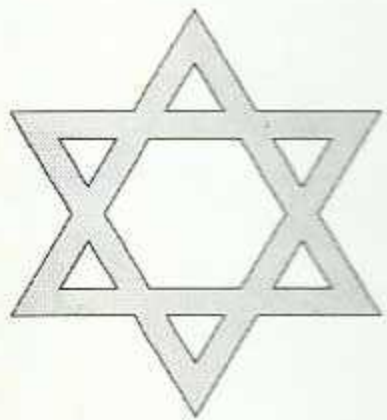
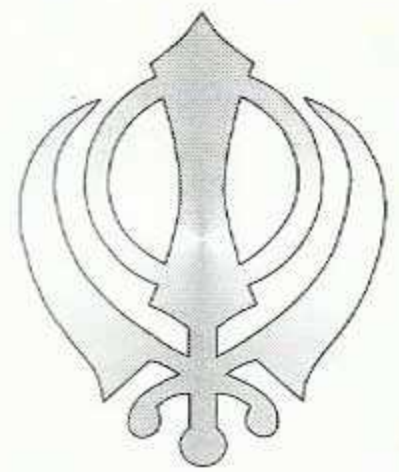
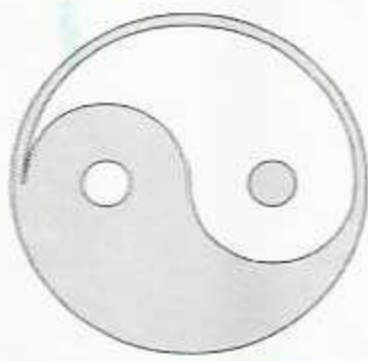


Comparative Study of World Religions



Dr. Sukhbir Singh Kapoor

COMPARATIVE STUDY OF WORLD RELIGIONS

by

Dr. Sukhbir Singh Kapoor
Vice Chancellor
World Sikh University, London



Hemkunt Press

A-78 Naraina Indl. Area Phase - I, New Delhi - 110028

© Hemkunt Publishers Pvt. Ltd.
First Published 1999, Reprinted 2003, 2010
ISBN 81-7010-287-1

By the same Author

All books are in English; Guru-bani text, where relevant, is both in Panjabi and English.

Year of publication/book list

2008

1. The Crowning Glory of Guru Granth Sahib
2. The Last Rites – A Comparative Study of the last rites of different religions
3. The Making of the Sikh Rehatnamas
4. Anglo Sikh Wars
5. Sloaks of Guru Tegh Bahadur and Text of Ragamala

2007

A Dynamic Look into Sukhmani Sahib

2006

The Birds and Guru Granth Sahib

2005

1. The Sikh Ideology
2. Janam Sakhi Parampara
3. Hinduism – An Introductory study

2004

1. The Sikh Law Book - the Law personally handed by God to Guru Nanak
2. Guru Granth Sahib – An Insight into its Format and Design
3. Islam – An introduction
4. Sui Generis Martyrdom – Martyrdom of Mata Gujri and Sahibzadas
5. Sikhism – Guru Granth Sahib and The Sikh History

2003

1. Guru Granth Sahib – An Advance Study Volume 2 (2007 edition)
2. Dasam Granth – An Introductory Study
3. Comparative Studies of World Religions. (Second edition)
4. Asa di Var – an Epic the listening of which fulfils all worldly desires.

2002

1. Guru Granth Sahib – An Advance Study Volume 1 (2006 edition)
2. Sikh Religion and the Sikh People (Fifth revised edition 2007)
3. Sikhism – An Introduction (Second revised and enlarged edition)
4. Japji – A way of God realisation (Third edition)

2001

1. Sikhism – 1000 questions answered.
2. Guru Granth Sahib, An Introductory Study (enlarged edition).
3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (2nd edition)
4. Japjee – The Sikh Morning Prayer (Illustrated deluxe edition)

2000

1. Bhagat Bani
2. Sikh Religion and the Sikh People (2nd edition) '*Adjudged best book of the year*'

1999

- i. Sikhism – An Introduction
2. Saint Soldier (The Khalsa Brotherhood)
3. Comparative Studies of World Religions.
4. The Creation of Khalsa (Edited)
5. Japji, "A way of God realisation". (Second edition) '*Adjudged one of the best available translations in English*'

1998/97

1. Guru Angad Dev, Life, History and Teachings
2. Nitnem (The daily Sikh Prayers) (Translation in both easy Panjabi and English)
3. Khushi de Hanju – (ਖੁਸ਼ੀ ਦੇ ਹੰਝੂ) Panjabi poetry

1996

1. The Sikh Marriage ceremony (Anand Marriage)
2. Baramah (The twelve months)

1995

1. Kirtan Sohila and Ardas
2. Gurbani – God's word
3. Jap Sahib, Swayas and Ardas, Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (life stories))

CONTENTS

	Page
Introduction	
PART 1	
Lesson 1 Definition of a World Religion	9
Lesson 2 What is Religion ?	12
Lesson 3 The Basic Prayers	14
Lesson 4 The Prophets	17
Lesson 5 The Holy books	24
PART II	
Unit 1 Basics of Sikhism	35
Unit 2 Basics of Hinduism	44
Lecture (Reproduced Verbatim): Dr. Tanaji Acharaya	51
Unit 3 Basics of Islam	60
Lecture (Reproduced Verbatim) : Dr. M.A. Wahhab	66
Unit 4 Basics of Buddhism	73
Lecture (Reproduced Verbatim): Mr. A. Haviland-Nye	79
Unit 5 Basics of Jainism	86
Lecture (Reproduced Verbatim): Dr. Sadhvi Shilapaji	90
Unit 6 Basics of Christianity	97
Lecture (Reproduced Verbatim): Rev. Basil Amey	103
Unit 7 Basics of Judaism	126
Lecture (Reproduced Verbatim): Dr. Norman Solomon	131
Unit 8 Summary of Basic Issues of the World Religions	136
PART III	
Multiple Choice Questions Test 1	145
Suggested Answers	148
Tutorial 1	151
Suggested Answers	152
Multiple Choice Questions Test 2	154
Suggested Answers	157
Tutorial 2	160

Suggested Answers	161
Multiple Choice Questions Test 3	163
Suggested Answers	166
Tutorial 3	169
Suggested Answers	170
Multiple Choice Questions Test 4	172
Suggested Answers	175
Tutorial 4	178
Suggested Answers	179
Multiple Choice Questions Test 5	181
Suggested Answers	184
Tutorial 5	187
Suggested Answers	188
Multiple Choice Questions Test 6	189
Suggested Answers	192
Tutorial 6	195
Suggested Answers	196
Multiple Choice Questions Test 7	198
Suggested Answers	201
Tutorial Question Paper 7	204
Suggested Answers	205
Multiple Choice Questions Test 8	207
Suggested Answers	211
Tutorial 8	215
Suggested Answers	216
Multiple Choice Questions Test 9	218
Suggested Answers	221
Tutorial 9	224
Suggested Answers	225
Multiple Choice Questions Test 10	226
Suggested Answers	229
Tutorial 10	232
Suggested Answers	233

Introduction to the Fourth Edition

When the work of an author is read and appreciated, then it, certainly, motivates the author to write more. The fourth edition of this book is evidence that the book has reached a number of readers.

To date, I have written about 40 books on Sikh religion and almost all of them have had their revised editions. I am thankful to my readers.

My work is the result of my direct communication with *Waheguru*, who commands me to do specified jobs and I do them without asking any questions. I have unfaltering and unwavering belief in the Almighty who is my best friend and guide.

Dr. Sukhbir Singh Kapoor

London

23rd January 2010

INTRODUCTION

This is my 24th book on religious studies. It contains a comparative study of all the major World religions followed by Multiple Choice Questions and answers and Tutorial questions and answers for self assessment. The book will serve both as a text and knowledge assessor. The selection of the religions is subjective but the criteria used is universally acceptable. A world religion should have an acclaimed prophet, an acceptable scripture and a unique history. I have selected Judaism, Hinduism, Buddhism, Jainism, Christianity, Islam and Sikhism. which fulfil these criteria.

The study of world religions has become more important with the advent of latest computer technology and satellite media coverage. We all believe that there is one God and all prophets were sent by him to spread His message in different parts of the globe. This message of love and peace is thus universal. The basic teachings of all the religions is the same, only the method of worship and the wording of prayers are different.

God is self illuminated, the religions are man made. God is Truth, beyond births and death. He is compassionate, merciful, benevolent and forgiving. We all are children of one universal God. All humanity has one spirit. The religions are to develop love and not hatred; to inculcate comprehension and not disbelief; to generate humanhood and not envy; to spread equality and not divisions. But alas, the humans have not understood this basic doctrine of religion and have been fighting in its name for centuries.

The time has come when through media, we should bring to the knowledge of everyone that we all are same, we have a common Father, the man made boundaries cannot separate us. This book of mine is a step in that direction. It will bring to everyone's knowledge that all Prophets brought the same message only we changed it for our selfish ends.

I am very thankful to Poonam Kapoor for helping me to complete this project. I will be anxiously waiting for your comments.

Dr. Sukhbir Singh Kapoor

London

April 1999

To my brother

Dr. Dalbir Singh
(Former Chairman, Central Bank of India)

PART I

LESSON 1

1.1

Definition of a World Religion:

A world religion is one which has a founder, a religious book of its own and a long history of its development

1.2

A table showing World religions:

The following religions fit in the above definition: (dates in descending order)

RELIGION	THE FOUNDER	THE SCRIPTURE/S	DATE OF THE START OF ITS HISTORY
Sikhism	Guru Nanak	Guru Granth Sahib	1469 A.D
Islam	Hazrat Mohammed	Qoran	570 A.D
Christianity	Jesus Christ	Bible	4 B.C
Buddhism	Gautama Buddha	Tri-pitaka	563 B.C
Jainism	Mahavir	Angas	599 B.C
Hinduism	Hindu sages	Vedas	1200 B.C
Judaism	Moses	Torah	1250 B.C

1.3

A summary of the World religions:

Sikhism is the youngest of world religions, whereas Judaism is the oldest religion amongst them. The population of these two religions is about 18/20 million each. Israel, formerly Palestine, is the homeland of Jews and was handed over to the Jews by the British in 1948, when they gave independence to Palestine. The Jews have fought many wars with the Palestinians and the neighbouring

Arab counties to maintain their sovereignty.

Punjab, a northern state of British India is the homeland of the Sikhs. It was being ruled by the Sikhs when the British conquered it in 1849 and made it a part of British India. Punjab was liberated in 1947 along with other Indian states. Since then it has been a part of Federal India. The demand of a separate homeland for the Sikhs, after the fall of Punjab to the British in 1849 and the merger of the state into the Federal India in 1947, has remained unrealised for numerous political reasons.

1.4

Hinduism, the dominant religion of the Indian sub-continent dates back about 3000 years. It has no specific founder, though the names of Brahma, Vishnu, Shiva and many incarnations of Vishnu viz., Ram and Krishan are taken to be the founders of the faith. Regarding the Hindu scriptures, in addition to Vedas, the Ramayan and Bhagvad Gita are also believed to be the holy books of the Hindus. There are about 800 million Hindus in the world.

1.5

Jainism and Buddhism spread almost in the same time period. Their prophets were born in the Greater Bihar area and both religions are silent about God. Regarding the spread of the two religions, whereas Buddhism moved away from India and spread in China and Japan, Jainism remained in India and, to some extent, merged back into Hinduism, the faith it had come from. Of all the world religions the population of Jains is the minimum. There are about 3 million Jains living in various parts of India. The population of Buddhists is however approximately 1,000 million.

1.6

Christianity is the most populous religion of the world. Its missionaries are found all over the globe. Most of the advanced countries of the world viz., USA, European Union, Canada, Australia, and New Zealand are Christian dominated countries. There are approximately 2,000 million Christians in the world.

1.7

Like Sikhism, Islam is also a post-Christian era religion. It is the second most populous religion of the world. Its population is about half of Christians i.e. 1,100 million. Almost the whole of the Middle East, Africa, Pakistan, Bangladesh, Malaysia and Indonesia are Muslim populated areas.

1.8

Population of the World religion at a glance (in ascending order):

Religion	Population
Jainism	3,000,000
Sikhism	18,000,000
Judaism	20,000,000
Hinduism	800,000,000
Buddhism	1,000,000,000
Islam	1,100,000,000
Christianity	2,000,000,000

LESSON 2

2.1

What is religion ?

2.1.1

Religion is a science which discovers the suspense and wonders of nature. Since the dawn of history, the scientists have been working around the clock, to unearth the secrets of nature. They have achieved many successes, and that is what God wanted. He has created suspense and wonders and has given man a way to discover them and then to utilise them for the good of humanity. When all the suspense and wonders are uncovered, the world comes to a halt and then God recreates another world, new suspense and other wonders. This is how the universe is designed.

2.1.2

The books written on and about religion are known as scriptures. They are revealed books. They describe all the wonders of the world and the way they can be discovered. They also discuss the code of morality and explain the basic rules of founding a perfect society.

2.1.3

Religion also discusses the powers and personality of God and the ways he can be realised; where he lives and how he regulates the whole cosmology.

2.1.4

When nature is discovered, material goods are produced. These goods then help to improve the standard of living of man. The more of these goods a man possesses the richer he is known.

The goal of man is both to be rich (discover the nature and possess the results) and to be happy. Material goods give affluence but not necessarily happiness. Happiness is not hidden in the wonders of nature. This treasure God has kept with him. To have a part of this treasure the man has to communicate directly with God. The modes and means of this communication are also explained in the scriptures.

2.1.5

The study of religion is an essential part of a man's mental development. It teaches him discipline and rules to live a perfect life.

2.2

Why religion ?

In addition to the wonders and suspense of nature, God has kept many treasures with him e.g., happiness, success, power, satisfaction and honours etc. To achieve these, a man has to live his life according to his own religious beliefs. Without God's grace these treasures cannot be achieved. Religion teaches the mode and manners to invoke the grace of God and achieve happiness and honour of life.

2.3

The emergence of a new religion:

The emergence of a religion is the result of some serious social exploitation and political injustice. It is born to revolt and fight against these nasty evils.

LESSON 3

The Basic Prayers:

A prayer means giving words to your thoughts when you are meditating on the name of God.

3.1

The Sikh prayer:

The basic Sikh prayer is the recitation of a hymn called “Mool mantar”. This hymn is the first hymn recorded in Guru Granth Sahib, the holy book of the Sikhs. It reads:

“There is one God, who is the truth (permanent reality), the creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful.” All eternal treasures are achieved with his grace. (Guru Granth Sahib, page 1)

3.2

The Muslim prayer:

The common prayer of a Muslim repeated many times a day is:

“In the name of Allah, the merciful, the compassionate,
praise be to Allah, the lord of the worlds,
the merciful, the compassionate.

King on the day of judgment.

To You we serve and on you we call for help.

Guide us on the straight path,

the path of those to whom you have been gracious,

not of those upon whom anger falls, or those who go astray.”

(The opening, Chapter one of Koran)

3.3

The Buddhist prayer:

“Just as an arrow-maker makes straight his arrow, the wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to restrain.

Let the wise man guard his thoughts, which is difficult to perceive, which is extremely subtle, which wanders at will.

Thoughts which are well guarded are the bearer of happiness.”

3.4

The Chinese Buddhist prayer:

“You are the perfect master, you shine upon all things and all men,
As gleaming moonlight plays upon a thousand waters at the same time,

You are the great physician for a sick and impure world,
In pity giving invitation to the paradise of the West.”

3.5

The Jain prayer:

“We praise the Lord, who was the first king, the first ascetic, the first head of a congregation.

May there be good fortune from the holy Mahavira's eyes, whose pupils are wide with compassion even for sinful people, moist with a trace of tears.”

3.6

The Christian prayer:

“Our father, who is in heaven,

With the meditation on your name, your kingdom comes;

Your command will operate, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses,

As we forgive them that trespass against us.
And lead us not into temptation, but deliver us from evil.
The kingdom is yours, the power and glory are yours, for ever and ever.”

3.7

The Hindu Vedic prayer:

“Hear this call of mine; be gracious to us,
Longing for help, I cry for you,
You, O wise God, are lord of all, you are king of earth and heaven;
Hear me, and shower your prosperity on me.”

3.8

The Jewish prayer:

“O lord, you open my lips, and my mouth shall sing your praises,
We seek your blessings, O lord our God and God of our fathers,
God of Abraham, God of Isaac, and God of Jacob, the great,
mighty and revered God, the most high God, who bestows loving
kindness and possesses all things;
Who remembers the pious deeds of the patriarchs, and in love will
bring a redeemer to their children’s children. His name is the greatest.”

LESSON 4

THE PROPHETS:

4.1

The world religions have grown on the text of the ideas and teachings of their founders. They were all messengers of God and brought similar messages for mankind. The scholars subsequently developed and analysed their ideas and teachings, codified them and wrote them in a new book and called it a scripture.

4.2

From the prayers given in chapter three one theory clearly emerges, that is, that all religious prayers are similar in context, they differ only in words.

4.3.

All founders were born as human beings, they all lived and suffered like a common man and died when their missions were complete. Most of the prophets were married and had families. At some stage of their lives they were either farmers or traders. They were all reformers. They grew up in a religious environment and inherited ideas from their predecessors. They accepted some and developed and chiselled them and rejected others which they thought were spurious. With the ideas they accepted, they mixed their own original thoughts and messages brought from God.

4.4

Except for the Hindu religion, all other religions have a specific founder, who is credited with the founding of that religion. Perhaps the antiquity of the Hindu religion has made it quite difficult to name one single person as the founder of that religion.

4.5

4.5.1

The founder of Sikh religion: Guru Nanak Dev

Guru Nanak Dev is the founder of the youngest of the world religions. He was born in 1469 in Talwandi, now known as Nankana Sahib, situated about 48 miles westward of Lahore, Pakistan. He was the son of a revenue officer. His father also had many acres of farming land and many hundred cattle. Guru Nanak Dev was married and had two sons. He had his schooling at Talwandi and learnt Sanskrit, Persian, Arabic, Hindu and Muslim scriptures, music and arithmetic. For many years, after leaving school, he helped his father in the fields and with the cattle. Then for few years he went to Sultanpur to live with his sister, Babe Nanki. There, he accepted the employment of a store keeper in the local government offices.

At the age of 38 he had a vision and was commanded by God himself to go on missionary journeys to spread the divine message. He was chosen by God to be his latest messenger. During the next 14 years Guru Nanak travelled as far as Mecca in the west, Bangladesh in the east, Tibet in the north and Ceylon in the south to spread the divine message. During his journeys he met heads of most of the known faiths of that period and had religious discourses with them; after the meetings they bowed to him for his divinity and wisdom. The names of Emperor Babur of India, King Shivnabh of Ceylon, Gorakhnath of Gorakh-math and Pir Dastgir of Iraq are few important names amongst them.

At the age of 52 he founded a new town Kartarpur on the banks of river Ravi, and lived there for the last 18 years of his life. He established the first Sikh temple there and called it Dharamsal. He tilled his own fields and grazed his own cattle. In the morning and in the evening he taught the inhabitants the glory of God.

Guru Nanak taught people that there was one God and that all the humans were equal. He forbade the worship of idols, tombs and graves. He said that to realise God one must recite his glories and perform noble deeds.

He died at the age of 70 at Kartarpur. He was revered both by Muslims and Hindus. They both claimed that he was their redeemer.

4.5.2

The founder of Islam: Hazrat Mohammed

Hazrat Mohammed was born in 570 in Mecca. His father Abdullah died before his birth and his mother Amina died when he was six. He was looked after by his grandfather, who died two years later. He was then left in the care of his uncle Abu Talib. Mohammed had no schooling. At the age of 25 he got employment with a rich widow Khadija, who was 15 years senior to him. He soon married her and had many children from her, two boys who died in infancy and four daughters of whom Fatima is memorable for her marriage to Ali the fourth Caliph successor of Mohammed) and other three died in their young ages. Khadija died at the age of 67. Three years after the death of Khadija, Mohammed married Sawda a widow and also became betrothed to Aiysha, a seven year old daughter of Abu Bakr, a close friend of his. A few years later, when Mohammed and Abu Bakr emigrated to Medina, Aiysha became Mohammed's bride at the request of Abu Bakr. Aiysha grew up to be a lady of great wisdom and knowledge. Mohammed then married (i) Umma Habiba, a divorcee from Abyssinia, (ii) Hafsa, a daughter of Umar a close companion of Mohammed and (iii) Umm Salama, a widow from Medina. His last wife was Zaynab the wife of his servant Zayd, whom he had brought up as his own son. When Zayd divorced Zaynab, God commanded Mohammed to marry her. Mohammed got divine vision when he was 40. God spoke to him in a cave at mount Hira where he often went for worship. He began to preach what God commanded him to say. The first converts to his faith were Khadija, Zayd, Ali and Abu Bakr.

Mohammed migrated to Medina in 622 to escape persecution in Mecca. There he decided to launch a Jihad, the holy war, to liberate Mecca from the domain of pagans. He fought many battles with them, initially he lost but in 630 he attacked Mecca with ten thousand men and took it after only small opposition.

In 632, at the age of 62 he died. He had suffered from abdominal trouble for some time. In 632 he contracted high fever and died in the lap of his favourite wife Aiysha.

His revelations are preserved in Koran which is the holy book of the Muslims. He preached that there was one God and Mohammed was his messenger and that all humans were equal.

4.5.3

The founder of Christian religion: Jesus Christ

Jesus was born in Bethlehem in 4 BC. Mary and Joseph, parents of Jesus, were already engaged to be married when Mary got a vision of angels who told her that she would soon conceive a son in her virginity, who would be the son of God. Jesus grew up in Nazareth, his parents' home town in Galilee. Joseph was a carpenter and Jesus helped him in his profession.

In 26 AD Jesus was baptised by John the Baptist, who said that the kingdom of God was near and the people who would repent would have their sins washed away by baptism in the river Jordan. John was arrested and executed. Jesus took up his work and went preaching into the lakeside towns of Galilee, saying that the Kingdom of God was at hand, repent and believe the good news.

In 28 AD he entered Jerusalem with his twelve disciples to preach the message of good news. Here he was betrayed by one of his disciples Judas, who gave his identity to the Roman soldiers. On the complaint of Jewish religious leaders, Jesus was charged for committing blasphemy, was arrested and crucified by the orders of the Roman Governor, Pontious Pilate.

Jesus died in the young age of 32. He was not married. Three days after his burial he rose from the dead. The Bible, the holy book of the Christians, records nine appearances of Jesus to the disciples after his resurrection.

Fifty days later, the disciples were filled with the spirit of God, and went on to declare that God had made Jesus both lord and Christ (messenger). The Christian church began from that day and spread all over the world.

The teachings of Jesus are contained in the Gospels. He revealed and preached the love of God to man.

4.5.4

The founder of Jain religion: Mahavir

Mahavir was born in 599 B.C in Vaisali, about thirty miles north of Patna, the capital of Bihar. His real name was Vardhamana, He

was the last of the 24 Jinas, the 'conquerors', of the Jain religion. His father was a local ruler. Mahavir grew up like a prince in his parental home. He was married and had a daughter.

His parents were already devoted to the Jain religion and its strict rules. After confession of their sins, they stopped doing all social or household activities else they might do something wrong and bring harm or evil. They rejected all food and fasted to death.

When Mahavir was 30 he left his home and family and joined a group of wandering holy men. He abandoned everything, even his clothes. For twelve years he was on a missionary tour. He went from village to village, spending only one night in a village. While in villages, most of his time was spent in deep meditation.

At the age of 43, light came to him. He was sitting cross-legged when the truth dawned to him and he saw all the wonders of nature, the heavens, the hell and all the hidden treasures of God.

For the remaining 30 years he preached and converted many disciples to his faith. He had a council of 11 close disciples.

In 527 B.C at the age of 73 he died. His sermons are collected in Angas, the holy book of the Jains.

4.5.5

The founder of Buddhism: Buddha

Buddha was born in 563 B.C in Bihar, about 160 km north of the Hindu holy city of Varanashi (old name Benares). His real name was Sidarth. His father was a king. He was warned not to let Sidarth see anything of pain, sickness, death and renunciation, so he made sure that Sidarth was kept within the palace walls surrounded by every luxury of life. Sidarth loved sports and horse riding. He also learned archery. He was married to a beautiful princess and had a lovely son.

When he was 29 years old he managed to go beyond the palace walls and saw the four signs (the four passing sights) his father feared the most: an old man with wrinkles all his face, bent forward and walking with a stick; a sick man lying on the foot path, unattended with flies all over his face; a corpse being carried on a cot, followed by a group of mourners and a monk who had renounced the world. These signs adversely affected Sidarth's mind. He came back to the palace, abandoned everything, except one robe, bade good-bye to his

weeping wife, son and parents and went out as a homeless wanderer in search of true causes of suffering and pain.

He went from one Hindu teacher to another, but without satisfaction. He did all the penances and fastings but realised nothing.

He continued his search until he reached the town of Gaya and sat down under a *pipal* tree. He was determined to sit there until truth came to him. The evil spirit of Mara tempted him and frightened him but he did not move. Then the great awakening occurred and he became a Buddha, an 'enlightened one'. In the light he saw the mystery of existence, the causes of suffering and pain and the means to cure them. He saw the four noble truths that lead to the destruction of suffering and the way to Nirvana, the peace beyond this world.

Buddha was now over 35 years old, and for the next 45 years he went from place to place teaching and gathering disciples around him. He delivered his first sermon in the deer park of Sarnath. His son and wife also became his disciples. At first Buddha refused to allow women in his order, but at the request of his chief disciple Ananda he allowed them to become nuns with an order of their own. Buddha died at the age of over 80 after eating some poisonous mushrooms.

4.5.6

The founder of Hinduism: The sages

There is no historical founder of the Hindu religion. There have been many sages and it is believed that the Hindu scriptures were revealed by God to them. Hindus believe in the trinity of God. They call them Brahma - the creator; Vishnu - the preserver and Shiv - the destroyer. Their consorts are also worshipped and so are their incarnations. It is believed that to date there had been 24 incarnations of Vishnu. Two most important of his incarnations were Ram and Krishna. Both belonged to the princely caste of Kshatriya, were married and had children.

Ram was born in the 'Treta' period, whereas Krishna was born in the 'Dwapar' period. The teachings of Krishna are preserved in Bhagvad Gita, whereas the life of Ram is contained in the book of Ramayan.

4.5.7

The founder of Judaism: Moses

Moses was born in Egypt in 1200 BC. That was a very critical period for the Jews, then called Israelites or Hebrews. The Pharaoh of Egypt had ordered the death of all Jewish baby boys, when Moses was born. Moses' mother hid him in a basket and flowed him in a river. The Pharaoh's daughter found him floating and adopted him as her son.

The word Judaism comes from the name of their original Middle Eastern kingdom of Judah. The story of the origin of the Jews goes back to 2000 BC and is associated with a farmer called Abraham. Jews believe that God made a covenant with him to make his descendants a great nation. As a result Abraham left his homeland Ur near the Persian Gulf and moved towards Canaan, the promised holy land. Abraham's son Jacob had twelve sons, who later founded the twelve tribes of Israel.

Then there was a great famine in Canaan and all Jews moved to Egypt. That is where Moses was born. Although it is recognised that the putative sources of Judaism go back to Abraham, the organiser of Judaism and its decisive and pivotal point was Moses.

Moses grew up like a prince in the Pharaoh's palace. When he was a young man, he saw an Egyptian soldier torturing a Hebrew, he became enraged and killed the soldier with his sword, left Egypt and fled across the Red Sea. While in flight from Egypt he married the daughter of a priest Jethro. God then commanded Moses to go to Mount Sinai and there he (God) revealed himself to him in a burning bush. God then ordered him to return to Egypt to bring out his people. Moses went back to Egypt and pleaded with the Pharaoh to release his people from the slave-bondage. The Pharaoh was unwilling, but after God sent 'plagues' of floods, locusts and diseases he let them go. The Hebrews crossed the marshes at the north end of the Red Sea, where God had divided the sea into two halves.

Then Moses led his people to Mount Sinai. He climbed up to talk to God and returned with the Ten Commandments engraved on stone tablets. These were the laws for the new born Jewish nation.

Although he had made a nation out of slave people, and had given them a complete religion and code of laws, Moses did not live to lead them into the Promised Land (Israel). After forty years of wandering between Egypt and Canaan, he died in about 1100 BC at the age of eighty.

LESSON 5

THE HOLY BOOKS:

5.1

All the world's major religions have their own holy books. Almost all these books, except the Sikh holy book, were written many years after the death of their prophets. However, the Sikh holy book, perhaps is the only scripture in the world, which was written and signed by their prophet in his own life time. This makes the Sikh holy book a unique scripture of history.

As all prophets had come from the same Deity, their messages were similar though different in words, metaphors and emphasis. The scholars and the wise men who had gathered around them, later developed their prophets' thoughts according to their own level of intelligence, richness of their languages, the needs of the society in which they were heard and the depth of the comprehension of their followers. These parameters then highlighted the divergence of the meaning in their analysis and interpretation of prophet's thoughts.

The subject matter of all the holy books is also similar: the study of God and his universe, the means to realise him, the rules of morality and the hymns of his praises.

Though all the holy books are revered by their followers, the Sikhs and Jews show an extra special respect for their holy books. Unlike other religions, Sikhism and Judaism keep their holy books with great grandeur and style. Their books are ceremoniously opened in the morning and closed in the evening. They wrap and cover their books in clean and colourful sheets and use special cushions and stools for their day time opening and night time rest.

The only religion wherein the holy book is treated as a living Guru is the Sikh religion. They call their holy book as Guru Granth Sahib and give it all the respect which would be given to a living Guru, short of worship.

Many religions believe that the word written in the holy books was the word spoken by God and revealed through their prophets. They believe that the author of their holy books is God himself. All

religious books were written in the classical language of that period and the region. The important languages used in these books however are: Hebrew, Sanskrit, Pali, Greek, Arabic and Gurmukhi.

5.1.1

The holy book of the Sikhs: Guru Granth Sahib

Guru Granth Sahib was first compiled by Guru Arjan, the fifth Guru of the Sikhs during 1601-1604, and later revised by Guru Gobind Singh, the tenth and last Guru of the Sikhs in 1704. In the edition prepared by Guru Arjan, the tenth Master added the hymns of Guru Tegh Bahadur, the ninth Guru of the Sikhs.

Guru Granth Sahib is a voluminous book and contains 1430 pages. It contains the hymns composed by six Sikh Gurus (first five Gurus and the ninth Guru), 15 saints (12 Hindus and 3 Muslim) of both Guru period and pre-Guru period, 4 disciples (Baba Sundar, Mardana, and Satta and Balwand) and 17 bards (court poets). Guru Arjan had made the first selection of the hymns out of many thousand submitted to him, by various Hindu and Muslim religious organisations, for inclusion in the Granth. He finally selected only those hymns which met the ideology and philosophy of the Sikh religion.

The first hand-written copy of the Granth, called Adi Granth, and signed by Guru Arjan is in the custody of Sodhis of Kartarpur (near Jallandar), Punjab, India.

The second hand-written copy prepared during the times of Guru Gobind Singh was taken by Abdali, an invader from Afghanistan, to Kabul. Its whereabouts are not known.

The version of the Guru Granth Sahib which is found in the Gurdwaras and the Sikh households is the revised version prepared by Guru Gobind Singh.

Guru Granth is a treasure of ancient Indian and foreign languages viz., Arabic, Persian, Sanskrit, Braj, Lehndi, Sindhi and Panjabi, and classical Indian music. Most of the hymns are grouped under the musical metre of the Indian classical tradition.

It is believed that Guru Gobind Singh bestowed upon the Granth, the title of the Guru, before his death at Nanded in 1708. Since then Granth Sahib has been revered by the Sikhs as the living Guru

of the Sikhs.

In every Gurdwara and in Sikh households where a copy of the Guru Granth is kept, Guru Granth Sahib is ceremoniously opened in the morning. It is put on a decorated small bed (2' x 4'), underneath are put three small pillows and is covered by four colourful sheets (2 sheets of 1.5 metres square and 2 sheets half of that size): one big sheet is put under the Granth, two small sheets are hung on the left and right hand sides of the Granth and last large sheet is used to cover it. At night time the Granth is respectfully wrapped in a white sheet (1.5 metres square) and put at a proper resting place covered by another sheet.

The devotees must clean their hands and feet, cover their heads and take off their shoes and socks when they come in the presence of Guru Granth Sahib. Every Sikh must bow and show his respect to the Granth.

5.1.2

The holy book of the Muslims: The Qoran

Qoran is the holy scripture of Muslims. For them it is the infallible word of God, a manuscript of a tablet preserved in heaven, revealed to Prophet Mohammed by Angel Gabriel. Except in the opening verses and some passages in which the Prophet or the Angel speaks in the first person, the speaker throughout is God. The time period of total revelation is about 23 years. After Mohammed's death his successor, Abu Bakar, appointed Zaid, an adopted son of Mohammed, to collect and collate the sayings of Mohammed. About twenty years later, the third Calipha Othman, finding that there were differences in various copies of Qoran, gave orders for an official version to be made. Once again, Zaid was asked to do it.

Qoran is written in Arabic. It has 114 chapters (suras). The longest chapters come first, reducing gradually till the short ones are reached. Some of these are headed Mecca and some Medina, indicating that they were revealed to Mohammed when he lived in Mecca or Medina. The chapters of Qoran have names rather than numbers (in translations they are numbered), according to some person or thing mentioned in them e.g., Abraham, Mary, Bee etc.

The Qoran preaches the oneness of God and emphasises divine

mercy and forgiveness. God is almighty and all-knowing, and though compassionate towards his creatures He is stern in retribution. He enjoys justice and honesty, kindness to the poor, orphans, widows and the homeless. The most important duties are unshaken faith in God and his apostle. Prayers, fasting, almsgiving and pilgrimage to Mecca is compulsory.

Muslims wrap Qoran in clean sheet and open it on a specially built wooden rack. All Muslims should be able to read Qoran in Arabic.

5.1.3

The holy book of the Jews: The Jewish Bible

The Jewish Bible consists of 24 books divided into three parts: the Law (Torah), the Prophets and the Writings. Torah is composed of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These were said to have been written by Moses. The Genesis deals with the beginning of the universe and early life on earth; Exodus describes how the Israelites escaped from the slavery in Egypt; Leviticus lays down rules on the jobs of priests and how to deal with sacrifices and leprosy; Numbers deals with history from the times Jews left Mount Sinai until they approached Canaan, the promised land, and how Moses built them into a nation; Deuteronomy reviews the events of the earlier books and lays down the rules of life and morality.

Torah is a highly honoured scripture of the Jews. It sums up the learning, wisdom and love of God which is involved in their faith. The Torah scrolls used in the synagogues are hand written on parchment. They are wrapped in very expensive silken sheets and kept in an Ark. The Jews show their respect by kissing the scriptures. The Jewish Bible is written in Hebrew and is in prose.

5.14

The holy book of the Christians: The Bible

The Christian Bible includes the Bible of the Jews. Thus this is the only religion in the world which reveres the scripture of another religion like its own holy book.

The Christians call the Jewish Bible as the Old Testament and the Christian Bible as the New Testament.

The Christian Bible is divided into: four Gospels, the Acts of the Apostles, 21 letters and the book of Revelations.

The Gospels record Jesus' life and teachings as narrated by four of his followers. The first book was compiled by Mark, then by Mathew and Luke. The fourth book written by John is believed to be compiled at the end of the first century..

The text of the Bible is in prose and is in the form of stories and parables. The Gospels contain the teachings of Jesus: the Good news that the kingdom of God was near, that Father was all merciful who forgave men their sins and sent good to all alike and the healing stories. John's book starts each chapter with a story about Jesus and then a commentary on it.

The story of the awakening in the followers of Jesus on the day of Pentecost is the subject matter of the Book of Acts. After the crucifixion of Jesus the disciples were in despair, but it was changed into hope when they had seen Jesus risen from the dead. The teachings of Jesus were preached by Peter and his companions and later Paul joined them and the Gospel was taken out of Palestine far into the known world.

The Epistles are letters sent by Paul and others to churches like Rome, Corinth etc, and friends such as Timothy and Philemon. They explain Christian beliefs. They teach faith in Jesus as the Christ and as the son of God.

The book of Revelation was written under the stress of the persecution of Christians by Nero and other Roman emperors. Christians refused to worship idols or statues of the emperors and so they were persecuted and killed.

In Christianity (Roman Catholics) the focal point of prayers is Jesus rather than Bible. The original Bible was written in Greek and its pages depend on the size and font of the book.

5.1.5 The holy book of the Hindus: Bhagvad Gita

This book contains the sermons given by Lord Krishna to Arjan, the hero of Mahabharat, in the battlefield at Kurukhestra. It is one of the world's longest poems. It consists of about two hundred and twenty thousand lines or nearly three million words. It was compiled by

Rishi Vyas.

This epic commands personal devotion to a personal god. This form of life and prayers is called Bhakti.

The text of Bhagvad Gita is the relationship of man with God, the duties of humankind, the meaning of both life and death, the constant war between good and evil and the theory of karma.

The original poem was written in Sanskrit. The devout Hindus start their day with the recitation of verses from Gita. Gita is treated as a holy book and is kept with great esteem and respect in a Hindu household.

A few selected verses of Gita are also recited at the time of a Hindu cremation.

5.1.6

The holy book of Southern Buddhists: Tripitaka

This book is divided into three parts called Baskets. The original texts written in Pali have long since been lost and the earliest surviving fragments date from 250 B.C and are found in stone monuments put up by the Buddhist emperor Ashoka.

The first Basket is called the Vinaya Basket (Discipline basket). It contains the rules for monks and nuns.

For nearly 20 years after the enlightenment no rules were made for the Sanghas (the order of monks and the nuns). Subsequently as occasion arose, the Buddha promulgated rules for the future development of the Sanghas. It contains the following five books:

- a. Major offences
- b. Minor offences
- c. Greater section
- d. Lesser section
- e. Epitome

The second Basket is called Sutta Pitaka and contains the sermons and discourses delivered by Buddha to both Sanghas and the ordinary people. This basket consists of five collections:

- a. Collection of long discourses

- b. Collection of middle-length discourses
- c. Collection of kindred sayings
- d. Collection of gradual sayings.
- e. Smaller collections.

The fifth collection is divided into fifteen books.:

- i. Shorter texts
- ii. The Way of Truth
- iii. Paeans of joy
- iv. "Thus said" Discourses
- v. Collected Discourses
- vi. Stories of celestial mansions
- vii. Stories of Petas
- viii. Psalms of the brethren
- ix. Psalms of the sisters
- x. Birth stories of the Bodhisatta
- xi. Expositions
- xii. Book on Analytical knowledge
- xiii. Lives of Arahants
- xiv. History of the Buddha
- xv. Modes of conduct.

The third Basket is called Abhidamma Pitaka (Higher Teaching Basket). It contains long explanations and comments on Buddha's teaching. It is a book of profound philosophy of the Buddha's teaching in contrast to the simpler discourses in the Sutta Basket. It is composed of the following seven works:

- i. Classification of Dhammas
- ii. Divisions
- iii. Discourse on Elements
- iv. The Book on individuals
- v. Points of controversy
- vi. The Book of pairs
- vii. The Book of casual relations.

The original language of these scriptures was Pali and is written in a mixture of prose and poetry. The Buddhists show respect to this book, but the focal point of their prayers is the image of Buddha

rather than the scriptures.

5.1.7

The holy book of the Jains: Angas

Like both Hinduism and Buddhism, the teachings of Mahavir were passed on by memory from one generation to another generation. The book of Angas, meaning limb of Mahavir was first collated and compiled in fifth century A.D. Even so there are not very many old manuscripts that still remain.

It is said that originally there were twelve Angas and the twelfth one was lost. There remain eleven Angas, which include the principal Jain teachings, lives of the saints, and monastic and moral rules. Like Buddhists the focal point of Jain prayers is the image of Mahavir rather than the Books of Angas.

The language of Angas is Ardhamagadhi.

PART II

UNIT 1

BASICS OF SIKHISM

1.

Sikhism is the youngest of the World religions. Its history dates back to 1469.

2.

Its founder Guru Nanak Dev was born in a village called Talwandi, now known as Nankana Sahib in Pakistan, in 1469.

3.

The Sikhs have ten Gurus. It is believed that they all had same soul though they had different bodies, and that it was Guru Nanak Dev's spirit which passed on into his nine successors.

4.

The Sikhs call God as 'Waheguru', meaning that God is great. Their common salutation is "Sat Siri Akal" (God is supreme and is immortal). Some Sikhs say, "Waheguru ji ka Khalsa, Waheguru ji ki Fateh" (God belongs to the Khalsa and God is invincible).

5.

Guru Granth Sahib is the holy book of the Sikhs. It is believed that the tenth Guru, Guru Gobind Singh bestowed upon the Granth the title of the Guru.

6.

The Sikhs worship only one Almighty God in his abstract form. They are not allowed to worship any idols, images or photographs.

7.

According to the Sikh belief, God is the eternal truth; he is beyond fear, enmity and death. He is unborn and is self-illuminated. He himself is the creator, preserver and destroyer.

The Sikhs believe that all existence is controlled by one omnipo-

tent, omnipresent and omniscient Lord called by different names: Ishwar, Jehovah, Allah and Waheguru.

8.

Who is a Sikh ?

A Sikh is a person who believes in one God and in the teachings of the ten Sikh Gurus; he believes in the sovereignty of Guru Granth Sahib and respects all other scriptures, prophets and religions. A Sikh also believes in the importance and necessity of baptism as initiated by Guru Gobind Singh in 1699.

9.

The Khalsa:

A baptised Sikh is called Khalsa, who must observe and follow a strict code of conduct.

He must-

- a. worship only one Almighty God,
- b. recite five prescribed banis (hymns) everyday
- c. learn Punjabi language and read Guru Granth Sahib,
- d. wear and observe the significance of five Ks: kesh -uncut hair, kanga-a small comb, kara-a stainless steel bracelet, kirpan - a sword and kuchcha - an underwear.
- e. live a truthful life and treat all humans as equal

He must not-

- a. cut body hair
- b. eat kosher meat,
- c. smoke, take drugs or intoxicants,
- d. have faith in black magic, superstitions, charms and rituals

10.

The nitnem (Daily prayers)

The banis which must be recited everyday are:

The bani

The author

Where is it recorded

Japji Sahib	Guru Nanak Dev	pages 1-8Guru Granth Sahib
Jap Sahib	Guru Gobind Singh	pages 1-10 Dasam Granth ¹
Swayas	Guru Gobind Singh	pages 13-15Dasam Granth ²
Rehras	Guru Nanak	pages 8-12 Guru Granth Sahib ³

	Guru Amardas	
	Guru Ramdas	
	Guru Arjan	
Kirtan Sohila	Guru Nanak	pages 12-13 Guru Granth Sahib ⁴
	Guru Ramdas	
	Guru Arjan	

11.

Rules, Concepts and Commandments:

A Sikh lives by the rules made for him by the ten Gurus. The fundamental rules, concepts and the commandments are as follows:

(1) Worship of God

- a. Worship only God and no one else.
- b. Make worship and prayer a part of your daily life.
- c. Do not make images of God, worship him in his abstract form.

(2) Truthful life and honest living

- a. Work hard and work with honesty.
- b. Lead a truthful life.
- c. Share your earnings with others.
- d. Help the needy and the poor.
- e. Love your children.
- f. Respect your parents.
- g. Do not harm others.

(3) Fatherhood of God and Brotherhood of man

- a. Believe that everyone is the child of God.
- b. Believe that all human-beings are equal.
- c. Do not discriminate on the basis of colour, religion, cast and creed.

(4) Rituals and Superstitions.

- a. Do not believe in any rituals and superstitions.
- b. Do not believe in the worship of images, tombs and graves.

(5) Social and Family Guidelines

- a. Do not take alcohol, tobacco and drugs.

- b. Do not eat halal meat.
- c. Do not eat any food which inflames the passions.
- d. Be true to your parents and children.
- e. Do not steal.
- f. Do not gamble.
- g. Love and respect your guests.

(6) The belief

- a. Believe in the oneness of the ten Gurus.
- b. Believe in the sovereignty of Guru Granth Sahib
- c. Believe in the spiritual authority of the five takhats.

12.

The Sikh Takhats:

Five historical Sikh gurdwaras have been declared as the Sikh Takhats (thrones). These gurdwaras are vested with the power and authority to regulate the religious life of the Sikh nation. The head priests of these shrines constitute a Sikh parliament and they are empowered with executive, legislative and judicial powers regarding the Sikh religious issues.

All Sikhs are under the authority of the five takhats. The takhats are as follows:

<u>The name of the Shrine</u>	<u>The names of the Guru its relates to</u>
Takhat Akal Takhat	Founded by Guru Hargobind
Takhat Patna Sahib	The birth place of Guru Gobind Singh
Takhat Hazoor Sahib	The place where Guru Gobind Singh breathed his last.
Takhat Kesgarh Sahib	The birth place of the Khalsa
Takhat Damdama Sahib	The place where Guru Gobind Singh composed the second version of Guru Granth Sahib.

All the five takhats relate to the two Gurus who were Saint-soldiers.

13.

A few details regarding the Sikh Gurus are given below:

Name	Age	Age at Guru- -Ship	No. of Children	Name of town- -founded	Contribution to Sikh religion
Guru Nanak	70	38	2	Kartarpur	The founder
Guru Angad	48	35	3	Khadur	Panjabi Grammar, health
Guru Amardas	95	73	4	Goindwal	Seva
Guru Ramdas	47	40	3	Amritsar	Kirtan & katha
Guru Arjan	43	18	1	Taran Taran	Adi Granth, Harimandir Sahib
Guru Hargobind	49	11	6	Kiratpur	Miri & Piri
Guru Harrai	31	14	2	xxxxxxx	Zoos & Hospitals
Guru Harkrishen	8	5	x	xxxxxxx	Schools, education
Guru Tegh Bahadur	54	43	1	Anandpur	Jiwanmukt, living for others
Guru Gobind Singh	42	9	4	Paonta Sahib	Amrit, sacrifice

Some points to remember:

1. Out of the 10 Gurus, only 3 Gurus lived beyond 50 years of age.
2. All Gurus were married and had children except Guru Harkrishen who died at the young age of 8.
3. Guru Arjan, Guru Hargobind, Guru Harrai, Guru Harkrishen and Guru Gobind Singh became Gurus when they were either children or were in their teens. Guru Amardas became Guru when he was in his seventies.
4. The period of Guruship ranges from 3 years (Guru Harkrishen) to 38 years (Guru Hargobind).
5. Eight out of ten Gurus founded new towns and set up new

- gurdwaras and missionary centres there.
6. The relationship of the Gurus was as follows:
- a. Guru Angad to Guru Nanak, a follower
 - b. Guru Amardas to Guru Angad, a follower
 - c. Guru Ramdas to Guru Amardas, son-in-law
 - d. Guru Arjan to Guru Ramdas, youngest son
 - e. Guru Hargobind to Guru Arjan, only son
 - f. Guru Harrai to Guru Hargobind, grandson
 - g. Guru Harkrishen to Guru Harrai, younger son
 - h. Guru Tegh Bahadur to Guru Harkrishen, grand-uncle
 - i. Guru Gobind Singh to Guru Tegh Bahadur, only son.

14.

The main sources of Sikh material to understand the religion in depth are :

- a. Guru Granth Sahib, the Sikh holy book
- b. Dasam Granth, the holy book of the Tenth Guru Gobind Singh
- c. Janam Sakhis, the life stories of the Sikh Gurus
- d. Hukamnama, the letters written by the Sikh Gurus
- e. Varan Bhai Gurdas, the hymns composed by Bhai Gurdas I & II, contemporaries of Guru Arjan and Guru Gobind Singh Ji respectively.

15.

The Sikh prayers and their timings:

The prayers are classified as: Individual and Collective prayers.

The Individual prayers are

Morning prayers: Jap ji, Jap Sahib and Sudha Swayas

Evening prayer: Rehras Sahib

Night time prayer: Kirtan Sohila

The Congregational prayer is:

Morning prayer: Asa di var (composed by Guru Nanak Dev)

In addition to the above prayers a Sikh normally reads the following:

At the end of every service or prayer: Anand Sahib (composed by Guru Amardas)

At any special occasion or otherwise: Sukhmani Sahib (composed by Guru Arjan)

At the time of marriage: Lavan (composed by Guru Ramdas)

At the time of cremation: Kirtan Sohila

16.

The Sikh Festivals:

The Sikhs celebrate both religious and social festivals. The religious festivals are however called Gurbpurbs.

The important Sikh festival calendar is as follows:

Month	Gurburb	Other festivals
Jan-Feb	Birthday of Guru Harrai	Maghi , Basant
Feb-March	Birthday of Guru Harrai xxxxxxxxxxxxxxxxxxx	Hola Mohalla
March-April	Birthday Guru Angad	Baisakhi
April-May	Birthday Guru Arjan Birthday Guru Tegh Bahadur	
May-June	Birthday Guru Amardas Martyrdom day Guru Arjan	
June-July	Birthday Guru Hargobind	
July-August	Birthday Guru Harkrishen	
August-September	xxxxxxxxxxxxxxxxxxx	Rakhsha Bandan
September-October	Birthday Guru Ramdas Installation Guru Granth Sahib	
October-November	Birthday Guru Nanak	Diwali
November-December	Martyrdom of Guru Tegh Bahadur	
December-January	Birthday Guru Gobind Singh	Lohri

17.

The Sikh Holy Book

a. The Sikh holy book is called Guru Granth Sahib.

- b. The first version of the scripture was composed by Guru Arjan in 1604. He called it Pothi Sahib and installed it in the Harimandir, now called Golden Temple, in 1604.
- c. The Pothi Sahib, later known as Adi Granth contained hymns of :
 - i. First five Gurus
 - ii. 15 Saints (both Muslims and Hindus, of lower caste and high caste)
 - iii. 17 Bhats.
 - iv. Four Sikhs: Baba Sundar, Mardana, Satta and Balwand
- d. Guru Gobind Singh included in this version the hymns of the ninth Guru, Guru Tegh Bahadur and gave it the status of a living Guru. He called it Guru Granth Sahib.
- e. The completed version has 1430 pages.
- f. The languages of the Granth are: Panjabi, Sanskrit, Persian, Arabic, Lehndi and Dakhni.
- g. It is believed that all hymns included in the Granth are the word of God, spoken through the Sikh Gurus and other saints and the holy men. Guru Arjan had selected only those hymns for inclusion in the Granth which had come true to the Sikh doctrine.
- h. Every Sikh must show proper respect to the Granth when he/she comes in its presence. Taking off the shoes before entering the room where the Granth is installed, bowing to it on entry, keeping the head covered in its presence and sitting with folded hands and closed eyes are some of the gestures which must be observed.

18.

The Sikh Shrine:

- a. A Sikh shrine is called a Gurdwara, meaning the doorway to the house of God.
- b. The first Gurdwara was built by Guru Nanak Dev at Kartarpur.
- c. The Sikh Gurdwaras must have a religious flag, called Nishan Sahib in the front of the Gurdwara.
- d. Guru Granth is placed on the far side centre of the hall.
- e. There should be no photographs of the Gurus or others in the

- hall where Guru Granth Sahib is installed.
- f. Gurdwaras normally have two halls/rooms. The main hall where Guru Granth Sahib is placed and the second hall where the community kitchen is served.
 - g. All entrants must take off their shoes, wash their feet and cover their heads before entering the main hall.
 - h. All Sikh services end with the distribution of *parshad* (sweet pudding) and *langar* (dinner/lunch).

UNIT 2

BASICS OF HINDUISM

1.

Hinduism is one of the oldest World religion. Its history dates back to 1200 BC.

2.

The Rishis (saints) are the founders of this religion. The religion believes in the trinity of God: Brahma, the creator, Vishnu the sustainer and Shiv, the destroyer.

3.

The Hindus worship a number of gods and goddesses.

These include:

Brahma, Vishnu, Shiv and their consorts -

Saraswati, goddess of knowledge, consort of Brahma,

Laxmi, goddess of wealth, consort of Vishnu and

Parvati/ Uma, consort of Shiv. Parvati is then personified as:

Durga - goddess of shakti (power)

Rajarajeshwari or Kamakshi - the great mother

Kali - goddess of Time

and also the incarnations of Vishnu:

Rama, the hero of Ramayan

Krishna, the author of Bhagvad Gita

and others:

Ganesh, son of Shiv and Parvati

Hanuman, commander -in-chief of the monkey army which invaded Sri Lanka to liberate Sita, consort of Rama.

4.

The Hindus call God as Ishwar or Narayan or Brahman, meaning that God is the greatest. Their common salutation is "Namaste".

5.

The holy books:

Vedas, Ramayan and Gita are the holy books of the Hindus.

Vedas:

The Sanskrit word Veda means knowledge. They are believed to be the direct revelations to Rishis (seers) of ancient times. It is also believed that Vedas were written in Punjab in about 1200 BC, when Aryans came and settled there.

Vedas are four in number:

Rig Veda- This contains 1017 hymns in the praise of gods of Aryans, this was revealed to Agni Rishi.

Yajur Ved- This book contains mantras recited at various important occasions, it was revealed to Aditya Rishi.

Sam Ved - This book contains the knowledge of science & music, it was revealed to Vayu Rishi.

Atharv Ved- This book is a collection of rituals performed at specific occasions, it was revealed to Angira Rishi.

Ramayan is an epic in Sanskrit. It tells the story of Rama. It was written by Rishi Valmiki.

Bhagvad Gita- This book contains the teachings of Krishna to Arjun at the battle ground of Kurukheshtar (erstwhile Punjab). This is a part of the story of Mahabharat.

The focal point of all Hindu ceremonies is FIRE, (*AGNI*) called *Havan*.

6.

Incarnations:

A Hindu believes in 24 incarnations of Vishnu. He worships any one of them or all of them. The most popular worship is of Ram and Krishna. Many Hindus also worship Sun, Moon, Water and Planta-

tion (special trees and a plant called Tulsi).

The word Hindu is changed from the word Sindhu - the ancient name of the river Indus. The settlers between the rivers Indus and Ganges were called Sindhus and later Hindus.

7.

Hindus see God in the impersonal form which they call Brahman. We all are a part of his impersonal form and eventually will return to Him. He is omnipresent and is like a powerhouse 'lighting up' all the other gods and goddesses. The gods reflect the greatness of God to us. A living creature's soul is a part of Brahman and it will return to him.

Like Sikh Moolmantar, The Hindu Upanashids (*commentary on Vedas*) describe God as: Infinite, unlimited, unborn.....not to be conceived.

8.

Prayers:

The main Hindu prayer is individual prayer. It is performed alone at home, or at a river bank, or in a temple, though there are important festivals when people gather together for congregational prayers. Every practising Hindu recites prayers when he awakes each day, and many times during the day.

A Hindu sits facing east, sprinkles water round himself and on the image and fixes his thoughts in meditation. He repeats the name of God many times. Prayer beads are used to help in repetition and meditation. A prayer includes offering flowers, scent, incense, candle-lights and special food to the god of the image.

9.

Rules, concepts and Commandments:

The Hindus have a set of rules divided into two parts: The first part, Niyama (things to be done) and the second part, Yamas (abstentions, things not to be done).

Niyamas:

1. Keep yourself clean both outside (body) and inside (thoughts).
2. Practise self-discipline, tolerance, patience and calmness.

3. Be contented
4. Educate both the mind and the self
5. Believe in and practise to submit oneself to God.

Yamas:

1. Do not lie
2. Do not steal
3. Do not destroy and injure anything
4. Do not be envious
5. Do not overeat or overdrink.

10.

Castes and Varnas

Hindus believe that they are born into a jati (caste) and varna (occupational class) and must follow the duties of that group. The four castes are:

1. Brahmins, priestly class, with varun colour of white.
2. Kshatriya, warrior and ruler class, with varun colour of red.
3. Vaish, farmer and merchant class, with varun colour of yellow, and
4. Sudras, unskilled workers, domestic servants, sweepers etc., with varun colour of black.

11.

Hindus believe that they have come into this world to perform certain duties (dharma). If these duties are performed diligently and honestly then life can be lived peacefully and happily. The law of karma is the basis of a Hindu's life. According to this law, one reaps whatever one sows.

12.

The Paths of life:

The goal of a Hindu life is to attain Moksha (salvation), and it can be achieved by following one of the following four paths:

- a. **Path of Knowledge:** to explore your soul. The followers of this path divide life into four sections:

- i. **Brahmachari** (age 8-20) - In this period of life one will stay away from sex and will learn the rules of personal purification.
 - ii. **Grihstha** (age 20-50) - In this period of life, one will earn his living , marry and have a family.
 - iii. **Sanyasi** (age 50-60, or at the birth of first grand child whichever is early) - This is the period of retirement from the worldly affairs. During this period of life one becomes a hermit and works for the search of truth.
 - iv. **Vana Prashta** (age over 60) - In this period of life one becomes a wanderer *sadhu*, possessing only a loin cloth, a food bowl and a water pot; freed from all worries and duties.
- b. **Path of Devotion:** This is the path of love. According to this path one uses one's emotions and feelings rather than knowledge and brains.
 - c. **Path of Karmas:** This is the path of actions. One must work selflessly rather than for profit and gain. Manu, the lawgiver for the Hindus, has laid down rules for diet, social and family functions, rituals for occasions like birth of a child, marriage or death and so on. These laws must be strictly observed.
 - d. **Path of Raj Yoga:** This path involves an art of perfect living. The following steps are recommended to live a life of RajYoga:
 - i. Self control (abstaining from harming others)
 - ii. Observance of rules of life (refer to section 9 above)
 - iii. Yogic postures: it suggests 86 body positions for meditation
 - iv. Controlled breathing
 - v. Being alone: withdrawing mind from things around you.
 - vi. Concentration on divine image: to concentrate thoughts on a god's image
 - vii. Meditation: allowing your mind an unbroken flow of thoughts towards the object of your concentration.
 - viii. Samadhi: becoming absorbed in inner-self.

13.

The main sources of primary and secondary material to understand Hinduism are:

Hindus scriptures, which can be divided into:

- a. ***Sruti*** - the revealed books, such as Vedas.
- b. ***Smritis*** - the books of recollection, such as Ramayan, Mahabharat and Upanishads (commentary on Vedas)

14.

The Hindu prayers (*Mantras*)

The most important Hindu prayer is called ***Gayatri Matra***. It reads: "Om Bhur Bhuvah Swah, tatsavitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat."

(O God, the giver of life, remover of pains and sorrows, bestower of happiness and creator of the universe. You are most luminous, pure and adorable. We meditate on you. May you guide and inspire our intellect in the right direction).

It further reads:

"We meditate upon the glory of the omnipresent God, who is blissful source of peace.

The omnipotent God, who knows everything that happens, in this world and beyond.

God, who pervades the deepest ocean and is present in the pond.

God, who is the killer of misery, sin, ignorance and grief.

The creator of the world is beyond description.

May God inspire our actions, and give us wisdom."

Everyday prayer Mantra is :

"Om vishwani deva savitur duritani parasuv yad bhadram tanna asiuva."

(O God, the creator of the universe, remove all form of vice and sorrow from us. Give us those qualities that are noble and virtuous).

16.

Times of Prayer:

A Hindu normally prays two times a day: morning and evening. The

prayers include recitation of the word Om, mantras from Vedas, Gayatri mantra and song of Aarti.

17.

The Hindu Festivals:

1.	December-January	Lohri
2.	January-February	Basant
3.	February-March	Holi, Maha Shivratri
4.	March-April	Navratre
5.	April-May	Ramnaumi
6.	July-August	Janam Ashtmi
7.	August-September	Rakhsha Bandhan
8.	September-October	Shradh, Navratre, Karva Chauth
9.	October-November	Dushera ²³ , Diwali ²⁴

In addition there are a number of regional festivals, such as Rath-Yatra in Jagannath Puri and Ganesh Puja in Maharashtra.

18.

The Hindu Temple:

A Hindu temple is known as a 'Mandir'. It is normally built to face the rising sun. The focal point of a mandir is the images of gods. The popular images in the north of India are those of: Shiv, Ram and Sita, Krishna and Radha and Durga.

A congregational worship consists of Havan (offerings to fire), prayers for purity, aarti (worship of light) and singing of devotional songs.

The Hindus use both singing and dancing as a form of their congregational worship.

DHARMA AND RELIGION

Dharma and Religion are being taken as synonymous. But if we try to understand and their roots, nature and style, they seem to be quite different from each other. Let us study them comparatively.

1. Religion -it is basically a Latin word. Its meaning according to Oxford Dictionary is - "Belief in superhuman controlling power, esp. in a personal God or gods entitled to obedience and worship; expression of this in worship; particular system of faith and worship; thing that one is devoted to; life under monastic vows."

The important things in Religion are - personal belief, personal god or gods, obedience, way of worship or system of faith. All these things seem to be the personal and subjective matters. They may differ from person to person according to his own belief. So, none is supposed to interfere in others' belief, because faith or belief is the subject of personal freedom, It is not something to be discussed openly or publicly.

2. Dharma -this Sanskrit word is proved from the root - Dhrn Dharane. It means to hold or to accommodate or possess or follow which is essential to survive in the world for an individual and society together with due harmony and consistency without fail. It is something suitable, relevant and worthy to act upon mentally and physically for the pleasure of all. Opposite of it is Adharma which is not beneficial to anyone in any respect and hampers the peace, prosperity and progress of the world.

The word dharma is used in various contexts in vedas, upanishads etc. such as virtue, merit, attributes, nature, quality, duty, law, right, righteousness properly etc. All noble qualities, thoughts and actions are included in Dharma according to Manu, Patnaji etc. The truth, non-violence, non-stealing, celibacy and non-possession are main headings/principles of Dharma. Adharma is just contradicting to Dharma.

Let us compare Dharma and Religion on the basis of their practical styles.

Dharma	Religion
1. One	Many
2. Since very beginning of the creation.	Since the beginning of a person
3. No founder in the form of human being	Founded by a person
4. Principles are more important	Person is more important
5. Principles are made of God - the creator, who is perfect	Laws are made by person who is imperfect
6. Laws of Nature are laws of Dharma	Laws made by a person
7. Laws are elastic and suitable to all always	Laws are rigid and not necessarily always suitable
8. There is full scope of improvements according to the place, person and time	There is no scope of improvement according to place, person and time
9. The laws of nature or suitability are final	The word of a religious leader is final
10. Based upon truth and facts	Based upon beliefs and miracles
11. Principles or truth makes the person important and nice	A person makes laws and orders important
12. Universal	Temporary
13. Full of philosophy and science	Full of historical events and superstitions
14. Freedom of thought, speech and action	Slavery of thought, speech and action
15. Based upon pure knowledge, morality and logic	Based upon mythology, faiths and miracles rather than humanity and reality
16. Good to all in every respect and bad to none	Good only to the believers and bad to non-believers
17. Aim is just to make good and rational human beings in the world	Aim is to make more believers by any means

- | | |
|--|--|
| 18. New experiments, improvements and progress is always appreciable | New experiments, improvements and progress are not allowed |
| 19. Always dynamic and open to logical discussions | Always static and closed for logical discussion |
| 20. A matter of common sense, understanding and practice in life respecting the laws of Nature. Worship is just a means | A matter of following the instructions given by the founder person or personal gods and it is the way of worship only |
| 21. By birth, one can be a Dharmik just being a good person to all | To be a religious person, one must bring faith upon the founder and undergo the ritual process |
| 22. One can achieve God directly without bringing any faith upon a messenger of personal gods | One cannot achieve God directly without bringing faith upon a messenger or prophet |
| 23. Main aim is to make the thoughts and actions of a person nobler for all i.e., we call it purification. Because Dharma is one for all like humanity. It cannot be many so there cannot be any trouble or fighting | Main aim is to convert people from one Religion to another by various means. Because Religions are many, they cannot be trouble free. Not only this but Religion is a bone of contention |
| 24. Wherever there is success, peace and prosperity there is Dharma | It is practically impossible in different Religions |
| 25. Looks forward for quality always | Religions look forward for quantity |
| 26. Dharmic is he who is impartial and moral to all | It is too difficult to be impartial and moral with the people of other Religions |
| 27. Laws of God or Nature are always perfect in the Universe | Laws of any human being, however super he may be, cannot be perfect |
| 28. Only God can be the prime source of all knowledge | Never the personal gods |

On the basis of their different roots, etymology, philosophy and various styles, we find that Dharma and Religion are quite different from each other in many respects. They cannot be taken as the synonym of each other.

Taking into account, all the aspects of Dharma and various Religions, we can say that Hinduism is not a religion but Dharma which is universal, moral, humanistic, rational, reasonable, dynamic

and result oriented like Maths and Science and, therefore, scientific

It is very difficult to find a parallel word in any language of the world, so, it seems better to be a Dharmic than religious, if we want to make this world the heaven, peaceful and prosperous to all without exception.

I hope this brief summary of Dharma and Religion may help us to understand them at least to some extent.

ESSENCE OF THE GEETA

Dharma : Protection of the noble and destruction of the wicked is Dharma. This is the paramount duty of all. One must follow the path of truth and justice even at the cost of suffering and loss of one's life.

[2-2...72,..../3-16...26/4-7,8/18-5]*

Life : Soul is immortal. Body is mortal. Entering of the soul into a new body is birth and abandoning the old one is death. This cycle of births and deaths is endless. Stop worrying in vain and follow the path of truth and justice. This will certainly bring you happiness.

[2-2,3,13,16....38,40/4-5/6-41-43/8-5,6/13-5,6/14-2...20/16-23,24]

Fruit of Action : As you sowed, so you reaped; as you are doing, so you are getting; as you will do, so will you get. Every action has an equal and opposite reaction without exception.

[6-40...44/14-2...20/16-23,24]

No forgiveness : Even God cannot forgive your sins. Do not deceive yourself and keep on sinning with the hope that someone will forgive you. He is just to all and unjust to none.

[5-14,15/15/4-40....45/9-20,21,29]

Destiny : One cannot change the past but one can make one's future bright. You are free to act in the present, whether you make or mar, is in your hand.

[2-33,47,48,50/6-40....45/9-20,21]

Own Guard : Rise, awake, be strong, be wise, be active, be selfrestrained, be righteous and be your own guard. Injustice and its toleration are both sins.

[2-2,3,31...38/3-7,8,9,18...26/6-4...6,15...17/8-6,7/11-33,34,36/18-58,59]

Knowledge : God is the prime source of knowledge and happiness. More the knowledge, greater the happiness, more the ignorance, greater the suffering. Achieve knowledge with devotion and self control. It is the only support.

[4-33,36,38...40,42/5-40,8-11/9-3,12/10-22...24/17-23,24]

God : God alone is perfect, All-knowing, All-prevading, Creator, Unborn and the dispenser of justice. To obey his divine laws is his real worship.

[3-14...21/8-11,9-11,17,18,24/10-20,20...24/13-12...17/14-3,4/17-23,24,27/18-46,61,62,65]

Happiness : Abandon lust, anger, greed, attachment, jealousy, ego etc. Perform good deeds like yajna, charity, penance, benevolence etc. Expect no reward. This is the only way for achieving the happiness.

[2-17...72/3,8,9,19/4-20/5-18,20/6-7/9-27...29/11-32,40...43/12-13...20/16]

Chapter/18-5,6...28,51...58]

* All reference are chapter numbers and shalok numbers of Bhagvad Gita.

HINDUS BELIEVE IN ONE GOD

There is a misunderstanding about God, the holy book and the ritual of the Hindus. The following paragraphs will give you a clear picture of the Hindu Dharma's theory of one God, one holy book and one ritual.

ONE GOD (OM)

Hindus' holy scriptures (the Vedas) teach us that there is only one God and we are his children. The Vedas call that supreme being "Ishwar" (Om). Lord Krishna also stressed in the Gita (chapter 18, shlokas 61 and 62) that we should worship only Ishwar (the supreme being.)

SHLOKA 61 :

ISHWARAH SARVABHUTANAM HRDESE RJUNA TISHTHATI
BRAHMAYAN SARVABHUTANI YANTRA RUDHANI MAYAYA

The Ishwar (God) dwells in the hearts of all beings, O Arjun !, and his maya (illusion) causes all beings to revolve, as though mounted on a machine.

SHLOKA 62 :

TAMEVA SARANAM GACCHA SARVA BHAVENA BHARATA
TATPRASADAT PARAM SHANTIM STHANAM PRAPSYASI
SASHVATAM

Seek refuge in HIM alone with all your heart, O Bharata. By His grace you will gain supreme peace and the eternal abode.

Unfortunately, there is a misunderstanding about the meaning of Ishwar, Bhagawan and Devta. These are Sanskrit words and their meanings are as follows :-

ISHWAR :- Ishwar means the supreme being who controls the universe. He is one. He is formless (without shape). He is Omnipresent (present everywhere). He is Omniscient (all-knowing). He is Omnipotent (all powerful). He is not born and does not die.

BHAGAWAN :- Bhagawan is that person who follows the path of Dharma, who is spiritually, physically, socially great and full of knowledge. This person works whole heartedly, selflessly, with devotion and dedication for the welfare of the masses. A person as such is

even ready to sacrifice his life for truth. e.g. Bhagawan Rama, Bhagawan Krishna, Bhagawan Bhudda, Bhagawan Mahaveera etc.

DEVTA :- Devta means who gives to others. There are two types of Devtas. I-Chetan Devta (with life), II-Jad Devta (without life).

CHETAN DEVTA :- Chetan Devtas are for example :- Pita (father), Mata (mother), Acharya (teacher), Atithi (guest) etc.

JAD DEVTA :- Jad Devtas are Prithvi (earth), Akash (space), Surya (sun), Chandrama (moon), Agni (fire), Jal (water), Vayu (air) etc.

Viewing from these facts we can call Bhagawans and Chetan Devtas a mahapurush and a mahatama but not Ishwar. People make statues and draw pictures of such Bhagawans and Devatas to respect them and for inspiration. But ignorant, superstitious and weak minded people think that these Bhagawans and Devatas are Ishwar (supreme being). On this presumption, these people start worshipping Bhagawans and Devtas as Ishwar. This presumption is the root cause of all the miseries and division.

Bhagawans and Devatas can be numerous but Ishwar (God) is One.

ONE HOLY BOOK

The Hindus have one holy book called the Vedas. There are many other holy books which are written from time to time, but these books do not deny the authorities of the Vedas. If there arises a difference of opinion, the views of the Vedas are accepted and it is believed to be the final decision. The Vedas are four in number i.e Rigveda, Yajurveda, Samveda and Atharvaveda. Veda means wisdom or knowledge and this knowledge is based upon the Universal truth.

The Vedas wish for the peace of the whole world not only for the Hindus (Om Dhyauh Shanit). The Vedas believe in Universal Brotherhood, in the Fatherhood of God and Motherhood of Earth. By reading the Vedas, you will attain a complete knowledge of all aspects of life. So we must read and teach the Vedas to obtain the personal happiness and to bring harmony and peace in the world.

ONE HOLY RITUAL

This ritual is called Yagna, Havan or Agnihotra. The offering of ghee (purified butter) and Herbal substances (Samagri) into the fire during prayer to God is called Havan. Havan purifies the germ

laiden air and increases its quality. Solid or liquid, whatever you put into the fire, it turns into a gaseous form and reaches to the people in the surroundings, regardless of colour, race or creed.

From the Havan, not only human beings, animals and birds are benefitted, but it is also useful for trees and plants as well. By reading Vedic Mantras at the ceremony, we are blessed with complete knowledge of this Universe, which protects us from natural calamities, physical and mental sufferings. Satsang (gathering) at Havan creates Love, Sympathy and Kindness among the people. This helps them in developing good will and pure feelings which lead to a pious life.

Havan helps us in spiritual and physical upliftment and Ishwar (God) realisation.

Havan is a prime means of purification of all kinds of pollution in the Universe. Thus Havan helps in keeping an ecological balance.

So taking it into consideration all the benefits, the practice of Havan should be a part of our life.

In nutshell, I have put the facts above which conclude that, the Hindus believe in one God, one holy book and one ritual.

It is observed that people think the meaning of the words Dharma and Religion are the same, but it is a big misconception. There is a vast difference between the words Dharma and Religion e.g. Dharma is based upon Universal laws, while Religion is based upon faith. Dharma is open to logic and reasoning, while religion is stagnant and enclosed. Dharma unites the whole Universe, while religion divides the human beings by propagating subjective truth.

UNIT 3

BASICS OF ISLAM

1.

Islam is the second youngest religion. Its history dates back to 570 A.D.

2.

Its founder Hazrat Mohammed was born in Mecca. His father died before his birth and his mother died when he was only six. He was looked after first by his grandfather and then by his uncle.

SUNNIS & SHIAS:

3.

After Mohammed there were many more Caliphas (successors). Important names are: Abu Bakr, Umar, Uthman and Ali. Ali was later assassinated and his supporters refused to accept later Caliphas and would accept only Ali's relatives. They were later called Shias. Those who believed in the authority of only Mohammed called themselves Sunnis. They believed Mohammed to be the last and the greatest prophet, the seal of the Prophets.

4.

Today, the Sunni make up about 80% of the world Muslim population. The Shias live mainly in Iran, Iraq and Lebanon.

UNITY OF GOD AND PROPHET-HOOD OF MOHAMMED:

5.

Muslims believe in one Almighty God and the prophet-hood of Mohammed. Qoran describes Allah with 99 'Adorable names' and Muslims have 99 beads on their rosaries to help them remember him.

6.

Mohammed had 9 wives. He wanted to have a son to succeed him but no son survived him. He was also a warrior and yet a very devout man of God.

FIVE PRAYERS:

7.

Muslims pray five times a day. At daybreak and four other times during the day. The prayer words are:

God is most great. God is most great.

I bear witness that there is no God but God.

I bear witness that Mohammed is the Apostle of God.

Come to prayer. Come to salvation.

8.

Muslim can say their prayers, known as 'Namaz', at any place: home, street, college, mosque or a playground. Head, hands and feet are washed before all the prayers. All prayers are started with the words:

'In the name of God, the merciful, the compassionate.'

MEANING OF ISLAM:

9.

The meaning of the word Islam is 'submission' or surrender to the will of God.

10.

The spread of Islam was like a hurricane. Mohammed died in 632 and between 635-651 the countries like Egypt, Palestine, Syria, Iraq and Iran were converted to Islam. Later it spread to Asia, Europe and America. The country with largest Muslim population is Indonesia.

THE MUSLIM SOURCES:

11.

The main sources to learn Islam are:

a. Qoran, the ancient authoritative Muslim text.

For Muslims, the Qoran is a sacred scripture and a book of law. It is the word of God spoken through Prophet Mohammed.

b. Hadith - the traditions, which began to be recorded during the lifetime of Mohammed. Throughout Mohammed's lifetime Muslims realised that they could learn not only from what Mohammed had said but also from his life style and behaviour. A Hadith is a verbal report transmitted by word of mouth.

THE SALUTATION:

12.

The most common Muslim salutation is : 'Assalamu aleikum' (peace be upon you). It is an Arabic greeting. The reply is 'Wa aleikum salam' (peace be upon you too).

THE DUTIES:

13.

For a practising Muslim, the Muslim law prescribes five duties, known as five pillars of Islam.

- i. Kalimah (declaration of truth). A Muslim must accept that 'There is no god but Allah, and Mohammed is his prophet.'
- ii. Salat (daily worship): This consists of rakats (prayer sequences) five times a day as follows:
 - a. At daybreak (fajar): 2 rakats
 - b. At midday (zuhr): 4 rakats.
 - c. In the afternoon (asr): 4 rakats.
 - d. In the evening (maghrib): 3 rakats
 - e. At night (isha): 4 rakats.

Azzan is the name of call to the faithful to pray. The words of azzan are:

"God is the greatest. I bear witness that there is no God but Allah. I bear witness that Mohammed is the messenger of Allah. Come to prayer. Come to security. God is the greatest."

According to the time of prayer the rakats and positions to prostrate change.

- iii. Zakat (charity for purification): A Muslim must give in charity one-fortieth of his savings.
- iv. Saum (fasting): A Muslim must observe the month of Ramadan by fasting. Ramadan is the ninth month of the Islamic calendar. It marks the time when Mohammed received God's first revelation of the Qoran.
- v. Haj (pilgrimage): A Muslim must go to Mecca once in his lifetime. The normal month to go for Haj is the 12th month of the Islamic calendar. Sixteen kilometres from Mecca Muslims clean themselves and wrap themselves with two white sheets, one around the waist and other over the left shoulder. A woman must cover herself with a white *burka* and must accompany a male relative.

14.

In addition to five responsibilities (pillars of Islam), a Muslim must not:

- a. drink alcohol
- b. eat pork, bacon or ham, or any food prepared in lard.
- c. must not take part in gambling
- d. must not kill, steal, lie or cheat, and
- e. must not commit suicide.

He must:

- a. speak of oneness of God
- b. help the needy and the poor
- c. pray daily

THE FESTIVALS:

15.

The important Muslim festivals are:

- a. Id ul Fitr - It marks the end of Ramadan. It is in the ninth month of the Islamic calendar
- b. Id ul Zuha - It is the festival of sacrifice. It recalls Abraham's willingness to sacrifice his son on the command of God. A voluntary fast precedes the day of the feast. It is in the twelfth month of the Muslim calendar.
- c. Meelad ul Nabi - the birthday of Prophet Mohammed. It falls in the fourth month of Islamic calendar,
- d. Hijrah Day - It marks the day of moving to Medina to avoid the persecution in Mecca. It is called the New year day for the Muslims.

THE QORAN:

16.

The sacred book of the Muslims is Qoran. It is believed that it was revealed to Mohammed by angel Gabriel in a cave at the mountain Hira, in the month of Ramadan.

After Mohammed's death, his successor Abu Bakar ordered Zaid, a slave freed by Mohammed and later adopted by him as his son, to collect the writings and memories of Qoran which were written on stones, tree leaves and pieces of leather.

The third Calipha, Othman, finding there were differences in various versions of Qoran, gave orders for an official version to be prepared. Zaid was again in charge of this mammoth task. The

official version was then sent to all the Muslim institutions and variant versions were destroyed.

17.

The language of Qoran is Arabic. It has 114 chapters (suras). Some of these are headed Mecca and others Medina, indicating the place where they were revealed to Mohammed. Every Chapter of Qoran but one begins with a caption, 'In the name of God, the compassionate, the merciful.' The chapters are not numbered instead have names of persons or things mentioned in those chapters e.g., Abraham, Mary, Cow, Bee etc.

18.

The text of Qoran is that:

- a. God is one and his name is Allah.
- b. The greatest sin is to associate any creature with God and worship him/it instead.
- c. The man is servant of God and his duty is submission to his commands and laws.
- d. The description of the doomsday and the day of judgment.
- e. The laws governing a Muslim both as an individual and a member of Muslim society.

19.

According to Muslim law, a Muslim can have four wives. A mutah (temporary) marriage is also allowed to the traders or other persons who have to spend a major part of their lives away from their families and the household.

THE MUSLIM CALENDAR:

20.

The Muslim Calendar dates from 622 AD, the date when Mohammed left Mecca and moved to Medina to escape the persecution of the Meccans who at that time were pagans and worshipped a number of gods. It consists of 12 lunar months different from normal solar year.

THE BELIEFS:

21.

Muslims believe in the resurrection of the dead on the day of

judgment. According to their belief the death is only an end of a life in body, there is more life to come after death.

22.

According to Muslim belief, all humans are born innocent, free from sins. They are free to do either good or bad deeds. They have the freedom of action. The life after death will be one of reward or punishment depending on what you have done in this life. If you worship Allah and do good actions then you will have happiness here and hereafter. Everyone is God's tenant on earth and has a duty towards him.

THE MOSQUE:

23.

Mosque is a holy place for the Muslims. The interior of a mosque is walls and open-courts. In it devotees prostrate on prayer-mats facing towards the direction of Kaaba in Mecca. The direction of Kaaba is marked by a niche in the wall.

24.

No images or statues are allowed in a mosque. The focal points of a mosque are the mehrabs (which show the direction of Mecca), a lectern, or holder, on which is placed a copy of Qoran and a pulpit from which the Imam preaches his sermons. There are no pews in the mosques.

Friday is the day of assembly. On this day Muslim meet together for prayers in the middle of the day and to hear the Imam preach his weekly sermon.

WHO IS A MUSLIM :

25.

A Muslim believes in the reality of the existence of God and Mohammed as the greatest and the last prophet. A Muslim further believes in the divinity of Qoran and believes that it is a book of God brought in this world through Mohammed.

THE ISLAMIC CONCEPT OF GOD

The first part of the Muslim confession of faith (the shahada) is the basis for the concept of God in Islam. The Muslim bears witness that: "There is no god but God", or "no divinity but the one Divinity". The revealed Scripture of Islam, the Qur'an, is like a vast commentary on this simple statement, drawing from it all its implications for human life and thought.

This conception of the Deity is strictly monotheistic and unitarian. God alone has absolute being, totally independent and totally self-sufficient. Whatever exists or ever could exist does so by His will. He has no "partner" either in creating the universe or in maintaining its existence. He is not only the "First Cause" but also ultimately, the only cause, and he is himself uncaused. The Qur'an tells us: "Say: He is Allah, One, the utterly Self-sufficient; He begets not neither is He begotten, and there is nothing that is like unto Him". It tells us also that: "When he wills a thing to be, he but says unto it - Be!; and it is."

A further implication of the first part of the Shahada is that there can be no power, force or agency in the heavens or on earth which is independent of God. Everything that exists - and everything that happens - is subject to His control; there is nothing that can compete with him or that escapes his grasp, nothing that does not bear witness to his creative power and majesty. "The seven heavens and the earth and all that is therein praise him", says the Qur'an, "and there is not a thing that does not hymn his praise, though ye understand not their praise."

In the Islamic view, it is impossible for the human mind to form an adequate conception of God as He is in His eternal and absolute being. The creature cannot comprehend the Creator. According to the Qur'an, "No (human) vision encompasseth him, yet he encompasseth (all) vision."

But Islam does not demand blind belief. The Qur'an tells us a great deal about the nature of the Divine, and it describes God by a number of terms called "The most beautiful Names" -which help us

to understand him. The Quran tells us: "Allah, there is no god but he, the living, the eternally Self-subsistent, Slumber overtakes him not, nor sleep. To him belong all that is in the heavens and all that is upon earth. Who is there than (can) intercede with him except by his leave? He knows what is before them and what is behind them, and they comprehend naught of his knowledge save what he pleases. His throne extends over the heavens and the earth, and He is not wearied by preserving them; and he is the Most High, the Immense".

He is *al-Ahad*, "the One", absolute unity. This is in sharp contrast to the Christian conception of the Trinity. The one cannot be divided, nor can it be diminished or "humanised" by incarnation in any created form. God does not become his own creature, in fact he does not "become" anything: He is.

The Qur'an describes him also as *al-Ala*, "the Most High", totally transcendent in relation to his own creations and therefore infinitely beyond all that we might attempt to associate with him. He is *al-Aziz*, "the Almighty", and *al-Jabbar*, the Irresistible", for there is not one and nothing that could possibly resist his power, which governs and regulates all existence in accordance with a predetermined measure. It follows that there is no earthly power that is not derived from him, no strength nor any virtue that is not loaned to us by him; and no one can help us except by his will, nor can anyone harm us unless he permits them to do so (in which case this harm is a trial to be borne with patience).

He is called *al-Haqq*, "the Truth" (or "the Reality") and to deny him is to be far distant from truth at every level of experience. The Arabic word for such "deniers" (or "unbelievers") is *al-kafirun*, and this word suggests a deliberate act of "covering", in other words, those who deny him whose name is "the Truth" have "covered" their own understanding with an opaque covering so as not to see what is ultimately self-evident. In so doing they have shut out the light, for another of his names is *al-Nur*, "Light". These are they whom the Qur'an describes as the "blind" for "Allah is the Light of the heavens and the earth". In Islam everything is derived from the divine nature and therefore from the "names" by which God has made Himself known, and if he were not "Light" there could be no light anywhere, whether intellectual or physical.

Nothing escapes his knowledge, not even our most secret thoughts, for He is *al-Alim*, "the Omniscient" who knows everything

in the heavens and the earth, and al-Khabir, "the All-Aware" from whom nothing is hidden. He is al-Shahid, "the Witness" and as such He is described also as al-Basir, "the Seer", and al-Sami, "the Hearer", "Who is the Owner of hearing and of sight?" asks the Qur'an, and it answers: "Allah!" We see only what is before our eyes, with their very limited range, but no limit is set to his vision: we hear only sounds that are either very loud or very close to us, but he hears everything. "And with him are the keys of the Invisible", says the Qur'an. "None but he knoweth them, and he knoweth what is in the land and the sea. Not a leaf falls but he knoweth it, nor a grain amidst the darkness of the earth.....".

He is *al-Awwal*, "the First" before whom there is nothing, and *al-Akhir*, "the Last", after whom there is nothing; but he is not only at the beginning and at the end of time, for he is also al-Zahir, "the Outward", present behind all the shifting scenes we perceive in the world around us, and al-Batin, "the Inward", for it is his power that moves and motivates all that exists.

He is not only *al-Khaliq*, "the Creator", who gives each separate thing the light of existence by his command "Be!", but he is also *al-Musawwir* who "shapes" it in accordance with the nature he wishes it to have, for everything in the world has its purpose and is moulded to serve that purpose.

When creatures have been brought into existence and fashioned in accordance with the divine purpose, they are not abandoned and left to fend for themselves. Two very particular "names" stand at the very centre of the Islamic concept of God. These are *al-Rahman* and *al-Rahim*. Both are derived from the Arabic word for "Mercy", *Rahma*, which is closely related to the word for "womb" and therefore carries with it implications of creativeness and fecundity. In one of the inspired sayings in which God spoke to mankind through the Prophet Muhammad we are told that his "Mercy" takes precedence over his "Wrath".

There are different opinions as to the exact distinction between the names *al-Rahman* and *al-Rahim* (which are placed at the beginning of all but one of the chapters of the Qur'an). The former is usually translated as "the Merciful" and the latter as "the Compassionate". It is said that the former describes God as he is in his eternal nature and that everything is brought into existence through the overflowing of this innate "Mercy", while the latter-*al-Rahim*

refers to the blessings he pours out upon his creatures.

In whatever way we translate these words, the essential concept is not in doubt. God is infinitely merciful, first in giving us life and the means to enjoy life, secondly in caring for us and satisfying our legitimate needs. This concept is amplified by other divine names contained in the Qur'an. God is described as *al-Karim*, "the Generous", and as *al-Wadud*, "the Loving Kind"; He is also *al-Razzaq*, "the Provider" who nourishes us both spiritually and physically.

Despite this outpouring of mercy, we still go astray, for man as the Qur'an tells us - was "created weak" and our situation might seem hopeless if God were not *al-Tawwab*, "the Relenting, who never tires of turning back to his creatures when they turn to him in repentance. He is *al-Ghaffar*, the Ever-Forgiving", and *al-Afu*, the Effacer (of sins)". Whatever people may do in the course of their lives they have the opportunity to seek this forgiveness as long as they have breath, but the opportunity is lost when death comes and, after that, they are judged for what they are or for what they have made of themselves. So the Qur'an says: "O my servants who have damaged your own selves, despair not of the Mercy of Allah. Truly Allah pardons all sins. Truly he is the forgiving, the Merciful. So turn unto your Lord repentant and surrender unto him before the punishment comes upon you :"

But "sinning" and "going astray" would have no clear meaning if God had not shown his creatures the right way the "straight path" as it is called in the Qur'an. One of his names is *al-Hadi*, "the Guide". We are assured that he has never left any nation or any group of people without guidance; to each he has sent a "messenger" to deliver them a "message" of hope and guidance and to instruct them as to how to follow the "straight way" which leads to Paradise and, ultimately, to *al-Ridwan*, the "Good Pleasure" or "Satisfaction" of God himself. These divine "messages" have been clothed in the language and thought-patterns of the people to whom they were addressed so as to be clear and unambiguous, and the "messengers" who have been the instruments of this guidance have been men like other men, though in every way better than others.

In spite of their clarity, these "messages" have again and again been rejected by many of those to whom they were addressed, and it is precisely this freedom to reject the truth that distinguishes man from the other creatures who share the earth with us the animals,

the birds and the fish. They follow by instinct the way set before them, the law of their species, but mankind has the unique freedom either to follow the "straight path" consciously and deliberately or to turn away from it and follow the dictates of self-will. Man alone has been given a mind capable of understanding the truth, a will capable of choosing the path of truth, and the heart inclined by its very nature to love the truth.

"For each of you have we appointed a divine law and a way of life", says the Qur'an; "Had Allah so willed, he could have made you one people; but, so that he may try you by that which he hath bestowed upon you, (He hath willed otherwise). So compete in doing good. Unto Allah ye will all return, and he will inform you regarding that wherein ye differ". In terms of this and other similar verses, it is entirely possible for Muslims to accept the idea that the pre-Islamic religions were at least partial statements of the One Truth, adapted to time and place and to the spiritual needs of different people.

The Muslim however believes that the message brought by the Prophet Muhammad completes the vast structure of revelation and provides a final synthesis, after which there is nothing more to be said. Judaism and Christianity are both "monotheistic" religions, but Muslims consider that the Jews falsely appropriated the universal Truth, claiming it as the property of one single people, while the Christians distorted it through the doctrines of the Trinity and the incarnation. In the Islamic view, the "message" transmitted through Muhammad represented, not a completely new religion, but a corrective to the falsifications and distortions which had taken place and, at the same time, an uncompromising re-assertion of the pure doctrine of the One God.

According to the Islamic concept. God demands of us three things. The first is a constant awareness of him, even in the midst of our worldly activities. This awareness is expressed in two words which constantly recur in the Qur'an. *Taqwa* is commonly translated either as fear of God or "God consciousness", both translations are acceptable, since we cannot be truly "conscious" of him without experiencing a profound sense of awe which results in a healthy fear of displeasing him or offending against his laws. The Arabic word *dhikr*, meaning both "mention" his name. Although Islam lays a great emphasis on the divine transcendence, the Quran speaks on

many occasions of the “closeness” of God to his believing servants: “He is with you wheresoever you may be”, and “we are close to him (man) than his jugular vein”. We read also in the Qur'an that it is in the remembrance (*dhikr*) of Allah that hearts find rest”.

Secondly, he demands of us that we should obey his commandments, which are in no way arbitrary; whether we know it or not, they are for our own good and are, therefore, an aspect of the divine Mercy. Their purpose is to maintain a healthy balance both within the human personality and in society and at the same time to provide a stable framework for human living. In Islam God is the only Legislator or Lawgiver. We cannot legislate effectively for ourselves since our laws would inevitably be designed in accordance with our short-term desires. From the commands and prohibitions contained in the Qur'an and from the teachings and example of the Prophet Muhammad is derived the Shariat, the law which governs every aspect of the Muslim's life on earth.

Finally, since we are by nature weak and inclined to self-indulgence. God demands of us sincere repentance when we have failed to live up to what he requires of us. Muslims recognise that our weakness, however much we may deplore it, has a positive aspect, for if we were strong we would be tempted to see ourselves as self-reliant little “gods” quite independent of our Creator. Being weak by nature we soon find that we cannot rely either upon ourselves or upon other people, and this obliges us to turn to him whom the Qur'an describes as al-Wakil, the Utterly Reliable, “There is no power and no strength except with Allah”, according to one of Muhammad's favourite sayings.

The unfolding of human destinies, obedient or disobedient, as the case may be, takes place against a meaningful background. In the Islamic view, God creates nothing without a purpose. “Do you not see”, says the Qur'an, “that Allah hath created the heavens and the earth with (and by) the Truth?” The whole universe is filled - like a great picture-book with “signs” which bear witness to its Creator and which remind us, if we have pure hearts and seeing eyes, of his power, his majesty and his beauty. The Qur'an tells us: “Indeed, in the heavens and the earth are signs for believers, and in your creation and in all the beasts that he has scattered upon the earth are signs for people whose faith is sure; and in the difference of night and day and in the provision that Allah sendeth down from the heav-

ens and thereby quickeneth the earth after her death and in the ordering of the winds are signs for people of understanding”.

This serves to emphasise an essential element in the Islamic conception of God. Our existence and the existence of the whole universe around us are proofs of God, and this is cogently expressed in another passage from the Qur'an: “We shall show them Our signs on the horizons and within themselves until it is clear to them that this is the Truth. Doth not thy Lord suffice thee, since He is witness over all things? And so are they still in doubt about the meeting with their Lord ? Doth he not indeed encompass all things?”

To sum up : the God of Islam is transcendent, the all-powerful and all-knowing creator and lawgiver, though at the same time infinitely merciful generous and forgiving. Man, his creature and his servant into whom he has breathed something of his spirit, stands before him without intermediary or intercessor, meeting him through prayer during this brief life on earth and meeting him face-to-face when life is over. In Islam, God does not embody himself in any human being or make himself accessible through idols and images. He is what He is, absolute and eternal, and it is as such that the Muslims worship him.

UNIT 4

BASICS OF BUDDHISM

1.

Buddhism dates back to 530 BC and is thus approximately 2500 years old.

2.

Its founder Siddarth Gautam was born in Maghda a town situated at the border of Nepal and Bihar in India.

3.

Siddarth's father, Suddhodana, was a local ruler. The people of his area were called Sakyas and Siddarth is sometimes called a Sakya sage.

4.

The religion of Siddarth is called Buddhism. Soon after its formation the religion was divided between Southern and Northern Buddhism.

5.

The scriptures of the Southern Buddhists are called the Tri-pitka (Three baskets). These collection are called Baskets in the sense of containers which 'hand on' teaching and thoughts from one age to another age, as in a construction industry baskets are used to pass sand from one point of construction to another point of construction.

6.

After enlightenment, Siddarth was called Buddha and his religion as Buddhism. Buddha means an enlightened one. This title was given to Siddarth Gautum when he got the light of Truth under a tree in Gaya in Bihar.

7.

At the age of 29 Siddarth left home in search of truth. He went from one Hindu priest to another trying to find one who could explain the

causes of worldly sufferings, but without satisfaction. He tortured his body and went on indefinite fasting but could achieve nothing.

8.

He wandered for 6 years. At the age of 35 he reached the Hindu holy city of Gaya, passed beyond the temples and finally sat under a pipal tree, now called Bo tree i.e., the tree of enlightenment. It is here that he got the light.

9.

For the next 45 years he went from place to place to spread his teachings. He would preach for nine months and retire in a monastery for the three months of rainy season. He died at the age of 80.

WORSHIP

10.

Buddhist worship is private. There is no fixed service or ritual. The service also differs from country to country.

The Southern Buddhists say the following prayer every morning:

“I go to Buddha for refuge (this is a promise to follow Buddha)

I go to the Teachings (Dharma) for refuge (this is a promise to live according to the teachings of Buddha)

I go to the order (Sanga) for refuge.” (this is a promise to live according to the rules of the Sanga). Buddhists, leave their shoes outside at the temple door and bow their heads to the ground before the image of Buddha and repeat the prayer.

PAGODAS/STUPAS

11.

A Buddhist temple is called a stupas in India whereas at other places they are called pagodas. Most of the Buddhist temples keep relics or memorials of a saint.

12.

The Southern Buddhism is established in Burma, Sri Lanka and Thailand, whereas the Northern Buddhism is established in China, Japan and Tibet.

In temples a giant image of the Buddha dominates the whole temple. Buddha is often shown sitting on a lotus flower, the symbol of

peace. Around his statue, are images or pictures of other Buddhas. Along the temple walls are images of other monks sitting cross legged in meditation. These monks represent people who have become Buddhas and somewhere, deep in mountain caves, sit forever in deep meditation.

In temples, incense is burned, and monks chant passages from the scriptures and the devotees follow them in the prayers.

GOD IN BUDDHISM

13.

Buddhists do not worship an Almighty God. They worship Buddha and other Bodhisattvas. They divide god-persons into three categories:

- i. Manushi - those who lived on earth but now have got Nirvana by meditation and are beyond the reach of us. They are not accessible. Buddha falls in this category.
- ii. Bodhisattvas- those who have got Nirvana through meditation, but have not yet entered into it as they want to show others how to get there. In Japan and China, a goddess called goddess of Mercy falls into this category. The goddess is pictured as a beautiful lady standing on a lotus flower and holding a baby. Women wanting babies pray to this goddess. Her pictures and images are very popular in the Japanese household. It is believed that she carries people to heaven after their death. Laughing Buddha is popular in China. His fat-bellied image and picture are considered lucky.
- iii. Dhyani Buddhas - those beings who have never been on earth. They live in Nirvana (heavens) but are accessible. They are never disturbed by what happens on earth. They are ready to help anyone who prays to them.

Buddhists believe that any one can become Buddha because Buddha is the mind that is enlightened.

THREE BASKETS

14.

The scriptures (three baskets) of the Southern Buddhists are also revered by the Northern Buddhists though they have further scriptures of their own.

- i. The first basket contains the rules for the life of monks.
- ii. The second basket contains the teachings of Buddha.

iii. The third basket is the commentary on the second basket.

15.

When Buddha got the light he saw Four Noble Truths. These are Buddhism's basic teachings. They are:

- i. The life is full of suffering
- ii. The suffering is caused by desires
- iii. The suffering can be cured by stopping craving.
- iv. To stop desiring, Buddha suggested an Eight-step Noble Path.
The eight steps are:

- a. The right belief
- b. The right purpose
- c. The right speech
- d. The right conduct
- e. The right means of livelihood
- f. The right efforts
- g. The right concentration
- h. The right enjoyment.

16.

According to Buddha the trouble begins with ourselves. Nothing could bother us unless we ourselves let it bother us. No one and nothing outside ourselves can make us happy. Owning things does not make us happy. Trying to be like others does not make us happy. Happiness comes only when we make up our minds to follow the above eight step path.

BELIEFS

17.

Buddhists believe:

- i. Everything is impermanent and transitory like a dew drop.
- ii. The life is marked with suffering i.e. ill, evil and diseased quality of life.
- iii. There is no permanent soul or self. All things are subject to continual change and must eventually dissolve away.

CODE OF CONDUCT:

18.

Buddhists practise five basic rules:

- i. do not kill (humans or animals)
- ii. do not steal.
- iii. do not be unchaste
- iv. do not lie
- v. do not drink intoxicants

Monks have an additional five duties:

- i. eat moderately and before noon
- ii. do not look and participate in dancing, singing and drama
- iii. do not use perfumes and wear ornaments
- iv. do not sleep on comfortable beds
- v. do not accept gifts of precious metals (gold, silver etc.)

There are five additional rules for all:

- i. do not gossip
- ii. do not be envious
- iii. do not be malicious
- iv. do not swear at others

ROAD TO NIRVANA:

19.

According to Buddhists there are two different routes to reach Nirvana. The Southern Buddhists believe in meditation and wisdom whereas Northern Buddhists believe in love and service of others.

To follow the route of meditation and wisdom a person must do the following:

- i. Feel joy for Buddha
- ii. Live a moral life (follow the eight fold path)
- iii. Practise patience
- iv. Do noble deeds
- v. Do meditation
- vi. Turn to Buddha for refuge

To follow the route of love and service a person must do the following:
i-vi as above and

- vii. put others first and himself last
- viii. live for others
- ix. tell others about his experiences with Truth
- x. remain quiet and serene (avoid excitement) when enlightenment is received.
- xi. proclaim the faith
- xii. show and practise sympathy and love for others.

BUDDHIST FESTIVALS

20.

The following are important Buddhist festivals:

- i. Wesakh: The birthday of Buddha. It is held at the full moon in May and lasts 3 days.
- ii. The Water festival: It is held at the New year. The water is splashed on everyone and Buddha images are bathed.
- iii. Mahayana monks observe festivals at the full moon of each month

THE INITIATION :

21.

To become a Buddhist one must be old enough to know oneself. One becomes a Buddhist by an Act of Homage: he faces the statue of Buddha and says: "Adoration to Buddha, the blessed one, the worthy one, the fully enlightened one." He then promises to give up all evils, seek truth and help others. Incense is then offered and he says:

"All the evil things which I have committed in past lives were done out of ignorance and I ask to be cleansed of these impurities. They are all due to greed, anger and ignorance which I have cherished for aeons, and they have been practised through body, speech and mind. Now without exception I make full confession of them and repent of them, resolving not to commit them after this until the end of time."

DISTINGUISHING MARKS OF BUDDHIST CULTURE

REFUGE IN THE TRIPLE GEM

BUDDHA our primal Teacher who himself reached the consummation of emancipation. Our symbol of Man Perfected.

DHAMMA the teaching of liberation from *dukkha* (pain, suffering, anguish, ill, disease, unsatisfactoriness); our experience of imperfection.

SANGHA the *Ariya-Sangha* the spiritual Order of Disciples, fully and at various stages of enlightenment; and its personification in the vocation of those in the religious life that have preserved and purvey the Master's teachings in their variety of ways.

FIVE PRECEPTS - ITS VALUES

To undertake to abstain from:

- taking life
- taking what is not given
- sensual impropriety
- unskillful speech
- taking intoxicants

THE BUDDHA

Gotama Buddha 623-543 B.C. A golden age of philosophy; concern with the nature of reality; goal; knowledge

The Buddha (an epithet for an enlightened one) was born as a normal human and remained so after enlightenment as a free-standing human being of consummate knowledge; not prophet, not god. All beings have same potential for enlightenment.

The Buddha represents an historic ideal for the aspirations of his followers

DHAMMA

What is the Buddha's teaching?

In short, the Buddha said "I teach but one thing, *dukkha* (dis-ease) and its cessation i.e. how to free oneself from *dukkha* and more fully, the Four Noble Truths: *dukkha* (dis-ease), how it arises, how it ceases and the Eightfold Path of practice that leads to reducing and finally getting rid of it altogether. This Path necessitates 'seeing things as they really are' (*yathabhutam*) i.e. progressing to full or Perfect Knowledge/Right View (the first factor in the Eightfold Path). Its perfection culminates by degrees with *Nibbana*

How do we know the Teaching?

Through the Pali Canon, the Triple Scriptures rehearsed shortly after the Buddha's *Parinibbana* (decease). They consist of *Vinaya-Pataka* (canon law tradition); *Sutta-Pitaka* (tradition of discourses by the Buddha and main disciples); *Abhidhamma-Pitaka* (tradition of pedagogic treatises underlying the amplifying of the whole teaching) The practice of the teaching i.e. the Noble Eightfold Path was summarised by Buddhaghosa (5th c C.E.) in the main textbook of Early Buddhism *Visuddhi Magga* (Path of Purity). Its 3 divisions follow the 3 divisions of the Noble Eightfold Path.

Sila (conduct, ethics)

Samadhi (mental discipline, concentration), samatha (calm)

Panna (reality; knowledge; insights into how things really are when stripped of prejudice and pre-formed views)

Buddhaghosa uses these as a developing Path through 7 Purities.

ROOTS

1. *Sila* Conduct must be well-based for success in moving 'seeing things as they truly are' (*yathabhutam*)

2. *Samadhi* Mental discipline and ability to give systematic attention (*yonisomanasikara*) and a high level of one-pointed concentration (*ekaggata*) to each matter in hand.

BODY

Panna Starting from intellectual knowledge, insight (*vipassana*) is developed. At first especially by attention to *anatta* (no-Self) and *kamma* (karma)

3. Right View of the model of the universe, especially noting deeply within oneself how everything is subject to the 3 marks (*ti-lakkhana*): *anicca* (impermanence), *dukkha* and at this stage of practice especially *anatta* (no-Self-only a collection of parts, the mind-body process).
4. Transcending Doubt by knowing that everything, including oneself, is caused by many Conditions (*paccaya*) coming together to cause particular conventional formulations e.g. a 'person', named 'object' etc. Everything comes about by Causal Genesis (*paticca-samuppada*). The most dynamic Condition is *Kamma*.
- 5, 6 & 7. Development of the Path to completion through further insights.

Purities 3 & 4 display distinctive features of the Buddha's teaching as compared with other systems of thought:

- (a) *Kamma* is a principal reason for things pertaining to beings coming to be i.e. generation from own internal resources rather than from a creator god.

This is the Middle Way personally and philosophically.

- (1) *Middle Way* between asceticism and indulgence (1st Sermon); and

- (2) *Middle Way* between models of universe based on either extreme of Eternalism and Nihilism. The Buddha rejected both and interposed Causal Gen-

esis (paticca-samuppada), creation from within in own internal self-generating sources.

(b) *anatta* - no soul or Self that in other systems connects one to a god as the original source of all being

Realising within oneself that these two things - *kamma* and *anatta* display the essential nature of all states/phenomena, through the practice of Purities 3 & 4, the practice of the Buddha's teaching is established in insight/(vipassana) within oneself.

REBIRTH

Each being has a stream of consciousness (nama/citta) related to rupa (body, corporeality, matter).

The stream of consciousness (citta santati) flows from the infinite past and continues its way to the future (until Nirvana that may be reached by some). It picks up matter/various bodies/different lives in the course of its journey through time. Mind is the directing force for the assembly of body and circumstance.

“All that we are
Is the result
Of what we have thought” (Dhammapada 1.1)

Mind's directing force is called *kamma*. It may be skilful or unskilful. Skilful thoughts (kusala kamma) produce successful results in body (e.g. health) and circumstance (e.g. wealth). Unskilful thoughts (akusala kamma) produce unsatisfactory results in body (e.g. illness) and circumstance (e.g. poverty).

Body/matter is also like a stream, but of shorter recognisable duration. A person's bodily stream maintains its identity as such in only one 'life' whereas similar identity of consciousness is seen over many lives, e.g. memory can go back not only to the beginnings of this life, but also to earlier ones with the feeling of similar identity-as if it is the same 'me'.

Mind is central and dominant in the *nama-rupa* (mind-body) relation. One can imagine still functioning with the loss of a leg, arm, ear etc

but not with the loss of mind.

The streams of *nama* and *rupa* are both *anicca* (impermanent) i.e. they are composed of momentary 'events' which appear as individual 'links' in a chain or stream. No 'thing' passes from one event to the next. Just as nothing passes when a flame is 'passed' from one candle to another. The first flame is the causal stimulus for the second. Just so with the stream of consciousness.

Each 'event' in each person's stream is composed of clusters of *dhammas* (units) elements mental *dhamma* in the stream of consciousness and *rupa dhammas* in the case of body/matter.

Mental *dhammas* (*citta*) and *rupa dhammas* are discrete i.e. mental *dhammas* do not come from *rupa dhammas* and *rupa dhammas* do not come from mental *dhammas*; they are all ultimate points of analysis.

In a being, mental and body *dhammas* arise and cease together-momentarily (*anicca*)

Any recognisable 'thing' e.g. a 'person' or physical object, is merely a collection of individual *dhammas* bound together for a moment, and nothing more. Just as a chariot is the conventional term for the sum of its parts, wheels axle, shaft etc, so a 'person' is merely the sum of parts - mental and *rupa-dhammas* - bound together for a moment. This universal Mark - *anatta* (no-Self/Essence) is common to all existence.

MEDITATION (*bhavana*)

Samatha (calm), samadhi (concentration), vipassana (insight)
Given the dominance of mind in the way Buddhists see the world, mental exercises and discipline of conduct naturally form the essence of practice (*bhavana*) in order to bring mental forces under one's own will.

Its divisions on the Eightfold Path are: Right effort, mindfulness and concentration.

Samatha (calm) & *samadhi* (concentration):

Preparatory practices are discursive reflections.

Main practices are intended to attain absorption/lock the mind onto a single chosen stationary meditation subject, approaching or attaining *jhana*

Jhana is the absorbed states that arise in the mind based on a conducive object. Five Hindrances oppose concentration, hence attention to these are an everyday Buddhist practice.

Common examples of *samatha* practice are:

anapanasati (breath)

metta (goodwill)

VIPASSANA (Insight)

This concerns the relations between things/events.

Practice founded on Five Faculties

Four Stations of Mindfulness (*satipatthana*) are the central structure of everyday vipassana practice.

SILA (Good Conduct/ethics)

The order of practice towards *Nibbana* is as per Seven Purities (*Vissudhis*) i.e.

Sila (Purity of Conduct)

samadhi (Purity of Mind)

panna (Purities 3 - 7 of Insight (*vipassana*))

The *sila* division of the Eightfold Path is: Right speech, action and livelihood. These are expressed as everyday practice in re-affirming Five Precepts.

Right Intention (2nd factor of the Eightfold Path) is necessary for *sila*

Imperfections in Right View/Understanding (1st factor of Eightfold Path) will taint intention and thus conduct. Hence the Noble Eightfold Path is headed by Right View. It is both the starting point, and when fully purified, the completion of the Path.

SANGHA

- a) *ariya-sangha* Those people, cleric and lay, who have attained entry to the spiritual path.
- b) *bhiddhu-sangha* the communities of *bhikkhus* (monks/friars) who learned and transmitted Scripture and Commentary.
- c) *savaka-sangha* the whole Buddhist communities, lay and cleric.

UNIT 5

BASICS OF JAINISM

1.

Jainism dates back to 599 BC. The Jains claim that their religion was founded by twenty-four great ascetics, of which the historical founder was only the last. These founders are called Jinas, conquerors and their followers are called Jainas or Jains.

2.

Its historical founder Mahavir (the Conquerer) was born in Vaisali, about 30 miles from Patna, the capital of Bihar, in India.

3.

His father, one of the leaders (ruler) of the Lichchavi tribe and a man of considerable wealth, was professing a religious belief which was opposed to that of Vedas.

4.

The self-organised death of his parents reduced Mahavir to a state of dejection. He left home, his wife and only daughter at the age of 30 and became a wandering holy man.

ENLIGHTENMENT

5.

For thirteen years he roamed the country of western Bengal practising austerities of the most extreme variety. At last the light came to him. He was sitting crossed legged and with arms crossed, as in many statues, when the truth dawned on him, and he saw '*all conditions of the world, of gods, men and demon, all living things, where they come from and where they go to*'.

6.

He died in 526 BC at the age of 73; by that time he had gathered around him eleven close disciples, 4,200 monks of the new Order and about 14,000 disciples.

THE DIVISIONS

7.

The great schism in the ranks of Jains occurred in the beginning of twentieth century when some Jain scholars challenged the propriety of wandering naked. The whole order was then divided between the 'sky clad' those who chose to be naked, and 'white clad' those who chose to wear clothes.

HOLY BOOKS

8.

The Jain holy scriptures are known as Angas. After the death of Mahavir, his followers passed on his teachings from one generation to another by memory, until about the fifth century A.D. when they were written down in eleven books and were called Angas, meaning the body limbs. The other Jain holy book is called Purvas.

9.

Jains accept the Hindu ideas of the soul, rebirth and karma (deeds). In direct opposition to Buddhism it teaches the existence of Self as a stable and external principle. However, the common thoughts between Buddhists and Jains are:

- i. The perfect souls reside on the top of the world in heavens,
- ii. they leave their bodies in this world and
- iii. go in the Nirvana on reaching perfection

THE VOWS

10.

The Jains are obliged to take the following vows:

- i. vow not to kill
- ii. vow not to insult
- iii. vow not to torment
- iv. vow not to persecute and
- v. vow not to ill use
any kind of living being, any kind of creature, any kind of a thing having a soul.
- vi. vow not to lie
- vii. vow not to take that which is not a gift
- viii. vow to avoid all sensual pleasures
- ix. vow to avoid all attachments. (including the attachment of

ears, music; eyes, films etc)

11.

The above vows are to be fulfilled in:

- i. thoughts
- ii. words
- iii. deeds
- iv. eating and
- v. drinking

This means that nothing must be thought, no intentions formulated, that might lead to an action of killing or destroying, insulting, tormenting, persecuting or ill using anything having a soul. Careless walking or even putting down the begging bowl which might kill insects is also forbidden. While eating or drinking, a Jain must make sure that he does not destroy any life in the process.

THE TEACHINGS

12.

Mahavir's explanation of the nature and meaning of life is summed up in his theory of 'Three Jewels': Right Faith, Right Knowledge and Right Conduct.

13.

The Jain scriptures regard karma as a poison of the soul, and suggest methods to destroy the old karma and ward off the new. It rejects the Hindu thought that liberation comes through knowledge, and replaces it with good karma. The Jain teachings are based on morality and purity.

14.

The Jains believe that the universe is peopled by an infinite number of souls. These souls are captive of material bodies and karmas. Nirvana (liberation, salvation) comes by freeing the soul from the matter. After many births the soul may be released and go to Nirvana, a place of peace at the top of the universe.

15.

The life is mainly controlled by the karmas. The karmas decide whether in the next life one goes up higher or descends lower. However, it is only the highest category of souls which will enter Nirvana.

16.

Not only humans, but animals, birds, reptiles, sea creatures, insects, vegetation and even stones have souls.

17.

The Hindu gods too, like humans, are caught up in the struggle with maya (matter) and seek to break free into Nirvana. The 24 Jinas, living in Nirvana, are higher than gods and gods have to be reborn as saints before finding Nirvana.

18.

The Jains are pure vegetarians, and monks wear a cloth over their mouths and brush the roads before them as they walk, so as to avoid killing an insect. They have animal hospitals attached to their temples.

THE PRAYER:

19.

The Jain holy places are called Temples and Sthanaks (like monasteries) and the focal point of prayer and meditation is the image of Mahavir and other Jainas. At home, the Jains recite sacred texts as they get up. They use prayer-beads to recite the holy words and salute five kinds of spiritual beings. Then they vow to live a good life, and not to injure any living being.

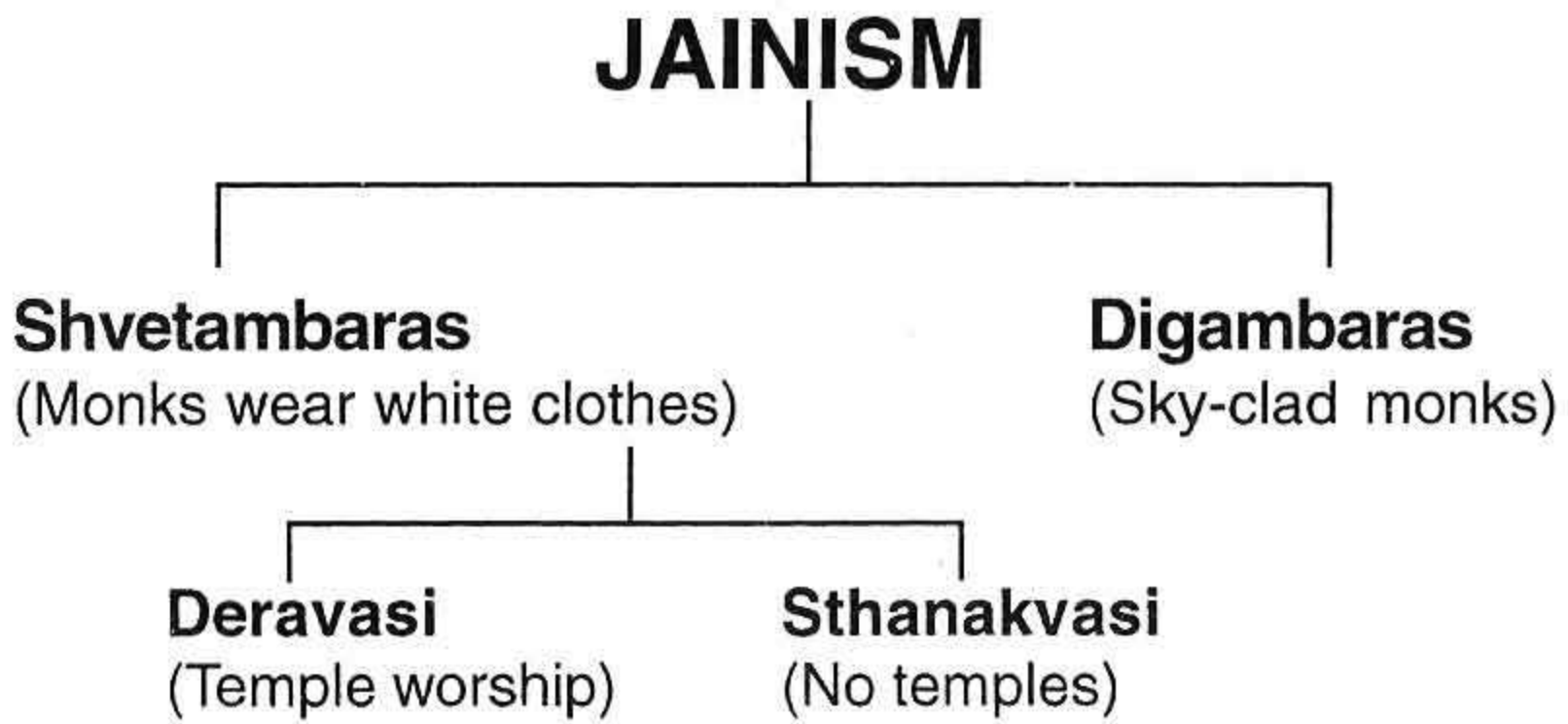
In temples they bow to 24 images of Jinas. Offerings are given to priests who place them in front of the images; usually rice is offered in a steel plate marked with a Swastika.

THE FESTIVALS:

20.

The following are important festivals of the Jains:

- i. The birth anniversary of Mahavir: it falls in March-April
- ii. The Paryushan/ Samtsari (Fasting and taking account of one's own karmas of the previous year): it falls in August-September.²⁷
- iii. Diwali: the Jains believe that on this day Mahavir ascended to Nirvana and Gautam, the chief disciple of Mahavir got enlightenment.



(Terapanthis are found in both Shwtambaras and Digambaras)

There are hundreds of gotras or sub-castes.

Oshwals, Shrimalis (again there are Dasa or Visa), Porwads etc..

GOD ?

NO CREATOR

All matter (atom etc) has a quality and goes through transformation. (There is no divine power, responsible for creation or destruction)

SO-----

JAINS WORSHIP

Enlightened Souls = (Arihanta)
Liberated Souls = (Siddha)

Those who propagate and found a Sangha are called
TIRTHANKARAS

There are 24 Tirthanakaras.

Last one is MAHAVIRA (599-527 BC).

Mahavrata

Vows for a Mendicant

- ◆ Ahimsa (non-violence)
- ◆ Satya (truthfulness)
- ◆ Asteya (non-stealing)
- ◆ Brahmacharya (celibacy)
- ◆ Aparigraha (non-possessiveness)

Anuvrata

Vows for the Laiety

1. Ahimsa (non-violence)
2. Satya (truthfulness)
3. Astaya (non-stealing)
4. Brahmacharya (celibacy)
5. Aparigraha (non-possessiveness)

Gunavratas

6. Digvrata

- limiting the geographical area of activity

7. Bhogopabhoga-parimanavrata

- limiting use of goods

8. Anarthadanda-vrata

- refraining from destruction of the environment

Sikasavrata

9. Samayika

- Equanimity

10. Desavakasiya-vrata

- limiting activities to a narrow area

11. Posadhopavasa-vrata

- Performing religious activities

12. Atithi- samvibhag-vrata

- Offering alms

Nirjara

Performing Internal Austerities

- ◆ Prayaschit - Repentence
- ◆ Vinaya - Reverence
- ◆ Viayavrttya - Sevice to ascetics
- ◆ Svadhyaya - Studying scriptures
- ◆ Vyutsarga - Abandoning passions
- ◆ Dhyana - Meditation

UNIT 6

BASICS OF CHRISTIANITY

1.

Christianity dates back to 6 BC.

2.

Its founder Jesus was born in Bethlehem in 6 BC in a Jewish family.

3.

Christians believe that Jesus was the son of God and had come into this world to deliver the good news.

CHRISTIAN BELIEF:

4.

Christians like Sikhs, Muslims and Jews believe in one God; but they are distinctive from others for they believe that Jesus was not a prophet but the son of God. Christians argue that Jewish prophets had paved the way for the coming of God's son. All Christians begin their service with:

“Our father, who is in heaven.”

Christians argue that Jesus had to be conceived without a human father because he was the son of God.

THE HOLY BOOK:

5.

Bible is the holy book of the Christians. It includes the scripture of the Jews and Christians revere it together with their own writings. Christians call Jewish scripture as the Old Testament and call their writings as the new Testament. The original language of the old testament is Hebrew and of the new testament is Greek.

6.

The new Testament consists of 27 books including:

a. the four Gospels (recount of Jesus' life) named after, Mat-

thew, Mark, Luke and John. These books were compiled between 60-100 AD.

- b. Acts of the Apostles by Luke, compiled in the same period as the Gospels;
- c. 21 Epistles (letters) by Paul, collected between 48-140 AD;
- d. the book of Revelation, written in about 90 AD

FIRST SERMON:

7.

Jesus lived a family life with his parents as a carpenter until he was 30 years old. His missionary life lasted only three years. God's spirit entered his body when he was baptised by John the baptist. He started his work first with the down trodden people of Galilee. He said that the kingdom of God was on hand and the people must trust God completely.

JESUS' DISCIPLES:

8.

Jesus chose twelve disciples as his aides. They were: Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Judas, and Judas Iscariot. After Jesus' death these disciples spread Christianity all over the globe. Jesus was betrayed by one of his disciples, Judas Iscariot who informed the local police about his whereabouts. Jesus was arrested and crucified on the complaints of Jewish clergy, who considered him to be a threat to their religion.

TEACHINGS:.

9. Jesus said:

- a. Love God with all your heart, soul and mind, and
- b. Love your neighbour as much as you love yourself

He further said:

- a. Successful people are those who are humble and contented (poor) in their mind.
- b. All people must pray and praying meant talking to Father (God). All must say,
"May your holy name be honoured; may your kingdom come; may your will be done on earth as it is in heaven."

- c. Love your enemies. Our love must be as wide-ranging as God's.
- d. Kill the wrong thoughts. Whereas the law stopped wrong actions, the people are just as guilty if they only have wrong thoughts.
- e. Follow the ten commandments given to Moses by God.
- f. Avoid all wars and strife.
- g. Practise what you preach.
- h. All actions should lead to salvation. (refrain from committing sins, be humble and meek)
- i. Praise God and allow yourself to be guided by the holy spirit in you.

PRAYER:

10.

Prayer is essential for every Christian although no set times are laid down. A Christian prayer may be recited loudly or said silently. It includes the following:

- i. Saying the praises of God
- ii. Thanking God for all the things in life.
- iii. Saying sorry to God for wrong doing.
- iv. Prayer for other people, especially those in need or who are sick.
- v. Listening to God in silent contemplation.
- vi. Finding inner peace by quietening brain and imagination

BELIEFS:

11.

Christians believe in:

- a. Angels: who are instrumental in bringing forth messages of God. (Muslims believe in angels as well: Angel Gabriel)
- b. Miracles: Bible contains a number of stories of Jesus miraculously curing the diseased and the sick.
- c. Trinity of God: Christians believe in God, the heavenly father; Jesus, the son of God; and the Holy spirit, the spirit of God.
- d. Evil spirits: Bibles contains stories where people had to fight against the forces of evil spirits.
- e. Sin: Christians believe that people are born in sin and have to repent and confess to get it pardoned.
- f. Priesthood: Christians believe in priesthood and have categories of Pope, Archbishops, Bishops, Cardinals, Canons,

Chaplains, Pastors, Deacons, Ministers, Padres and Moderators.

- g. Baptism (Initiation): It means bathing or sprinkling with water. It is a sign of becoming a Christian.
- h. The Holy Communion: It is a special service held ever since the Last supper which Jesus held with his disciples. It is said at an altar lit with candles and marked with a plain cross

CHURCH

12.

The Church is described as being the physical body of Jesus Christ, continuing his work in the world. Within Christianity there are 20,300 distinct denominations. These denominations belong to larger groups or families; the Roman Catholics, the Orthodox Churches and the Protestant Churches.

They each stress different things for Christian beliefs viz., abortion, war, authority of Pope etc.

12.1

Christian holy day is Sunday. The main church services are held on that day. In Roman Catholic Churches there are images of Jesus, Mary and saints.

12.2

The Sunday morning and evening services in the Church of England are made up of hymns, prayers and Bible readings and sermon. There is a choir robed in white and the priest wears white surplice over a black cassock or a long robe.

Roman Catholic Churches believe:

12.3

- i. in the Trinity of Godhead: Father, Son and the Holy spirit
- ii. in the divinity of Mary. She lives in heaven and is always ready to hear the requests of the people. She takes their requests to her son, Jesus.
- iii. in the special status of saints: The saints lived very close to God on earth that in heaven they are in a favoured position.
- iv. in purgatory: a place where people stay after death. Here people are purged of their sins and made ready for heavens.

- God, through the priests, forgives wrongdoers' sins and sends them to heaven.
- v. in the authority of Pope: Pope is Jesus' representative on earth.

Orthodox Churches believe:

12.4

The churches in the East look to Constantinople as the important Christian centre. They believe in the authority of the Bishop of Constantinople. They call themselves Orthodox because they believe that they represent the true message of Christ. Each nation in the East has its own Orthodox Church, viz., Greek Orthodox, Russian Orthodox, and so on.

They believe in (i.- iv) mentioned in 12.3 and further believe:

- i. the holy spirit changes the bread and wine of the Lord's supper into the body and bread of the Jesus Christ.
- ii. the power of all the disciples of Jesus were equal.

Protestant Churches believe:

12.5

The Christian reformation movement dates back to 1170. The names of Peter Waldo, John Waycliffe, John Huss and Martin Luther are some of important names of this movement. The Protestants rejected the authority of Pope but kept most of the teachings and ways of worship of the Catholic Church. Many new denominations sprang up in Europe, and many national Churches were established, viz., Church of England, Church of Scotland, and so on.

The Protestants believe:

- i. Every Christian can read and interpret Bible on his own and thus does not need the services of a priest.
- ii. The assistance of Mary and saints is not needed to take messages to Jesus and God.
- iii. The Bible and not the Church is the final authority for a Christian.
- iv. The service should be in the language of the people and not in the classical language which people fail to understand.
- v. The Communion Service is the service to remember Jesus' death and his resurrection.

Christian Festivals:

13

1. Christmas: the birthday of Jesus. It falls on 25th of December.
2. Easter: it celebrates the resurrection of Jesus Christ after his crucifixion. It falls in April.
3. Pentecost: it celebrates the birth of Christian Church. It falls 50 days after Easter.

CHRISTIANITY

INTRODUCTION

A study of Christianity requires that we look at a number of aspects. We need to look at its history and its doctrine, which we call 'theology'. We also need to take some notice of the development of the Christian Church and refer fairly often to the Bible, which is the book of the Christians, sometimes referred to as the Holy Scriptures or 'The Word of God'. You will discover that these four aspects, **history, theology, church and Bible** are all linked and we cannot talk about them without reference to one, or more, of the others. You will notice therefore that all four appear within this lecture although they do not form the headings under which we will deal with Christianity.

Now let me remind you of a subject which is continually appearing in our news. That subject is the millennium, and particularly should we or should we not spend a vast amount of money on the millennium dome at Greenwich. I am not pursuing that argument but rather asking you to remember how it is that we come to have a millennium at this time. We are to celebrate the move from the 19th to the 20th century - 2000 years of history. But how do we reach the figure of two thousand? It is because it is 2000 years since the birth of a baby called Jesus. For much of the world time is divided into BC and AD. BC = before Christ and AD = anno domini i.e. the year of our Lord. And Christ and Lord are names given to Jesus. So that baby Jesus became a significant person in the history of the world for time is divided by his birth.

JESUS

When we come to talk about Christianity we must spend time looking at the details of the birth and life and works of Jesus because this is crucial to our understanding of the Christian faith. Later in this lecture we will need to consider the Bible, which is the book, or the scriptures, of the Christians and it is in this book that we read about Jesus. As we shall see later, the story of his life was written down

by some of his followers.

The birth of Jesus

The story of his birth begins in the country that we now know as Israel and in a town called Nazareth. There were a couple there who were engaged to be married called Joseph and Mary. Joseph was a carpenter. Before their marriage a messenger from God came to Mary and told her that she would have a baby and that she was to call him Jesus. Although Joseph would be known as the earthly father in fact the baby was conceived by the Spirit of God. When Joseph discovered that Mary was pregnant he was concerned about what he should do and at that point he also received a message from God that he should go ahead with the marriage. This he did and Joseph and Mary became husband and wife.

At that time their country was part of the Roman Empire and the emperor ordered that a census of the population of the whole Roman empire should be taken. People had to register in the town from which their family originally came. Joseph's ancestors originated from a town called Bethlehem and therefore Mary was to go there to give birth. They travelled to Bethlehem but had difficulty in finding accommodation and finally had to settle for an out house of an inn in which the animals were usually kept. It was there that Mary gave birth to her son who was called Jesus.

Jesus had visitors

We need to stay at Bethlehem because two groups of people visited Jesus and his parents while they were still there. Not far from the town some shepherds were spending the night looking after their sheep. While they were there a messenger from God visited them and told them about the birth of the baby Jesus. I will read you the account from the Bible:

And there were shepherds living out in the fields near by, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all people. Today in the town of David a Saviour has been born to you; he is Christ the Lord. This will

be a sign to you; You will find the baby wrapped in cloth and lying in a manger." Suddenly a great company of the heavenly people appeared with the angel, praising God and saying, "Glory to God in the highest, and on earth peace to men on whom his favour rests."

The 'town of David' was another name for Bethlehem so, as soon as the angels, or messengers, had left the shepherds set out for Bethlehem in search of the baby. They found him and Mary and Joseph and then returned to their sheep, but told people about their experience. There were some words used in that passage from the Bible that we will need to look at again to discover their meaning; the words Saviour and Christ and Lord, but for now we look at the second group of people who came to Jesus.

This was a group of men, often referred to as 'Wise men' or Magi, who lived some distance from Bethlehem. They were men who tried to discover what events were taking place from the movement of the stars. When they saw a particularly bright star they interpreted this as telling of the birth of a prince. So they set out to find and worship this new prince. The obvious place to go was to the place of the king in the capital city of Jerusalem. The king, Herod, was interested in their story but could not help. He asked them to continue their search and when they had found the prince to let him know. The Magi continued their journey trying to be guided by the position of the star and by some directions given by some teachers at the palace. This led them to Bethlehem and they offered gifts of gold and incense and myrrh to the baby Jesus. They then returned to their own country but they did not tell Herod where they had found the baby, because they had been warned against doing this in a dream they had.

Herod was worried to know of the existence of a prince who he thought could become a rival for his throne so he ordered that all baby boys in the Bethlehem area should be killed. He missed Jesus because Joseph had received a message from God to travel to Egypt, which he had done.

Christmas

Before we leave the birth stories we can note that this is the time of the year when they are most read by Christians. Christians will be celebrating the birth of Jesus on 25th December, Christmas Day,

but the preparations for that begin some weeks earlier. The period covering the four Sundays before Christmas Day is known as Advent and usually the Christian Church in its worship on those Sundays thinks particularly about the birth of Jesus and its significance.

Jew and Gentile

The other subject to notice now is one that will be occurring on a number of occasions during this lecture and that is the difference between Jew and Gentile. Jesus was born a Jew and for Jews at that time there were two classes of people Jews and all the others, and all the others were known as Gentiles. Of the groups who visited the baby Jesus one group, the shepherds, was clearly Jews but the other, the Magi, were Gentiles. This is important because it shows that from his birth Jesus came to call both Jews and Gentiles to be his followers. The significance of this becomes more apparent as we move onto the story of the growth of the Church, but I draw your attention to it now.

Jesus as a boy

Some years later, after Herod had died, Joseph and Mary and Jesus returned from Egypt to Nazareth and we continue the story from there. The early years of the life of Jesus are sometimes called 'hidden years' for we know very little about him during that period of his life. There is one story however of when he was twelve years old. Each year his parents went to the temple in Jerusalem for the Feast of the Passover, that is an important Jewish festival, and when he was 12 Jesus went with them. All the people from their town went as a group and the family did not necessarily keep together. On the return journey Mary and Joseph assumed that Jesus was somewhere in the group and it was not until they stopped for the night that they realised that Jesus was not with them.

They returned to Jerusalem and began to search and this is how the story ends in the Bible:

After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers.

When his parents saw him they were astonished. His mother said to

him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." "Why were you searching for me" he asked. "Did n't you know I had to be in my Father's house?" But they did not understand what he was saying to them.

Already, as a boy of 12, Jesus was aware of a special relationship with God so that he could call him Father. For the temple was known as God's house, and Jesus speaks of My father's house.

John the Baptist

A few months before the birth of Jesus there had been another unusual birth. It was unusual because both parents were old and the mother, Elizabeth, was beyond child bearing years, but had a successful pregnancy. The birth had been promised by a messenger from God who had also told the father, Zechariah, that his son would become a prophet for God and prepare the way for the coming of Messiah, that is one specially appointed and anointed by God. We will look at this word again but for now we continue with the story of John and Jesus.

John began his work as a prophet by preaching and calling on people to return to God. Crowds gathered to hear him. He was preaching near the banks of the river Jordan and as people responded to his preaching he invited them to be baptized. The word baptize means to immerse, that is to be dipped completely in water. By being baptized the people were showing that they were washing off the past and beginning a new life with God. Many were baptized by John so that he is known as John the Baptist. The action of being baptized is called **baptism**.

The baptism of Jesus

It is at this time that we next hear of Jesus, and again I read from the Bible: *At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: "You are my son, whom I love; with you I am well pleased."*

Immediately after that Jesus left the crowds and went into the desert to be by himself and prepare himself for his own ministry. In the desert he

was tempted by the Devil but did not give in. The *devil* is a name used to describe that which causes us to disobey God. Therefore the devil is seen as the person, or thing, that opposes God. Sometimes the devil is called by the name *Satan*. If we talk about satanic forces, or influences, we mean those things that tempt or lead us away from God.

Jesus invites men to join him

After his time alone Jesus returned to the area of his home in Nazareth. This is the area of Galilee and one of its main features is the Sea of Galilee. It was here that Jesus, as a man aged about 30, began to gather some followers. His closest group was twelve in number and they were a very mixed group, including fishermen, a tax collector and others whose occupation is not mentioned. These became known as his disciples - a word that means both follower and learner. Probably the best known among the twelve are Peter and Andrew, and James and John two sets of brothers. Others were Matthew and Thomas.

Jesus begins his work

We call this **the ministry of Jesus**. For about three years Jesus and his disciples moved about the country. Much of the time was spent in preaching and teaching but Jesus also became known as one who could perform miracles. He healed the sick, restored sight to the blind and hearing to the deaf and on at least two occasions it is reported that he brought back to life men who had died, and in one case had been sealed in a tomb. Jesus encouraged his disciples to go out in twos and do the same as they had seen him do. Sometimes they were successful but not always.

In his teaching Jesus emphasised the need for men and women to live as God wanted them to live, that is to be pure in their thoughts and in their actions. They should therefore try and live close to God by praying to him. Jesus himself spent much time in prayer and encouraged his disciples to do the same. On one occasion he told them some words they could use in prayer. This has become known as the Lord's Prayer and is still used regularly today.

Jesus claimed that he could offer forgiveness to those who knew that they had failed, or sinned, and were sorry for it and he encour-

aged them to begin a new way of life with God. Much of his teaching is summed up in what is called the Sermon on the Mount.

Jesus talks about the future

From the beginning of his ministry Jesus told his disciples that it would not last because he would be taken from them. They did not understand what he was talking about but Jesus told them, more and more clearly, that he would be killed. He also assured them that he would rise, that is, come back to life again.

We have already noticed that as part of his teaching Jesus claimed to be able to offer forgiveness. He also spoke of himself as equal to God. It was this teaching that infuriated the religious leaders of the time who accused Jesus of blasphemy. The power base of the religious leaders was in Jerusalem and it was to Jerusalem that Jesus made his way with his disciples. He was welcomed by the crowds who gave him a tumultuous welcome to the city as they cheered and threw palm leaves on the ground for him to ride over, seated on a donkey, he waved them in the air. This triumphal entry is celebrated by the church on what is called Palm Sunday.

The Last Supper

For the next days Jesus taught the people and moved about the city. It was the time of Passover, a Jewish feast, and the city was crowded. In the evening of Passover Jesus had a meal with his disciples and after the meal talked to them again about his own death. Then he took some of the bread and broke it and passed it to each of them telling them to eat it as a sign that his body was to be broken. Then Jesus took the flagon of wine and invited each of the disciples to drink from it as a sign that his blood would be shed. He told them that whenever they ate bread and drank wine in this way they should remember him. It is this Last Supper that is the basis for the Communion Service or Eucharist that is still celebrated in Churches today.

Jesus is betrayed and crucified

One of the disciples, Judas Iscariot, slipped away from that meal because he had arranged with the religious leaders that he would betray Jesus so that they could arrest him quietly, away from the crowds. This happened when Jesus went with his disciples to a garden, called the Garden of Gethsemane. Jesus spent time there in

prayer and then soldiers came with the religious leaders and arrested him. After a trial he was crucified. The Christian Church remembers this on what is called Good Friday. Three days later Jesus rose from the dead and this is celebrated by the Church on Easter Sunday.

The resurrection of Jesus

From all the accounts that we have, it is clear that Jesus had lived a good life and that his teaching and his concern for people and his miracles had made an impression and could be seen as an example for others to follow, but the basis of Christianity is that last statement that he made, 'Three days later Jesus rose from the dead'. The followers of Jesus, who knew that he had been put to death, soon became convinced that he was still alive. There were two reasons for this. The tomb in which the body of Jesus had been laid was later found to be empty and, secondly he was seen alive by a number of his followers.

It was on the Sunday morning after the Friday on which Jesus had died that the tomb was found to be empty. It seems that the discovery was made by one of the women followers of Jesus, called Mary Magdala. As she turned from the empty tomb she met Jesus who spoke to her. Mary immediately went and told others who then visited the tomb and found it empty. In the days and weeks that followed Jesus appeared to his followers on a number of occasions and spoke with them.

The ascension of Jesus

After one of his visits, Jesus left those to whom he was talking by ascending into heaven and they knew they would see him no more but he had promised that his spirit would come and remain with them for ever. Some days later a group of his followers felt the spirit come into their lives and from that day they were able to teach and preach and encourage others to become followers of Jesus. The Day when the spirit came to the followers of Jesus is remembered by the Christian Church and called Pentecost or Whit Sunday. By some this is seen as the real beginning of the Christian Church and we need to trace the life and growth of the Church from that day. Before we do that we need to look back to notice how the coming of Jesus was not an event that just occurred without warning but that God had been preparing for it through many centuries. The account

of this is given in the Bible, to which I have already referred as the source of our knowledge of Jesus. The Bible is the book of Christianity. It is sometimes called the Holy Bible or the Sacred Scriptures or the Word of God. We will look at it now and as we do so we will be able to see how the way was prepared, through the centuries, for the coming of Jesus. That will help us understand more about him. Then we will return to the history of the Christian Church that will bring us to today and the faith which Christians hold.

THE BIBLE AND THE PREPARATION FOR JESUS IN THE OLD TESTAMENT :

Translations and Versions of the Bible

These days we have Bible in English but the original languages used were Hebrew for the Old Testament and Greek for the New Testament. Through the centuries the Bible has been translated into many languages and then a translation into a language has different versions. The main version in English is called the King James or Authorized Version for it was a translation ordered by James 1st and published in 1611. Since then there have been many attempts to translate the Bible into contemporary English for it is seen as very important by Christians that everyone should have the opportunity to read and understand the Bible.

The Bible as the word of God

The Bible is called The Word of God, but there are different views on what that means. Some talk about the infallible (without fault) or inerrant (without error) word of God. This means that they believe that God dictated every word to those who wrote. The author had no control over what he wrote and no responsibility for it. Others do not take that position. They say that men collected the stories and wrote them down describing events as they believed they happened. So when we say the Bible is the Word of God we mean it is the testimony, or witness, or message of those who believe in God. It is their witness of divine revelation.

Under God's guidance and gradually through the centuries the Bible has been brought together, a collection of 66 books all making known more about the God in whom the Christians believe. The story of the Bible is of how the contents of scrolls and manuscripts written hun-

dreds and thousands of years ago have been preserved and translated and are read in well over a thousand languages in the world today. We do not have time for that story now but we do need to look briefly at the contents of the Bible.

The Old Testament

I referred to 66 books and if you turn to the **CONTENTS PAGE** of Bible you will see them listed. You will also notice that they are in two sections, **The Books of the Old Testament** and **The Books of the New Testament**. The word 'testament' means 'covenant' or 'agreement' so the old testament is the first agreement that was made between God and his people and the new testament is the new agreement that was made as a result of the coming of Jesus into the world.

The opening chapters of the book of Genesis, the first book in the Bible, tell of the creation of the world and what is called 'man' a fall'. That is men and women failed to be what God intended them to be. We say that they 'sinned' and 'sin' is a word that recurs again and again. Literally it means 'to miss the mark.' It is used when you aim for a target and fail to hit it, so men and women failed to reach the target God intended. They were punished for their sin but because God had created them he loved them and wished to recall them to himself. It is this paradox, this tension, this contradiction that runs right through the Bible. On the one hand God's love and on the other the disobedience of men and women that meant that God could not have fellowship with them as he had intended.

God calls Abraham

So God begins to form a special people who will trust and obey him. There are those who believe that we can trace the beginning of the Christian Church back to this point. It is the call of a man called **Abraham** and it is recorded in this way in Genesis chapter 12:

The Lord said to Abraham, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curseth you I will curse; and all the peoples on earth will be blessed through you."

Abraham obeyed God and we have the account of how he settled in a new land and his family grew. He had a son called Isaac who then had a son called Jacob. Jacob's name was changed to Israel and so we have the Children of Israel, now the Jews. For Jews and Christians have a common ancestry. During a famine, in Jacob's time, his family had to migrate to Egypt to find food. After some centuries there the Children of Israel had become slaves to the Egyptians so God frees them and they make their way, through the wilderness, to a promised land.

Moses and the promised land

Their leader at that time was a man called Moses. It is at this point in their history that God makes a covenant with them and promises to be their God if they will be his people. To be his people they must keep the commandments he gives to Moses for them. They were written on tablets of stone and are known as the Ten Commandments or the Decalogue. (Ex.20:1-17)

Those Ten Commandments remained the foundation on which the life of the nation of the Children of Israel was to be based. Through the centuries that followed there were always some, even if a small minority who remained loyal to God and attempted to be obedient. The Old Testament is the record of this history and it can be divided into blocks of books.

The Pentateuch

If we look again at the Contents page and the books of the Old Testament. The first five, Genesis, Exodus, Leviticus, Numbers and Deuteronomy are called the Pentateuch (meaning five scrolls) or the books of Moses. They are also known as the Torah which means teaching or instruction, for they are concerned with explaining what God's laws are and how they are to be interpreted and kept.

Then follows a section of historical books. These record the history of Israel and their relationships, at war and at peace, with other nations. Probably the best known book is the Psalms. This is a collection of 150 songs and hymns that came out of the history of the Children of Israel and were collected together and used in worship. They are still used regularly in Christian worship today. Some of the other books are similarly collections of writings - proverbs,

Ecclesiastes, Song of Songs and Lamentations.

Prophets

Then the remainder, most of which are named after people, we call the prophetic books. A prophet was someone called to speak on behalf of God and all these prophetic books contain messages that the person concerned received and had to pass to the people of his day. The main ones are Isaiah, Jeremiah and Ezekiel. Often the message was one of rebuke, or punishment for failure to obey God but through them all there ran the message of God's love and of hope for the future.

One of the ways in which people showed their admission of sin and their sorrow for it was by offering sacrifices of animals to God. Through the years a sacrificial system developed but this did not give people the power to overcome the temptation to sin, so God begins to promise a new way by which fellowship with himself could be restored and kept.

The prophet who shared this message with the people was Jeremiah. His work as prophet began about 626 BC. The nation was in despair. Many of the people had been taken as captives into Babylon and in 586 BC the capital city, Jerusalem was destroyed. It is then that Jeremiah is able to give God's message:

God's promise of a New Covenant

"The time is coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them" declares the Lord.

"This is the covenant that I will make with the house of Israel after that time" declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbour, or a man his brother, saying, "Know the Lord," because they will all know me, from the least of them to the greatest." declares the Lord. "For I will forgive their wickedness and will remember their sins no more."

Jeremiah chapter 31 verses 31 to 34.

Here is a significant reference to the New Covenant that is to replace the covenant made with the people at the time of Moses, and it is to be very different. God's law will no longer be written on stone, but it will be in the hearts of the people. It is this inward change that will make possible a direct personal fellowship with God. There are many other passages in the prophets that are looking forward to the time when the new covenant will be accomplished and it is seen that this will only be possible when God sends into the world someone whom he chooses and anoints to fulfil his purpose. There is reference on a number of occasions to the fact that the purpose can only be fulfilled through suffering and sacrifice. The name given to God's appointed person for the task is Messiah. The Greek version of this word is Christ.

So we see how the Old Testament prepared the way for the coming of Jesus. Men and women had not been able to remain obedient to God, although he had made a covenant with them. Something more was needed. People needed to be freed from the power of sin that caused them to disobey God. Someone had to be a sacrifice in their place and the Old Testament is the record of how gradually God was helping the people to understand that he himself would provide the sacrifice.

Jesus - son of Mary and Son of God

Then Jesus came. In earthly terms he was the son of Mary but by the moving of God's spirit at the time of conception he was also the Son of God. Here was God fulfilling the promise he had made centuries before to enter into a new covenant with his people. He sent his own son to save the world and draw it back to himself. So another word we learn is that of Saviour. This could mean a person who gained a victory in battle and it is applied to Jesus as the one who gained the victory over evil and so gave to those who believed in him this same power.

Earlier we noticed the birth and life and work of Jesus and how he had died and risen again. I said then that when we looked at the Old Testament we would see how the way was prepared for Jesus. That we have now done. The first followers of Jesus came to see in him the promised Messiah and believed that he was also the Son of God. One of them, John, summed this up in some words that are often used still today in talking about the love of God that was shown

through the coming of Jesus:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

John chapter 3 verses 16 & 17.

The followers of Jesus were convinced that he was the Son of God and that God had given them his spirit so that they could continue the work he had begun. We now look more closely at how they began that work as we consider the New Testament and the beginnings of the Christian Church.

THE NEW TESTAMENT AND THE BEGINNINGS OF THE CHRISTIAN CHURCH

The New Testament

We need to turn to the *Contents Page* again and this time to look at **the books of the New Testament**. The first four books are known by the name of the author. Matthew was one of the 12 disciples of Jesus, and had been a tax collector. Mark was a young man when we read about him and we will be mentioning him later. It is believed that he obtained much of the information for his book from Peter, to whom I referred earlier. Luke was a doctor and we will refer to him again and John was one of the first men Jesus called to be one of the 12 disciples. These four books are called Gospels and gospel means 'good news'. They are the books that give the account of the life and work of Jesus. Much of what they write is the same but they write as they saw and understood what was happening. So we have different views of Jesus and this enables us to recognise how people from very varied backgrounds saw in him one in whom they could believe as being a true revelation of God.

The Acts of The Apostels

Earlier I spoke about Pentecost, that is the day when the followers of Jesus received the gift of the spirit. The book of Acts takes up the story from that day and is an account the work, i.e. the acts or actions of those who believed in Jesus. Some of these I have already

mentioned among the 12 disciples, such as Peter and John and James. Apostle comes from the Greek word meaning 'to send' and the 12 disciples plus one or two others became known as apostles.

Paul

Although not one of the original 12 disciples someone who was soon taking a leading part among the followers of Jesus, and became recognised as an apostle, was a man called Saul of Tarsus. He was a Jewish religious leader who was antagonistic towards those who believed in Jesus. He was trying to stamp out this new faith by having those who professed it imprisoned, or even put to death. He was present when one of the them, a man called Stephen, was stoned to death. After that Saul set out for the town of Damascus intending to take any followers of Jesus he found there back to Jerusalem for imprisonment. On his journey he had a vision of Jesus and was sure that Jesus spoke to him. As a result of that experience Saul became a follower of Jesus. He changed his name to Paul and travelled widely to teach about Jesus and encourage others to believe in him.

The result of the work and witness of men like Peter and Paul and others was that groups of those who believed in Jesus began to meet together. Because they believed in Jesus Christ they were given the name of Christian by the non believers. In the Greek it means '*belonging to Christ*'. It was probably used at first almost as a joke or a nickname, but it has remained ever since to describe those who follow and believe in Jesus Christ.

The beginnings of the Church

The groups of men and women who met together were also given a name. These groups became known as a *church*. It comes from a Greek word which means 'an assembly' or a 'congregation'. Today when we talk about the church we can mean a small local church, just like the one opposite, or a national church or the worldwide church. We shall notice this later in the lecture.

Christians met at churches and did four things. They talked about Jesus and all he had done, and all he meant to them and probably often referred to the Old Testament, which they knew, to discover

how on many occasions the prophets had foretold and coming of Jesus had taught them and they shared the Lord's Supper just as Jesus had shared bread and wine with them on the evening before he was crucified. All of this gave them the opportunity to talk among themselves, that is to share fellowship.

The Council of Jerusalem

Fairly early in its existence the church was divided on how a person could become a member of the church. Jesus was a Jew and his first followers were Jews and as Jews they became believers in Jesus. Some said that everyone had to accept Jewish ritual and practice before they could become a Christian. Others said it was possible for a Gentile to become a Christian directly without first of all accepting the requirements of Judaism.

The Christians called a Council to discuss the matter and agreed that it was possible for Gentiles to become Christians and so members of the Church without going through the process of accepting Jewish ritual first. The report of this council called **The Council of Jerusalem** is given in Acts 15. This was an important decision in the life of the early Church and in its way was a confirmation of what had happened at the time of the birth of Jesus. You will remember that the baby Jesus was visited by two groups of men, the shepherds, who were Jews and the Magi who were Gentiles. I said then, "This is important because it shows that from his birth Jesus came to call both Jews and Gentiles as his followers." Now it is happening.

Peter and Paul and others, including Mark, whom I mentioned as the author of one of the Gospels, began to travel more and more widely and so we have reports of churches being established in different towns and cities within the Roman Empire. To begin with this was in Palestine and Asia Minor but then Paul moved into Europe and there were churches in Greece and in Rome, the capital city.

The Letters (Epistles)

If we now look again at the *Contents Page* we notice that the names of most of the books are of places or people. That is because these are letters written to the church in those places. So Romans, is a letter written to the church in Rome. Corinthians to the church in

Corinth and so on. Timothy, Titus and Philemon are names of individuals who received letters. The writer of these letters is usually reckoned to have been Paul about whom I have already spoken. Then comes Hebrews. We are not sure who wrote this letter. Some think it could have been Paul but it was certainly one of the early Christians. It is a very carefully written argument addressed to those who are of Jewish background and it makes continual reference to the Old Testament to prove that Jesus was the fulfilment of all that God had promised through the centuries.

Then come another series of names. This time they are the names of the people who wrote the letters and they were not addressed to a person or a church but were meant for general circulation among all the churches. The last book in the New Testament, Revelation is the record of a dream and is looking forward to the coming of God's perfect kingdom, and so is a challenge to Christians to keep faithful to Jesus.

The Persecution of Christians

Christians needed encouragement for sometimes they did face persecution. It is worth thinking about the reason for persecution now because all through history, to the present time, Christians have faced persecution. To understand this we need to go back to the first of the ten commandments, **You shall have no other gods besides me.** Christians believed in one God who had revealed himself to them in Jesus, his Son, and who gave them his spirit to guide them in their life. If, therefore, they acknowledged Jesus as Lord, or master, or their life then they could not offer worship to any other person, or god.

In the Roman empire life was linked with the rites and ceremonies and sacrifices of paganism and with emperor worship. Everyone was expected to offer incense to the genius of the emperor. Gradually therefore the groups of Christians springing up all over the empire became separate from the rest of the community. Religiously, ethically and socially Christians had to live life apart from the rest of society and became the target for persecution because they were seen as posing a danger to the fabric of the state.

This situation continued until 313 AD when the two emperors, one of whom was called Constantine and professed to be a believer in

Jesus, issued what was called **THE EDICT OF MILAN**. This edict allowed all to worship according to their own choice. By the end of the century Christianity was recognised as the State Religion. Although this gave liberty to Christians at the time, there were renewed persecutions during the period of the Roman Empire and on many occasions since repressive governments have attacked, with various methods, those who have affirmed the Christian faith. The basic cause is still that if a person believes in the God whom they believe to be the **ONE TRUE GOD**, then they will not be prepared to do anything which they believe to be against the will of their God. That can bring them into conflict with the government, or dictator, of the day.

The Council of Nicaea

We have now reached the point where the church was established and recognised within the Roman empire. The Council of Jerusalem had been the first of a number of Church Councils in which the leaders of the churches had come together to discuss the organisation and beliefs of the church, in order to try and decide on a common faith and practice. One of the more important of these councils is **The Council of Nicaea**. It met in June 325 AD. It is not certain how many were present and most of them came from the churches in the east rather than the west but it agreed a statement of belief. Such statements of belief are called Creeds from the Latin, *credo = I believe*.

THE GROWTH OF THE CHURCH FROM 325AD TO THE PRESENT DAY

We have come a long way from the birth of a baby in Bethlehem to Christianity being recognised as the state religion of the Roman Empire. Even so the church was still a small group within the then known world. We have now to trace the story from that small group to the position today when Christianity is the world's major faith. According to figures published in 1991 there were 1,730 million members of the Christian church. This is nearly twice the membership of the next largest faith, Islam, with 960 million members.

You will see then that it is not possible to describe in detail the growth of the church from the Council of Nicaea to the present day. This would mean that we had to take the world country by country

and see how the church began and grew in each country. Church history is a subject of its own, but to understand the spread of Christianity we do need to look briefly at how the church had reached the position in which we find it today.

Church organisation

Earlier I mentioned that a few men were given the title of apostle. These included the first disciples of Jesus and Paul and possibly one or two others. It is clear that for as long as they were alive they held positions of leadership within the church. As they died out others took on the leadership. Some were local leaders and others had wider responsibilities.

There were at least three positions of leadership. There were 'overseers'. This comes from the Greek word (episcopos) which means 'to watch over'. The word Bishop is derived from this. Then there were 'elders'. The Greek word is (presbuteros) from which we get the title 'presbyter' or 'priest'. The third office was that of 'deacon' which implies service, and could be an attendant to others. With the passing of the years and the developing of the church it was the 'overseer' or Bishop who came to be seen as the main leader. He had the responsibility to guard the faith and ensure that churches kept true to it.

The Whole Church

When talking about the beginnings of the church I said that the word 'Church' could refer to a small local church, to a national church or to the church worldwide, what we sometimes call the universal church. Each church, local, national or universal needs leadership and often just one recognised leader.

As the church grew certain churches became more important because of where they were. Jerusalem was important because that is where the church began. Rome was important because that was the capital city of the empire. Alexandria gained importance as the city with control over Egypt and Antioch with control over Syria, so the Bishops of the churches in those four cities. But then there came a fifth. When Constantinople became the second capital of the Empire its Bishop claimed seniority, and this was granted at the Council of Constantinople in 381.

There were then five senior Bishops and at some point about the middle of the 5th century they received the title of Patriarch, but who should be greatest? The struggle continued through the centuries until there was a major division in 1054 when the churches in Western Europe, under the authority of Rome, separated from the churches of the Eastern Empire, under the authority of Constantinople. This division created two churches, the one under the main title of Eastern Orthodox and the other the Roman Catholic. There are now many independent churches within Eastern Orthodoxy, some of them having survived against the opposition of communist regimes in Eastern European countries. But our concern now, is with what happened to the Roman Catholic church in Western Europe.

Western Christianity

For several centuries the Roman Catholic Church was the expression of Christianity in Western Europe and explorers from Europe, especially from Spain and Portugal, established that church in the new world of south and Central America as it was conquered. But there were those who began to question both the doctrine and the discipline of the Roman Catholic Church. One of these was John Wycliffe (1325-84) here in England. As Wycliffe read the Bible he came to believe that it was the teaching of the Bible that was more important and carried greater authority than the teaching of the church. He believed that an individual had the right to make up his own mind on theology. He also believed that the Church had a different responsibility than the State. His thinking led him to seek reforms in the Church. John Huss (1373-1415) of Bohemia was influenced by Wycliffe and became critical of the Church. These two men, and others, were seeking reform in the church but the period known as The Reformation, dates from a man called Martin Luther.

The Reformation

It was on 31st October 1517 that Martin Luther took action. He prepared a paper, known as the 95 Theses, and nailed it to the church door in the German town of Wittenburg. His concern was to draw attention to what he felt were errors in the Roman Catholic Church, in the anticipation that they would be corrected. What happened was that he began a great movement of reform that caused a split in the church from which many other churches were to be formed.

Two other reformers whose influence continued long after their deaths were Ulrich von Zwingli and John Calvin. The basis of the reformation was Wycliffe's claim that the Bible was the authority in matters of faith and conduct and not the Pope and the Roman Catholic Church. The best way forward now is to look at Christianity in England, for England became the centre from which many churches grew and spread.

Christianity in England

This year the churches in the United Kingdom have been celebrating two events of 1400 years ago; the death of Columba and the arrival, from Rome, of Augustine. Both these events occurred in 597. Columba was a Christian who came from Ireland to bring Christianity to Scotland and Augustine was sent from Rome to bring Christianity to England. Christianity was established and in time the Roman Catholic Church became the State religion.

In Europe Luther began the movement that was swiftly to lead to the break with Rome and the growth of the Protestant Church. In 1533-34 there came the break of England with Rome, and then the recognition of the Church of England with the King as head of Church and State. Almost from that time there were those who challenged the right of the established church and we have the English Reformation.

The English Reformation

The English Reformation built on the teaching of John Wycliffe, with its emphasis on individual freedom in matters of faith and conduct. As a result of this groups broke away from the Church of England and other churches were formed. The first to break away were called Independents and these were followed by those who became known as the Baptists. Over a century later John Wesley became the leading figure of a break that was to lead to the formation of the Methodist Church. These three groups have now become worldwide churches, or as they are sometimes known, denominations, within the world church.

One reason for this is that from about 1790 onwards the Christians in this country became very concerned for the areas in the world that had not heard the message about the God who sent Jesus to be the Saviour of the world, so there began what is known as the

missionary movement of the church. That is men and women were sent from this country to many countries overseas to share the message of Christianity. They did this in many ways, sometimes by preaching and forming churches, sometimes by opening schools and offering education. Often they became involved in medical work and hospitals were built and maintained. In these ways the Christians were continuing the work of Jesus.

All I have been able to give you is a very very brief outline of the growth of the church from 325AD to the present. But it is an indication of how Christianity had spread to become a worldwide faith. Because it is worldwide and because there are many different churches within Christianity there are many ways in which what Christians believe can be expressed. But in bringing this lecture to an end I will try and indicate the basic faith that does hold all Christians together.

BASIC FAITH

In the introduction to this lecture I said we would discover that there were four aspects of Christianity, **history, theology, church and Bible**. As we have moved through the history of Christianity we have referred to theology, e.g. in the creed of Nicaea, we did note the beginning and growth of the church and we have looked at the Bible. Now let me summarise the basic faith of Christianity under three headings.

Theology

That is, our understanding of God. Christians believe in one God, but they say that He expresses himself in three ways, and say that he is Creator and Redeemer and Comforter. God created the world, then when the world turned away from him he came in the person of Jesus to redeem, that is to reclaim, the world and he promises to be always with those who trust him in the form of his spirit whom we call Comforter. We talk therefore of God the Trinity or the Triune God, that is God with three persons and yet one. One in purpose and action and love for the world.

Church

The Church is all those who have come to believe in God as revealed in Jesus and who are trying to live their life in obedience to

the Spirit of God. The church is made up of many parts which are called churches or denominations. Some of the national churches, like the Church of England, are closely linked to the State, others are free from state control.

A main part of church life is worship, and for most, worship services are held on a Sunday. The act of worship will include the singing of hymns, the reading of the Bible, prayers and usually a talk which is called a sermon. This is normally based on the passage that had been read from the Bible. When talking about Jesus I referred to the Last Supper and the way in which Jesus shared bread and wine with his disciples. That act of remembrance is held regularly in most churches and is called Communion or Eucharist.

Again we noted the baptism of Jesus. Baptism is required by most churches as the basis of church membership. Some churches baptise babies but others have the baptism of believers. That is it is when a person is old enough to make a decision for themselves that they are baptised.

Bible

The Bible is the foundation for faith and conduct and each Christian is expected to have their own Bible and to read it regularly. Some will read it through from beginning to end. There are also what are called Bible notes that can be bought. These usually set readings from the Bible for each day of the year and give notes about the meaning of the passage read.

CONCLUSION

We have looked at Christianity, its history, theology, church and Bible and I hope that helps you to understand a little more about this world faith.

UNIT 7

BASICS OF JUDAISM

1.

Judaism dates back to 2000 BC, when Abraham, the father of three world religions: Judaism, Christianity and Islam, was asked by God to go and settle in Canaan. God had promised to make him the father of great nations.

2.

Moses, the founder of Judaism was born in Egypt in 1200 BC.

3.

God talked with Moses on the mount of Sinai and gave him His commandments engraved in stone tablets. These commandments are known as The Ten Commandments.

4.

Jews call God as the creator, sustainer and destroyer. The sun, moon, vegetation, oceans, and mountains are a part of His creation and not gods. His existence does not need any proving. He is the sole creator of the Universe.

THE HOLY BOOK

5.

The holy book of the Jews is called Bible. It was written in Hebrew. The original Bible was written on skin or parchment made up into a roll or scroll. The discovery of manuscripts in the caves of the Dead Sea, Dead Sea Scrolls, in 1947 dates back to second century BC.

6.

A. The Bible is divided into three parts:

i. the Law, called Torah.

It is composed of five books (chapters):

a. Genesis (the story of creation)

b. Exodus (the story of Moses leading Jews out of Egypt and

- his covenant with God)
- c. Leviticus (the laws for the priests)
- d. Numbers (Jewish history from time Jews left Sinai until they approached Canaan)
- e. Deuteronomy (the second book of the law)
- ii. the Prophets (the story of Jewish prophets & kings: Joshua, Samuel, Amos, Isaiah, Jeremiah and Ezekiel)
- iii. the Writings (collection of psalms, proverbs, Job, Daniel and chronicles)
 - a. The psalms were the hymns of Jewish church used by both Jews and Christians.
 - b. Job is a great debate over the problem of why righteous suffer
 - c. Daniel includes sermons to encourage soldiers who were fighting Syrian Greeks who had defiled the temple of God in Jerusalem

7.

The Bible is an anthology, made up of different books by many authors at different dates down the long history of the Jews. Many books' authors are unknown and some bear the names of Prophets, such as Isaiah and Zechariah.

8.

B. Talmud

The second holy book of the Jews is called Talmud. It is a collection of traditions and commentary on Torah and oral law handed down by word of mouth from generation to generation. It is a law book for social and religious events. It contains writings of over 1000 contributors and was compiled in fifth century AD.

FUNDAMENTAL HUMAN RIGHTS:

9.

Torah sanctions six fundamental rights:

- i. right to live
- ii. right to possession
- iii. right to work
- iv. right to clothing
- v. right to shelter
- vi. right to liberty

DUTY OF COMPASSION:

10.

Torah makes it mandatory that every Jew must:

- i. look after the needy
- ii. help the poor
- iii. show compassion to those who are less fortunate.

All possessions are given by God and since all men are the children of God the Jews must show pity and generosity on the destitute, homeless and grieved.

THE COMMANDMENTS

11.

God spoke to Moses on the Mount Sinai and gave to him stone tablets containing His Commandments. These commandments alongwith other rules have become a law for every Jew.

The Ten Commandments are:

- i. There is but one God.
- ii. Do not worship images and stones .
- iii. Do not take God's name in vain.
- iv. Observe the Sabbath as the holy day.
- v. Honour and respect parents..
- vi. Respect the honour of women
- vii. Do not murder
- viii. Do not steal
- ix. Do not lie
- x. Do not be envious of other people's property and wealth.

These commandments teach that religion and morality are related, they depend on each other.

12.

The Jewish name for God is Yahweh. A Jew must worship only one Almighty God. The worship of nature and idols is strictly forbidden. A day of rest must be set aside and observed

WORSHIP

13

The Jewish Temple is called a Synagogue. The focal point is the Torah kept in an Ark, a cupboard containing the Torah on a scroll,

with a curtain in front. It is placed at the east end facing towards Jerusalem. Above the Ark are two tablets with the first two words of each of the Ten Commandments.

14.

At the central point of the service the Torah scroll is carried in procession to the reading desk, called *bimah*. The scroll is mounted on two wooden rollers with silver heads and bells on the crown which represent God's sovereignty. It is wrapped in velvet with a breastplate.

15.

The Torah is hand written in Hebrew. When it is taken out from the Ark, the following words are said, "This is the law of Moses set before the children of Israel. It is a tree of life to them that grasp it..."

16.

In front of the Ark is a lamp of perpetual light, which burns continually to represent the continuity of Jewish faith and existence of God.

17.

In Orthodox synagogues men and women sit separately and singing is not accompanied with musical instruments.

In modern synagogues, men and women sit together and singing is accompanied with an organ.

INDIVIDUAL AND CONGREGATIONAL PRAYERS:

18.

Many Jews keep a scripture box on their home door-post, which they touch and kiss when they go in and out of the door so as to remember the law of God.

19.

Privately, the Jews say their prayer, from the prayer book in the morning and before retiring at night. There is also grace said before and after the meals. On Sabbath, from Friday sunset to Saturday sunset, the mother of the house says a blessing over candles. The husband and children gather around her and as she lights the candles she says, "Blessed are you, O Lord our God, King of Universe, who has sanctified us by your commandments and com-

manded us to kindle the Sabbath light.”

The father takes a cup of wine, recites a blessing hymn over it and then everyone takes a sip. Then the Sabbath bread is sliced and shared amongst the family members.

20.

The congregational prayers are held in the synagogue. The service begins with prayers and praises of God. A Reader recites prayers and a Rabbi preaches a sermon.

FESTIVALS:

21.

- i. Passover: to mark God's passing over the Jews in Egypt sparing their first born during the plagues and their freedom from captivity. It falls in March/April and is celebrated for eight days.
- ii. Pentecost: to mark the gift of Ten Commandments. It is celebrated seven weeks after Passover.
- iii. New Year: to mark the birthday of Adam and the day of Judgment. It falls in September/October.
- iv. Atonement Day: it is the holiest day of the year, and all family members observe fast except the sick and the children under 13. It is a day of repentance. It comes 10 days after New Year.
- v. Feast of Tabenacles: it reminds of the days when Jews took offerings to the Temple. It is celebrated five days after Atonement day. It also marks the time when Jews lived in mud-huts in wilderness. It also marks the completion of the weekly reading of the Torah for the year.
- vi. Rejoicing of the Law: It marks the beginning of the new reading of Torah.
- vii. Feast of Lights: It marks the time when in 165 BC Judas Maccabeus led his men to clean the Temple after Antiochus Epiphanes had defiled it. It falls in November/December.
- viii. Feast of Esther: It marks the Persian queen Esther's foiling of Prime Minister Haman's plot to destroy the Jews in Persia. It falls in March/April.

LECTURE DELIVERED BY DR. NORMAN SOLOMON
Reproduced Verbatim

Let us make a fresh start and try to discover what it's like to be a Jew, how Judaism looks from within. Here is a list of key terms drawn up by a class of Christian students who were trying to identify the terms that might be useful to explain to others what it was like to be a Christian :

- God the Father, Son, and Holy Spirit
- Resurrection
- salvation
- Baptisms
- forgiveness
- Crucifixion
- conversion
- Confirmation
- Ascension
- justification
- Scriptures
- faith
- love.
- Nativity
- Holy Communion
- prayer
- trust
- fellowship
- 'born again'
- obedience
- eternal life
- discipleship.

The next list was drawn up by a religious Jew who wanted to explain his faith to a group of Christians:

- God (personal, historical, protean relationship)
- Torah (the way, instruction, teaching, not law)
- *mitzvah* ('commandment' = the practical unit of Torah = good deed)
- *averah* (transgression, sin)
- Free Will
- *teshuva* (penitence, 'returning' to God)
- *tefilla* (prayer)
- *tsedaka* ('fairness', 'correctness' = charity)
- *hesed* (love, compassion, kindness)
- *yetser tov* ('good impulse'-the innate, psychological, tendency to do good), contrasted with *yetser hara* (the impulse to do evil; the cause and the remedy for unfaithfulness to God lie

within the individual)

- Israel (people, land, covenant).

Some of the terms (God, Torah, Israel) are familiar enough to English-speaking Christians; but the compiler of the list evidently thought they should be glossed, because, despite the familiarity of the words, they might be misunderstood. Rather a lot of the words, however, are Hebrew; though they are everyday Hebrew words, 'easy' words in that language, it is very difficult to formulate their meaning in English.

As it happens, all of the words in the Christian list except the Christological group 'Son,' 'Crucifixion', 'Ascension', and 'Nativity' might well be used in a Jewish conversation. But they would carry difference nuances, and a different 'weight' within the system. It is precisely words such as 'covenant,' 'salvation', and 'scripture', widely used in both faith traditions, that cause the most confusion; their use overlaps, but does not entirely coincide. Sometimes, the two religions are divided rather than united by a common language.

Do not worry that the Hebrew words sound as if they might be hard to remember or to understand. They will be explained again whenever necessary, but the best way to pick them up is in context, in reading books or in your conversations with Jews who use them naturally. It is just like learning a language of Judaism.

No religion is an abstraction. Its adherents may claim that God inspired it, or even that he dictated its texts, and that it is eternally valid. But the texts have to be interpreted by people and implemented in the lives of people, and the story of how Jews have lived with their texts for the past two thousand years.

Our story has four *dramatis personae*: God, the Torah, the people of Israel, and the surrounding world. It is a story in which relationships are important, and the 'particular' (Israel) is in constant interaction with 'universal' (humanity as a whole, in the shape of the surrounding culture); there are challenges and responses, tensions and resolutions, tragedies and joys.

'Judaism' is the religion of the Jews Obvious. But who are the Jews? For the moment, we will regard as Jews all members of those groups today who define themselves as Jews in positive relation to the traditions formulated by the rabbis of the Talmud. This definition excludes 'the religion of the Old Testament', still presented as 'Judaism' in the more reactionary theological colleges. The world of

the rabbis is grounded in that of the Hebrew scriptures on which it rests its authority, but as we shall see it is far from a literal reading of the text.

Likewise, the definition excludes other 'Jewish sects' which flourished in the first century—for instance, Essenes, Sadducees, Samaritans, and 'Jewish Christians'.

We will focus on religion. But religion cannot be divorced from society or from history or from the emotional experiences and intellectual insights of its adherents. Therefore, some information about Jewish society and history will be included.

And we will make our own choice amongst the great schools of Jewish historiography, who tell the same story so differently from one another. There is, for instance, the lachrymose school, to whom Jewish history is a vale of tears and suffering and martyrdom as one persecution followed another; this has been with us since Ephraim of Bonn, in the twelfth century, composed his famous martyrology in the wake of the massacres of Jews in the Rhineland, England, and France which accompanied the Second Crusade. Then there is the 'Jerusalem' school (Ben Zion Dinur), in whose eyes all Jewish history relates to the Land of Israel, and at the opposite pole the great historian Simon Dubnow who stressed the positive achievements of Diaspora Judaism. And there are the traditional theologians who, in true biblical style, see history as the narration of the people's sinfulness and penitence and God's punishment and reward, or who divide history into great 'pre-ordained' cycles, culminating with the arrival of the Messiah. Sherira Gaon, in tenth century Babylonai, set the pattern for those to whom history meant tracing authentic tradition back to Moses; Franz Rosenzweig, in the twentieth, seems to deny that history is significant at all: We see God in each ethical action, but not in the finished whole, in history; for why would we need a God, if history were divine?'

For us, however, the emphasis will lie with the *creative* history of Judaism. The suffering and the persecutions and the forced migrations cannot be denied, but amazingly throughout the centuries the spirit has flourished with a still unending procession of poets and saints, of philosophers and of Bible commentators, of grammarians and talmudists, of lawyers and satirists and pastors and schoolmen, of unsung women and men of humble faith.

THIRTEEN PRINCIPLES OF THE FAITH

as defined by

Moses Maimonides (1135/8-1204)

I believe with perfect faith that:

1. The Creator is Author and Guide of everything that exists.
2. The Creator is one; his unity is unlike that of anything else; he is our God and exists eternally.
3. The Creator has no body or physical characteristics, and cannot be compared with anything that exists.
4. The Creator is first and last of all beings.
5. It is right to pray to the Creator, but to no other being.
6. All the words of the prophets are true.
7. The prophecy of Moses is true, and he was the father (that is, the greatest) of all prophets, both before and after him.
8. The Torah now in our possession is that given to Moses.
9. The Torah will not be changed, nor will the Creator give any other Torah.
10. The Creator knows the deeds and thoughts of people.
11. He rewards those who keep his commandments, and punishes those who disobey.
12. Though the Messiah delay, one must constantly expect his coming.
13. The dead will be resurrected.

PRAYER

FIXED ORDER

SPONTANEOUS

1. DAILY

Evening	Aravit (Maariv)
Morning	Shacharit
Afternoon	Mincha

2. SABBATHS AND FESTIVALS

Add:

Additional	Musaf
------------	-------

3. YOM KIPPUR

Add:

Closing	Ne'ilah
---------	---------

Daniel ... had windows made in his roof-chamber looking towards Jerusalem; and there he knelt down three times a day and offered prayers and praises to his God as his custom had always been. (Daniel 6:11, NEB)

UNIT 8

SUMMARY OF BASIC ISSUES OF THE WORLD RELIGIONS

Belief in one Reality:

1.

Most of the world religions believe in the existence of one Omnipotent reality, called by different names:

Sikhism - Waheguru; Islam - Allah; Judaism - Yahweh ; Hinduism - Ishwar; Christianity - God (Father).

The religions which do not talk about the supreme reality are: Buddhism and Jainism.

2.

Hinduism (the Sanatam Dharam divison) talks about many gods and goddesses as well e.g., god of fire, god of thunder, Brahma, Vishnu, Shiv, goddess Durga, Kali, Lakshmi and Saraswati etc.

3.

Sikhism, Judaism, Islam call their founders as the prophets; Christianity calls Jesus as son of God; Hindus call their founders as avtars (incarnation); Buddhists and Jains call their founder as enlightened ones and conquerors respectively.

4.

The founders of the world religions have linked themselves differently with God. Guru Nanak calls God as Master (sometimes also as Father, Mother, Friend and Brother) and himself as a servant; Jesus calls God as Father and himself as son; Hindus call God both Father and Mother and themselves as his disciples; Jews call him as the Creator and themselves as his chosen people; whereas the Muslims call him as the greatest power and themselves as his subjects.

The Scriptures:

5.

All world religions have their own scriptures. They were written in the native languages of the places where their composers were born,

6.

The text of the scriptures is both prose and poetry e.g., Bible is written in prose whereas Guru Granth Sahib is written in poetry.

7.

The theme of all the scriptures is more or less the same i.e., the rules of morality, praises of God and the methods to realise Him (except Three baskets and Angas), the nature of soul, the karmas, the life, the life after death etc.

8.

All scriptures are called revelations by their respective religions.

9.

All scriptures were compiled long after the death of their founders, except Guru Granth Sahib, which was compiled and sealed by the Guru himself.

10.

All scriptures are treated as holy books by the followers of the religions, except Sikh religion where the scripture is called the 'living Guru'.

11.

In both Sikhism and Judaism the scriptures are shown special respect:

- i. they are kept at special places,
- ii. they are wrapped in special sheets,
- iii. they are opened and closed in ceremonial ways.

The Teachings:

12.

The teachings of all the religions is based on the following main points:

- i. Love for humanity
- ii. Service to the poor and the destitute.
- iii. Equality of man (Except Judaism which talks of chosen people and Hinduism which divides people according to their castes)
- iv. Worship of one God (except Buddhism and Jainism)
- v. Truthful living.
- vi. Meditation (control of mind)
- vii. Social responsibilities (not to steal, not to lie, not to gamble etc).

The Worship:

13.

All religions very strongly recommend both individual and collective worship. Whereas Buddhism and Jainism recommend the worship of their founders; Hinduism recommends the worship of gods and goddesses' images and the objects of nature viz., sun, moon and vegetation etc. all other religions recommend the worship of only one Almighty God.

14.

The mode of worship in all the religions is almost the same e.g.,:

- i. singing of hymns (some religions allow musical instruments to accompany the hymns e.g., Sikhism, Hinduism, Christianity, Judaism; while Islam does not allow it in the mosques)
- ii. meditation
- iii. reading of scriptures
- iv. listening to the recitation of scriptures
- v. listening and reading of religious stories
- vi. having a firm faith in the religion

15.

In almost all the religions the worship can be done

- i. privately at home or/and
- ii. in public at the shrines.

16.

The focal point of worship is different in all the religions:

- i. In Hinduism, Buddhism and Jainism it is the images of the

diety or the founder.

- ii. In Sikhism and Judaism it is the holy book
- iii. In Christianity it is the Cross
- iv. In Islam there are no physical objects in the mosques. The prayers are offered facing towards the direction of the Mecca.

17.

The timing of worship, the number of prayers and the total time of worship is also different in all the religions:

- i. Sikhism: prayers are said three times a day, total number of prayers are 5 and total average time of all the prayers is about 2 hours.
- ii. Islam: prayers are said 5 times a day, the total prayers are five and total average time of all the prayers is about 1.5 hours.
- iii. In other religions the prayers are offered 2 times a day. The total number of prayers and the total time is not fixed.

The Grace of God:

18.

Sikhism, Islam, Judaism and Christianity believe in the Grace of God. They believe that God may forgive and pardon humans for their sins and wrongs, if they repent and say sorry to God and promise not to repeat that wrong. Hinduism does not talk of Grace, the pundits argue that there is no reprieve for sins and wrongs. A wrong and sin have to be punished.

19.

The confession of sins and their pardon by the priests is popular only in Roman Catholics.

20.

The Buddhists and Jains talk about forgiveness without involving God in it. The prayers of the Jains are prayers to forgive and to be forgiven.

The Priests and rituals:

21.

In every religion the authority of priests and the rituals for prayers is

paramount, except Sikhism which does not recognise the tradition of priests and rituals.

The Sikh prayers can be said at any time and at any place. There are also no set formalities for any religious or social functions. All religious services and ceremonies can be conducted by a lay Sikh. The intervention of the priests and following of any set rules are not compulsory.

The Pilgrimage:

22.

A visit to certain holy shrine/s is compulsory in Hinduism, Judaism and Islam. It is a pre-requisite to enter heavens.

- i. Hinduism: a visit to Badrinath, Rameshwaram, Puri and Dwarka is a must.
- ii. Islam: a visit to Mecca is required.
- iii. Judaism: a visit to Jerusalem is important.

In other religions though the devotees are asked to visit their important historical shrines, but the visits are not linked with the entry into heavens e.g., Sikhs say in their daily prayer that God should give them opportunity to visit and bathe at Golden Temple in Amritsar, but the visit is not a pre-requisite to enter heavens.

The Baptism:

23.

Every religion has its own method and mode of baptism. This is the path to enter into a religion.

Hinduism does not accept converts into their religion by conversion, whereas all other religions accept converts after baptising them in their own prescribed way.

The Shrines:

24.

All religions have their own shrines and have given them their own names. The architecture of the shrines is different, except that they all have domes, minarets, halls, place of worship, the place from where the hymns are said or sung, and the place from where the head of congregation delivers his sermons. However, in Sikhism, a shrine must also have a community kitchen and a common dining hall, where the congregation sit after the service and eat together.

The Fasting:

25.

The only religion which does not sanction any kind of fasting is Sikhism. All other religions have either religious or social compulsions or recommendations for fasting e.g., Hindus observe fasting during the festival of Navratre, Maha Shivratri and on Karva Chauth; Muslims observe fasts during the month of Ramadan; the Christians observe some sort of fasting during the time period of Pentecost; Jains observe fasting during the festival of Paryushan/Samtsari, and Jews observe fasting on the Sabbath day.

The Divisions:

26.

Every religion has gone through many changes and has been split into many denominations:

- i. Sikhism: Main stream, Nirankaris, Radha Swamis, Namdhari's
- ii. Islam: Sunnis, Shias, Ahmedis, Bhais.
- iii. Christians: Roman Catholics, Protestants, Orthodox
- iv. Buddhism: Northern and Southern
- v. Jainism: Sky clad, White clad.
- vi. Hinduism: Sanatmis, Arya Samajists
- vii. Judaism: Orthodox, Modern

Life after death:

27.

All religions believe in life after death. They all talk about heaven and hell both in this world and up above in the skies.. Whereas Islam, Christianity and Judaism talk about Judgment Day when God decides about the next form of birth of the deceased, until which time the bodies rest in the graves, the other religions suggest that the life after death starts after the soul reaches the judgment chambers in the skies and a decision is taken depending on the previous un-consumed karmas of the dead. It is believed that it takes 13 days for the soul to travel from this world to the judgment chambers.

The Festivals:

28.

All religions have kept their traditions and celebrate their festivals in their own specialist ways. The common festival amongst all the

religions is the birth anniversary of their founders/prophets. Other festivals have been developed with the making of history of the religions. The birthdays of the founders of the world religions fall as:

Sikhism: November

Islam: 4th month of Islamic calendar.

Christianity: December

Buddhism: May

Jainism: March-April

Hinduism: July-August (birthday of Krishna), April-May (birthday of Ram)

Judaism: September/October

PART III

MULTIPLE CHOICE QUESTIONS TEST 1

ATTEMPT ALL QUESTIONS:

1. Who are the founders of the following religions? (7)
(Match founders with the religions)

- a. Sikhism
- b. Islam
- c. Buddhism
- d. Christianity
- e. Hinduism
- f. Jainism
- g. Judaism

Mohammed	Sidharth	Jesus	Nanak
Moses	Mahavir		Rishis

2. Which religion is the most populous and which one is the least populous from the following ?
(Write letter M for most populous and L for least populous against the religions)

- a. Hinduism
- b. Sikhism
- c. Judaism
- d. Christianity
- e. Jainism
- f. Buddhism
- g. Islam

3. Who is the composer of Jap Ji Sahib, Circle the correct name? (2)

- a. Guru Nanak
- b. Guru Arjan
- c. Guru Ramdas

4. How many Shabads are there in Kirtan Sohila, Circle the correct answer? (2)

- a. 5
- b. 7
- c. 4

5. How many pauris and sloaks are there in Jap Ji Sahib? Circle the correct answer. (2)

Pauris

Sloaks

37

2

38

1

40

3

6. Match the holy books with the correct religions from the following

- a. Sikhism
- b. Islam
- c. Buddhism
- d. Christianity
- e. Hinduism
- f. Jainism
- g. Judaism

Torah	Bible	Angas	Vedas	Guru Granth Sahib
Three Baskets		Qoran		(7)

7. Do the important world religions have the same theme of their daily prayers? Answer yes or no. (1)

8. Which world religion has a specific text of prayer which must be said before all the prayer, and who composed it? (3)

9. What is the theme of the Moolmantar in Sikh religion? Circle the correct answer. (2)

- a. Description of God
- b. Praises of God
- c. Prayer of God

10. Which time of the day and at what specific occasion are the hymns of Kirtan Sohila read ? (2)

Circle the correct answer.

Time

Occasion

Morning

Marriage

Evening

Cremation

Night

House warming

Total (30)

MULTIPLE CHOICE QUESTIONS

Test 1 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

1. Who are the founders of the following religions? (7)
(Match founders with the religions)

- | | |
|-----------------|----------|
| a. Sikhism | Nanak |
| b. Islam | Mohammed |
| c. Buddhism | Siddarth |
| d. Christianity | Jesus |
| e. Hinduism | Rishis |
| f. Jainism | Mahavir |
| g. Judaism | Moses |

Mohammed Sidharth Jesus Nanak

Moses Mahavir Rishis

2. Which religion is the most populous and which one is the least populous from the following ?
(Write letter M for most populous and L for least populous against the religions)

- | | |
|-----------------|-----|
| a. Hinduism | |
| b. Sikhism | |
| c. Judaism | |
| d. Christianity | - M |
| e. Jainism | - L |
| f. Buddhism | |
| g. Islam | |

3. Who is the composer of Jap Ji Sahib, Circle the correct name ? (2)

- Ⓐ Guru Nanak
- b. Guru Arjan
- c. Guru Ramdas

4. How many Shabads are there in Kirtan Sohila, Circle the correct answer? (2)

- (a) 5
- b. 7
- c. 4

5. How many pauris and sloaks are there in Jap Ji Sahib? Circle the correct answer. (2)

Pauris

Sloaks

37
(38)
40

(2)
1
3

6. Match the holy books with the correct religions from the following

- | | |
|-----------------|-------------------|
| a. Sikhism | Guru Granth Sahib |
| b. Islam | Qoran |
| c. Buddhism | Three Baskets |
| d. Christianity | Bible |
| e. Hinduism | Vedas |
| f. Jainism | Angas |
| g. Judaism | Tohra |

Torah	Bible	Angas	Vedas	Guru Granth Sahib
Three Baskets		Qoran		(7)

7. Do the important world religions have the same theme of their daily prayers? Answer yes or no. (1)

(YES)

8. Which world religion has a specific text of prayer which must be said before all the prayers, and who composed it? (3)

Sikhism; Guru Nanak Dev.

9. What is the theme of the Moolmantar in Sikh religion? Circle the correct answer. (2)

- (a) Description of God
- b. Praises of God
- c. Prayer of God

10. Which time of the day and at what specific occasion are the hymns of Kirtan Sohila read ? (2)

Circle the correct answer.

Time	Occasion
Morning	Marriage
Evening	<u>Cremation</u>
<u>Night</u>	House warming

Total (30)

TUTORIAL 1

Q 1. (10 minutes)

Answer the following:

- a. Which religion do you profess?
- b. What is the name of the founder of your religion?
- c. Do you follow the rules of your religion?
- d. List the rules, which, in your opinion you follow:

List the rules, which in your opinion you do not follow.

Q 2. (50 minutes)

Learn the meaning of first two hymns (pauris) of Japji

Q 3. (90 minutes)

Learn the meaning of the five shabads of Kirtan Sohila

TUTORIAL 1

SUGGESTED ANSWERS

Q1. (Sample answer from one of the students)

- a. Sikhism
- b. Guru Nanak Dev
- c. Yes, but not all of them
- d. I do:
 - i. Path
 - ii. I go to Gurdwara
 - iii. I believe in the teachings of the Sikh Gurus
 - iv. I do honest work
 - v. I give, whatever I can, in charity

I do not:

- i. Wear all the five Ks (I do not wear a sword when I go to college)
- ii. I do not recite all the Nitnem banis, though I try to.

Q2. **Japji Sahib**

Theme:

- a. Moolmantar: God is one, immortal, creator, beyond fear, beyond death, unborn, self-illuminated. His grace is paramount.
- b. Sloak: God was there before the start of the time, he is there since the start of the time, he is there and he will always be there.
- c. Pauri 1 - God cannot be realised only by practising deep meditation, taking a vow to be quiet, to observe fasts and by reading religious books. Then how can he be realised? He can be made to manifest by believing and following his commands which are written in our conscious.
- d. Pauri 2 - With his command world is created, people get honour, people are high and low, people are happy and sad, people get his grace or go in transmigration. All live within his laws. Obedience to his laws destroys ego.

Q3. Kirtan Sohila

Theme:

- a. Shabad 1: That house is blessed where God's praises are sung. The life time of every one is predetermined.
- b. Shabad 2: There are many scriptures and as many authors. The scriptures differ in their text but their focal point is the same i.e. God. There is only one Sun but it is manifested in different seasons.
- c. Shabad 3: The nature is continuously singing the Aarti of God: Sky is the plate, Sun & moon are lights, Stars are beads, Mountains the source of incense, Air the means of fanning and Vegetation the fountain of fragrance.
- d. Shabad 4: Minds are full with bad thoughts and vices, company of the holy can destroy the evil thoughts.
- e. Shabad 5: The real earnings of life are: noble deeds and prayer to God. The knowledge of both of these can be gained in the company of seers and holy men (the sangat).

MULTIPLE CHOICE QUESTIONS TEST 2

1. Match the following festivals/Gurpurbs with the probable month they fall in: (2)
 - i. Lohri
 - ii. Baisakhi
 - iii. Guru Nanak's birthday
 - iv. Guru Tegh Bahadur's martyrdom day

a. Nov-Dec b. January c. April d. November
2. Who bestowed the Guruship on Guru Granth Sahib? (2)
 - a. Guru Nanak
 - b. Guru Arjan
 - c. Guru Gobind Singh
3. Who was the scribe of Granth Sahib prepared by Guru Gobind Singh at Damadama Sahib? (2)
 - a. Bhai Gurdas I
 - b. Bhai Gurdas II
 - c. Bhai Mani Singh
 - d. Bhai Daya Singh
4. Where, at present, is housed the original copy of Guru Granth Sahib signed and sealed by Guru Arjan Dev? (2)
 - a. Amritsar
 - b. Taran Taran
 - c. Kartarpur
5. Match the probable age of departure from this world of the following Gurus: (3)
 - i. Guru Gobind Singh
 - ii. Guru Harrai
 - iii. Guru Harkrishen
 - iv. Guru Nanak

- v. Guru Amardas
- vi. Guru Tegh Bahadur

a. 70 b. 8 c. 42 d. 95 e. 31 f. 54

6. All Sikhs are Khalsa but all Khalsa are not Sikh?
Is this statement Right or Wrong. (1)

7. At which Takhat the Khalsa was baptised? (2)

- i. Akal Takhat
- ii. Takhat Patna Sahib
- iii. Takhat Kesgarh Sahib

8. Fill in the blanks: (4)

A Sikh is a person who believes in one.....and in the teaching of the..... Sikh Gurus and in the sovereignty of.....

9. A baptised Sikh is called a..... (1)

10. Write the name of the five Ks which a baptised Sikh must wear.

11. Fatherhood of God means that there is.....God. (1)

12. Brotherhood of mankind means that a Sikh does not believe in..... (2)

13. Circle the five banis which are Nit-nem banis according to Sikh Rehat Miryada. (3)

- i. Sukhmani Sahib
- ii. Anand Sahib
- iii. Japji Sahib
- iv. Rehras Sahib
- v. Jap Sahib
- vi. Lavan
- vii. Sudha Swayas
- viii. Kirtan Sohila
- ix. Asa di var

14. Match the timing of the following banis : (1)

- a. Japji Sahib
- b. Rehras
- c. Kirtan Sohila

i. Morning ii. Evening iii. Bedtime/Nighttime

15. Circle the name of the Guru who had composed 'Anand Sahib'. (1)

- i. Guru Nanak
- ii. Guru Angad
- iii. Guru Amardas

16. Match the following banis with the relevant occasions. (1)

- i. Lavan
- ii. Kirtan Sohila

a. Cremation b. Marriage.

MULTIPLE CHOICE QUESTIONS

Test 2 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

1. Match the following festivals/Gurpurbs with the probable month they fall in: (2)

- | | |
|---------------------------------------|---|
| i. Lohri | b |
| ii. Baisakhi | c |
| iii. Guru Nanak's birthday | d |
| iv. Guru Tegh Bahadur's martyrdom day | a |

a. Nov-Dec b. January c. April d. November

2. Who bestowed the Guruship on Guru Granth Sahib? (2)

- a. Guru Nanak
- b. Guru Arjan
- c. Guru Gobind Singh

3. Who was the scribe of Granth Sahib prepared by Guru Gobind Singh at Damadama Sahib? (2)

- a. Bhai Gurdas I
- b. Bhai Gurdas II
- c. Bhai Mani Singh
- d. Bhai Daya Singh

4. Where, at present, is housed the original copy of Guru Granth Sahib signed and sealed by Guru Arjan Dev? (2)

- a. Amritsar
- b. Taran Taran
- c. Kartarpur

5. Match the probable age of departure from this world of the following Gurus: (3)

i. Guru Gobind Singh	c
ii. Guru Harrai	e
iii. Guru Harkrishen	b
iv. Guru Nanak	a
v. Guru Amardas	d
vi. Guru Tegh Bahadur	f

a. 70 b. 8 c. 42 d. 95 e. 31 f. 54

6. All Sikhs are Khalsas but all Khalsas are not Sikhs?
Is this statement Right or Wrong. (1)
(Wrong)

7. At which Takhat the Khalsa was baptised? (2)
i. Akal Takhat
ii. Takhat Patna Sahib
(iii) Takhat Kesgarh Sahib

8. Fill in the blanks: (4)

A Sikh is a person who believes in one GOD and in the teaching of the TEN Sikh Gurus and in the sovereignty of GURU GRANTH SAHIB.

9. A baptised Sikh is called a KHALSA. (1)

10. Write the name of the five Ks which a baptised Sikh must wear.
Kesh (uncut hari); Kanga (Comb); Kirpan (Sword) Kara (Iron Brace-let) Kuccha (Underwear).

11. Fatherhood of God means that there is ONE God. (1)

12. Brotherhood of mankind means that a Sikh does not believe in CASTE SYSTEM. (2)

13. Circle the five banis which are Nit-nem banis according to Sikh Rehat Miryada. (3)

- i. Sukhmani Sahib
- ii. Anand Sahib
- (iii) Japji Sahib**
- (iv) Rehras Sahib**

- ⒗. Jap Sahib
- vi. Lavan
- ⒗ii. Sudha Swayas
- ⒗iii. Kirtan Sohila
- ix. Asa di var

14. Match the timing of the following banis : (1)

- | | |
|------------------|-----|
| a. Japji Sahib | i |
| b. Rehras | ii |
| c. Kirtan Sohila | iii |

i. Morning ii. Evening iii. Bedtime/Nighttime

15. Circle the name of the Guru who had composed 'Anand Sahib'. (1)

- i. Guru Nanak
- ii. Guru Angad
- ⒗iii. Guru Amardas

16. Match the following banis with the relevant occasions. (1)

- | | |
|-------------------|---|
| i. Lavan | b |
| ii. Kirtan Sohila | a |

a. Cremation b. Marriage.

TUTORIAL 2

Q1. (10 minutes)

Answer the following:

- a. Who is the composer of Japji Sahib ?
- b. What is the main theme of Japji Sahib ?
- c. Who are the authors of the five shabads of Kirtan Sohila ?
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 3-5 of Japji Sahib.

Q3. (70 minutes)

Learn the meaning and the theme of first 6 shabads of Rehras Sahib

Q4. (10 minutes)

Answer the following questions:

- a. List the name of six world prophets.
- b. List the name of six important world scriptures
- c. What percentage are the Sikhs of India's population ?
- d. Gurdwara is to a Sikh,is to a Jew,
is to a Buddhist.

TUTORIAL 2

SUGGESTED ANSWERS

Q1

- a. Guru Nanak Dev
- b. Search for God; Steps to reach the kingdom of God
- c. First three shabads by Guru Nanak Dev, fourth shabad by Guru Ramdas and the last shabad by Guru Arjan Dev ji.

Q2

Theme:

Pauri 3:

One of the modes to worship is to recite God's praises

Pauri 4:

To enter into the kingdom of God one must:

- a. rise in the morning and recite his Nam (hymns) and sing his praises.
- b. do noble acts during the day
- c. before the close of the day, bow to Him and beg for his Grace.

Pauri 5:

Those who serve God (serving humanity) and meditate on his name, they get all the honours and happiness of life.

Q3

Theme:

Shabad 1:

Comforts beget sorrow and grief begets happiness. The pleasures which take us away from him must be dispensed with.

Shabad 2:

Guru Nanak describes the interior of the house of God, the doorway to enter it and the people (gods) who are around there.

Shabad 3:

God is greatest of all. He is the sustainer of Truth and the giver of all the bounties.

Shabad 4:

God is beyond time. He is above flattery and criticism.

Shabad 5:

O! my friend-Guru illuminate my mind with God's name. We are very low, uplift us to be worthy of God realisation.

Shabad 6:

It is through God's grace that we get our honours.

Q4.

- a. Guru Nanak, Jesus, Mohammed, Buddha, Mahavir, Moses, Ram
- b. Guru Granth Sahib, Bible, Torah, Gita, Angas, Qoran
- c. 2%
- d. Synagogue, Pagoda.

MULTIPLE CHOICE QUESTIONS TEST 3

ATTEMPT ALL QUESTIONS:

1. Match the following festivals with the probable month they fall in:
 - i. Lohri
 - ii. Holi
 - iii. Ramnaumi
 - iv. Navratre

a. Feb-March	b. January	c. March-April
d. Sept-Oct	e. April-May	(2)

2. Name the gods who constitute the Hindus trinity of God?
(Circle the correct names) (3)
 - a. Ganesh
 - b. Hanuman
 - c. Brahma
 - d. Ram
 - e. Vishnu
 - f. Krishna
 - g. Shiv

3. Who from the following are believed to be the incarnation of Vishnu? (2)
 - a. Ganga
 - b. Sita
 - c. Ram
 - d. Krishan

4. Which religious scripture from the following is the book of Aryans? (2)
 - a. Gita
 - b. Vedas
 - c. Ramayan

5. Hinduism is a very old religion. It dates back to: (1)
- 2000 BC 1200 BC 3000 BC
6. Match the following Hindu castes : (2)
- i. Brahmins
ii. Kshatriyas
iii. Vaish
iv. Sudras
- a. Warriors & Kings b. Workers & farmers
c. Untouchables d. Teachers
7. The word Hindu means: (1)
- i. a resident of India
ii. the people who settled on banks of Indus river
iii. the Aryans.
8. Match the following: (gods with their consorts) (2)
- i. Shiv
ii. Brahma
iii. Vishnu
iv. Rama
v. Krishan
- a. Laxmi b. Parvati c. Saraswati d. Radha e. Sita
9. Fill in the blanks: (2)
- The Mool-mantra is to a Sikh as
is to a Hindu.
10. Fill in the blank. (2)
- A Hindu can achieve salvation by following either of
the.....paths of life.
11. The Path of knowledge includes a division of life into: (3)
- (Match the ages)
- i. Sanyasi
ii. Vanprsat
iii. Brahmchari
iv. Grihasta

- a. 8-20 years b. birth of the grand child or 50-60
c. 20-50 years d. over 60 years

12. Do Hindus believe in many Gods? (answer yes or no) (1)

13. Which of the Hindu gods have no temple in India? (2)

- a. Shiv b. Brahma c. Ram d. Hanuman

14. Match the the following: (goddesses with their attributes) (3)

- i. goddess Durga
ii. goddess Saraswati
iii. goddess Lakshmi (Laxmi)

- a. Power of Shakti b. Wealth or prosperity
c. Learning or Arts

15. Match the following festivals : (3)

(festivals with the relevant actions/doing)

- i. Holi
ii. Pooranmashi
iii. Baisakhi
iv. Navratre
v. Lohri
vi. Dushera
vii. Basant
viii. Rakhsha Bandhan

- a. Bhangara b. Sprinkling of colour c. Singing of praises-
-of Durga d. Bon-fire e. Burning of Ravan f. Full-moon
g. Wearing yellow turbans/chunnis h. Brother/sisters day

MULTIPLE CHOICE QUESTIONS

Test 3 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks obtained

1. Match the following festivals with the probable month they fall in:

- | | |
|---------------|-----|
| i. Lohri | b |
| ii. Holi | a |
| iii. Ramnaumi | e |
| iv. Navratre | c,d |

- | | | |
|--------------|--------------|----------------|
| a. Feb-March | b. January | c. March-April |
| d. Sept-Oct | e. April-May | (2) |

2. Name the gods who constitute the Hindus trinity of God?
(Circle the correct names) (3)

- a. Ganesh
- b. Hanuman
- c. Brahma
- d. Ram
- e. Vishnu
- f. Krishna
- g. Shiv

3. Who from the following are believed to be the incarnation of Vishnu? (2)

- a. Ganga
- b. Sita
- c. Ram
- d. Krishan

4. Which religious scripture from the following is the book of Aryans? (2)

- a. Gita
- b. Vedas
- c. Ramayan

5. Hinduism is a very old religion. It dates back to: (1)

2000 BC 1200 BC 3000 BC

6. Match the following Hindu castes : (2)

- | | |
|----------------|---|
| i. Brahmins | d |
| ii. Kshatriyas | a |
| iii. Vaish | b |
| iv. Sudras | c |

- | | |
|---------------------|----------------------|
| a. Warriors & Kings | b. Workers & farmers |
| c. Untouchables | d. Teachers |

7. The word Hindu means: (1)

- i. a resident of India
- ii. the people who settled on banks of Indus river
- iii. the Aryans.

8. Match the following: (gods with their consorts) (2)

- | | |
|-------------|---|
| i. Shiv | b |
| ii. Brahma | c |
| iii. Vishnu | a |
| iv. Rama | e |
| v. Krishan | d |

- a. Laxmi b. Parvati c. Saraswati d. Radha e. Sita

9. Fill in the blanks: (2)

The Mool-mantra is to a Sikh as Gaytri Mantar is to a Hindu.

10. Fill in the blank. (2)

A Hindu can achieve salvation by following either of the Four paths of life.

11. The Path of knowledge includes a division of life into: (Match the ages) (3)

- | | |
|--------------|---|
| i. Sanyasi | b |
| ii. Vanprsat | d |

TUTORIAL 3

Q1. (10 minutes)

Answer the following:

- a. What is the meaning of the word Rehras?
- b. How many pauris are there in Anand Sahib?
- c. Who is the author of Guru Granth Sahib?
- d. Give a list of the main (Primary) sources of studying the Sikh religion.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 6-11 of Japji Sahib.

Q3. (70 minutes)

Learn the meaning and the theme of four shabads of 'So Purkh' (Rehras Sahib)

Q4. (10 minutes)

Answer the following questions:

- a. What main languages are used in Guru Granth Sahib?
- b. What is the main language of Dasam Granth?
- c. What is the meaning of the word 'Janam Sakhi'?
- d. Explain briefly the significance of the five Ks.

TUTORIAL 3

SUGGESTED ANSWERS

Q1

- a. Traveling expenses
- b. 40, though we normally read first five and the last one. It is believed that Guru Amardas composed the first 38 pauris. Guru Ramdas composed the 39th pauri and Guru Arjan Dev composed the 40th pauri.
- c. Waheguru himself.
- d. Guru Granth Sahib, Dasam Granth, Janam Sakhis, Varan Bhai Gurdas, Hukamnamas, Sarabloh Granth.

Q2

Theme: (Jap Ji Sahib)

Pauri 11

A bath at the holy pools cleans only the filth of the body, the filth of mind can be cleaned only with the recitation of God's word.

Pauri 12

All worldly honours are mirage, the real honour is one that is given by the Almighty God.

Pauri 13-16

Second mode to realise God is by listening to his Word (kirtan). The first mode was mentioned in pauri 3: recitation of *Gurbani*.

Q3

Theme: (shabads of 'So Purkh' -Rehras Sahib)

Shabad 1:

God himself is the Master and distributor of his gifts.

Shabad 2:

God himself is the designer and creator of this complex world. Everything is subject to his laws.

Shabad 3:

We encounter dust (evil) all around us. With the help of the Name of God we have to search for the cleanliness (truth)

Shabad 4:

The human birth is the supreme life amongst the many thousand

lives around the world. It is in this life that a man can perform noble deeds and do meditation and be one with God.

Q4.

a. Panjabi, Sanskrit, Persian, Dakhni, Lehndi, Hindi, Sindhi, Bengali, Marathi and Sant Bhasha.

b. Braj Bhasha

c. Life stories of the Sikh Gurus also called hagiography.

d. Kesh - saintliness

Kanga - to set the long hair

Kirpan - sign of *Miri* (for self defence and the protection of the oppressed)

Kara - vow to love God forever

Kuccha - cleanliness and restraint

MULTIPLE CHOICE QUESTIONS TEST 4

1. Match the following festivals with the probable month they fall in: (2)
- i. Id ul Fitr
 - ii. Id ul Zuha
 - iii. Meelad ul Nabi
 - iv. Hijri day

MUSLIM LUNAR YEAR

- a. New year day b. 9th month c. 12th month d. 4th month
2. Who out of the following believe in the authority of Hazrat Ali (1)
- a. Sunni
 - b. Shia
3. Circle the correct meaning of Islam from the following (2)
- a. An inhabitant of Arabia
 - b. a resident of Mecca
 - c. a resident of Persia
 - d. one who submits to the will of God
4. Circle the correct statement from the following: (2)
- a. Muslims must say their prayers at a mosque
 - b. Muslims can say their prayers at any place.
5. Circle the correct answer. (2)
- Prophet Mohammed was born in the year:
- 570, 632, 700, 800
6. Circle the correct answer: (2)
- Hazrat Mohammed died in the age of:
- a. 65 b. 35 c. 62 d. 70 e. 83

7. Fill in the blanks: (2)
A Muslim must say his prayer.....times a day and his prayer is called a.....
8. Circle the correct answer. (2)
An *Azzan* means
i. a call to the faithful
ii. reading of stories from the scriptures
iii. reading from the holy Qoran
9. Fill in the blanks: (3)
A true Muslim must not drink, must not eat, must not, must not and must not
10. The Muslim salutation 'Assalemmalekum' means: (2)
(Circle the correct answer)
i. be well
ii. it is good day
iii. peace be upon you
11. When was the Qoran compiled? (Tick the write answer) (2)
i. during the early life time of Mohammed
ii. during the last few years of Mohammed's life
iii. after Mohammed's death
12. Qoran is written in the following language. (2)
(Circle the correct answer)
i. Urdu
ii. Persian
iii. Arabic
13. How many wives Harzat Mohammed had? (2)
(Circle the correct answer)
a. 7 b. 5 c. 4 d. 1

14. As Amritsar is to the Sikhs is to Muslims.

As Golden Temple is to the Sikhs is to the Muslims. (2)

15. A Muslim believes in the reality (existence) of and the authority of as the last prophet. (2)

MULTIPLE CHOICE QUESTIONS

Test 4 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks Obtained

1. Match the following festivals with the probable month they fall in: (2)
- | | | |
|---------------------|---|--|
| i. Id ul Fitr | b | |
| ii. Id ul Zuha | c | |
| iii. Meelad ul Nabi | d | |
| iv. Hijri day | a | |

MUSLIM LUNAR YEAR

a. New year day b. 9th month c. 12th month. d. 4th month

2. Who out of the following believe in the authority of Hazrat Ali (1)
- a. Sunni
 - b. Shia

3. Circle the correct meaning of Islam from the following (2)
- a. An inhabitant of Arabia
 - b. a resident of Mecca
 - c. a resident of Persia
 - d. one who submits to the will of God

4. Circle the correct statement from the following: (2)
- a. Muslims must say their prayers at a mosque
 - b. Muslims can say their prayers at any place.

5. Circle the correct answer. (2)
- Prophet Mohammed was born in the year:

570, 632, 700, 800

6. Circle the correct answer: (2)
- Hazrat Mohammed died in the age of:

a. 65 b. 35 c. 62 d. 70 e. 83

7. Fill in the blanks: (2)
A Muslim must say his prayer 5 times a day and his prayer is called a Namaz.

8. Circle the correct answer. (2)
An *Azzan* means

- i. a call to the faithful
- ii. reading of stories from the scriptures
- iii. reading from the holy Qoran

9. Fill in the blanks: (3)

A true Muslim must not drink Alcohol, must not eat Pork, must not Gamble, must not Kill and must not Commit Suicide.

10. The Muslim salutation 'Assalemmalekum' means: (2)
(Circle the correct answer)

- i. be well
- ii. it is good day
- iii. peace be upon you

11. When was the Qoran compiled? (Circle the right answer) (2)

- i. during the early life time of Mohammed
- ii. during the last few years of Mohammed's life
- iii. after Mohammed's death

12. Qoran is written in the following language. (2)
(Circle the correct answer)

- i. Urdu
- ii. Persian
- iii. Arabic

13. How many wives Harzat Mohammed had? (2)
(Circle the correct answer)

- a. 7 b. 5 c. 4 d. 1

14. As Amritsar is to the Sikhs Mecca is to Muslims.

As Golden Temple is to the Sikhs Kaaba is to the Muslims.
(2)

15. A Muslim believes in the reality (existence) of God and the authority of Mohammed as the last prophet. (2)

TUTORIAL 4

Q1. (10 minutes)

Answer the following:

- a. What is the text of Ramayan?
- b. How many Veda books were written?
- c. Who is the author of Bhagvad Gita?
- d. Give a list of the main (Primary) sources available for studying the Hindu religion.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 12-16 of Japji Sahib. (Pages 36 - 47)**

Q3. (70 minutes)

Learn the meaning and the theme of six pauris (first five and 40th) pauris of Anand Sahib. (Pages 294-301)**

Q4. (10 minutes)

Answer the following questions.

- a. What main languages have been used in the original texts of Vedas and Bhagvad Gita?
- b. What is the meaning of the word Smiriti?
- c. What is the text of the books called Upnashids?
- d. Name three forms in which Parvati, the consort of Shiv is manifested.

** Refer to "Nitnem" by Dr. S.S. Kapoor.

TUTORIAL 4

SUGGESTED ANSWERS

Q1.

- a. The story of Ram and Sita.
- b. Four
- c. Krishna
- d. Vedas, Ramayan, Mahabharat, Puranas, Upnashids

Q2.

JAPJI SAHIB (Pauris 12-16)

Pauri 12-15

The theme of pauris 12-15 is the same. In these pauris Guru Nanak has described the importance of believing in the existence of God.

Pauri 16:

Those people who listen to God's words and believe in him, are his chosen people. His description is beyond words. The universe exists on the foundation of religion, divine laws and heavenly policies. This diverse conglomeration of galaxies, stars, suns and moons has been created by him by his Word alone.

Q3.

ANAND SAHIB

Theme

Pauri 1:

I have realised my Waheguru through my prayer and I am extremely happy.

Pauri 2:

Mind must always meditate on God's name. His worship dispels all sorrows.

Pauri 3:

Waheguru is the master of all the treasures. He himself is the distributor and gives them only to those who really deserve them.

Pauri 4:

My true support is Waheguru's Nam. His Nam has given me all the comforts and has destroyed all my sorrows.

Pauri 5:

That house is blessed where God resides. No evils can dare enter that house.

Pauri 40:

One who listens to God's hymns is the most fortunate one. All his desires are fulfilled and grieves burnt. He is always and everywhere protected by Him.

Q4.

- a. Sanskrit
- b. The books of the recollection of experience.
- c. Commentary on Vedas
- d. Durga, Kali Rajeshwari

6. Circle the correct answer: (1)
Buddha died in the age of:
a. 65 b. 35 c. 62 d. 80 e. 83
7. Fill in the blanks: (2)
The founder of Buddhism Gautam was born at.....
8. Fill in the blanks: (2)
Buddhist temple is called in India and in other countries.
9. Fill in the blanks: (2)
When Buddha got light he saw noble
Buddha suggested an steps path to cure the sufferings.
10. Match the following: (3)
i. First Basket
ii. Second Basket
iii. Third Basket
a. Teachings of Buddha b. Rules for the life of monks
c. Commentary
11. To a Buddhist, Nirvana means - (Tick the write answer) (2)
i. Heavens
ii. Kingdom on earth
iii. Appointment as a seer
12. Every Buddhist must practise FIVE basic rules of living. (Circle the correct answer) (3)
i. Do not kill humans
ii. Do not kill humans and animals
iii. Do not eat Halal meat
iv. Do not be unchaste.

- v. Do not eat pork
- vi. Do not steal
- vii. Do not drink intoxicants
- viii. Do not lie
- ix. Do not eat beef

13. Fill in the blanks: (3)

According to Buddhism, there are different to reach

The Southern Buddhists believe in meditation and whereas the Northern.

Buddhists believe in and to others.

14. Match the following : (3)

Buddhists divided the god-persons into:

- i. Manushi
 - ii. Bodhisattvas
 - iii. Dhyani Buddhas
- a. Those who have been living on earth; got Nirvana by meditation and now are not accessible.
 - b. Those who never came on earth, have got Nirvana and are accessible.
 - c. Those who live on earth, have got Nirvana but do not want to enter heavens as they want to show the way to others.

15. As Amritsar is to the Sikhs is to the Buddhists. (1)

MULTIPLE CHOICE QUESTIONS

Test 5 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks obtained

1. Match the following festivals with the probable month they fall in:

- | | |
|--------------------|---|
| i. Wesakh | a |
| ii. Water festival | c |
| iii. Full moon | b |

- a. May b. every Full moon c. New year day

2. Do Buddhists worship God in the sense Sikhs and Muslims worship Him? (Circle the correct answer) (1)

- a. Yes b. No.

3. Buddhism is the predominant religion in the following countries (Circle the correct answer) (3)

- a. China
- b. India
- c. Syria
- d. Tibet
- e. Japan
- f. Sri Lanka
- g. Burma
- h. Pakistan
- i. Italy

4. Circle the correct answer (2)
"Buddhists believe in fixed religious service and rituals".

- a. Yes
b. No.

5. Circle the correct answer. (1)
Buddha was born in the year:

- 570 AD, 632 BC, 530 BC, 800 AD

6. Circle the correct answer: (1)
Buddha died in the age of:

- a. 65 b. 35 c. 62 d. 80 e. 83

7. Fill in the blanks: (2)
The founder of Buddhism Siddarth Gautam was born at Maghda.

8. Fill in the blanks: (2)
Buddhist temple is called Stupas in India and Pagoda in other countries.

9. Fill in the blanks: (2)

When Buddha got light he saw Four noble Truths.

Buddha suggested an 8 steps Noble path to cure the sufferings.

10. Match the following: (3)

- | | |
|-------------------|---|
| i. First Basket | b |
| ii. Second Basket | a |
| iii. Third Basket | c |

- a. Teachings of Buddha b. Rules for the life of monks
c. Commentary

11. To a Buddhist, Nirvana means -(Circle the right answer) (2)

- (i) Heavens
ii. Kingdom on earth
iii. Appointment as a seer

12. Every Buddhist must practise FIVE basic rules of living.
(Circle the correct answer) (3)

- i. Do not kill humans
(ii) Do not kill humans and animals
iii. Do not eat Halal meat
(iv) Do not be unchaste.
v. Do not eat pork

- ⓧ Do not steal
- ⓧ Do not drink intoxicants
- ⓧ Do not lie
- ix. Do not eat beef

13. Fill in the blanks: (3)

According to Buddhism, there are Two different Routes to reach Nirvana.

The Southern Buddhists believe in meditation and Wisdom whereas the Northern Buddhists believe in Love and Service to others.

14. Match the following : (3)

Buddhists divided the god-persons into:

- | | |
|---------------------|---|
| i. Manushi | a |
| ii. Bodhisattvas | c |
| iii. Dhyani Buddhas | b |

- a. Those who have been living on earth; got Nirvana by meditation and now are not accessible.
- b. Those who never came on earth, have got Nirvana and are accessible.
- c. Those who live on earth, have got Nirvana but do not want to enter heavens as they want to show the way to others.

15. As Amritsar is to the Sikhs Gaya is to the Buddhists. (1)

TUTORIAL 5

Q1. (10 minutes)

Write the names of the composers of the following *banis*:

- a. Jap Ji Sahib
- b. Jaap Sahib
- c. Sukhmani Sahib
- d. Anand Sahib
- e. Sudha Swayas
- f. Give a list of the main (Primary) sources available for studying the Muslim religion.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 17-20 of Japji Sahib. (Pages 46-57)**

Q3. (70 minutes)

Learn the meaning and the theme of Chaupai Sahib (Pages 280-291)**

Q4. (10 minutes)

Answer the following questions.

- a. What main language has been used in the original text of Qoran?
- b. Who is the author of Qoran?
- c. What is the focal point of a prayer in a mosque?
- d. Do Muslims believe in life after death?
- e. What is the Muslim name for God?

** Refer to "Nitnem" by Dr. S.S. Kapoor.

TUTORIAL 5 SUGGESTED ANSWERS

Q1.

- a. Guru Nanak Dev
- b. Guru Gobind Singh
- c. Guru Arjan Dev
- d. Guru Amardas
- e. Guru Gobind Singh
- f. Qoran, Hadith

Q2.

Theme (Jap Ji Sahib)

Pauri 17:

There are countless scriptures and their variant teachings, but God's story is still untold.

Pauri 18:

There are countless varieties of evil on this earth; their count only God knows.

Pauri 19:

There are countless languages and their dialect. Words are important to communicate; but God's description is beyond words.

Pauri 20:

Ordinary dirt can be washed by water; stains can be removed by detergent but the dirt of mind can only be washed with the meditation on the name of God.

Q3.

God is the only protector. He is the saviour. His worship dispels all the worries, suffering, sorrow and anguish. (for detailed meaning please refer to book titled "REHRAS" the torch to pass through the darkness of death and "SOHILA" the lyric that speaks of lacerations and pangs of separation by Dr. S.S. Kapoor)

Q4.

- a. Arabic
- b. God
- c. Mehrab, pointing towards Mecca
- d. Yes
- e. Allah

3. Circle the correct answer: (2)
Jesus died at the age of:

- a. 65 b. 32 c. 42 d. 30 e. 29

7. Fill in the blanks: (2)

The founder of Christianity Jesus was born in.....

8. Fill in the blanks: (2)

Christian Churches are divided in to Churches,

..... Churches and Churches.

9. Fill in the blanks: (2)

Jesus was baptised by the baptist, in the river

He started his work when he wasyears old.

10. Match the following: (3)

- i. the four Gospels
- ii. 21 Epistles
- iii. the Acts of the Apostles

- a. Paul b. Luke c. Mathew, John, Luke, Mark

11. Christians believe in the followings - (Circle the right answer) (2)

- i. Trinity of God
- ii. Priesthood
- iii. Angels
- iv. Initiation
- v. Jesus, a prophet of God.
- vi. Mohammed as the founder of Islam

12. Every Christian believes in Ten Commandments given to Moses
(Circle the correct answer) (2)

- i. Yes
- ii. No.

13. A Christian prayer includes the following:
(Circle the correct answer) (2)

- i. Singing praises of God
- ii. Prayer for other people's health.
- iii. Silent prayer meditation.
- iv. Singing and dancing in the Church.
- v. Loud cry like Muslim *Azzam*.

14. Fill in the blanks: (2)
Jesus had disciples. One of them named
..... betrayed him.

15. Match the following : (1)

- i. New Testament
- ii. Old Testament
- a. Jews b. Christians.

16. As Amritsar is to the Sikhs is to Roman Catholics.
(1)

MULTIPLE CHOICE QUESTIONS
Test 6 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks obtained

1. Match the following festivals with the probable month they fall in:

- | | | |
|---------------|---|-----|
| i. Christmas | b | (1) |
| ii. Pentecost | c | |
| iii. Easter | a | |

a. April b. December c. 50 days after Easter

2. Do Christians worship God in the same sense as Sikhs and Muslims worship him? (Circle the correct answer) (1)

- a. Yes b. No.

3. Christianity is the predominant religion in the following countries (Circle the correct answer) (3)

- a. China
- b. Canada
- c. European countries
- d. USA
- e. Japan
- f. Sri Lanka
- g. Burma
- h. Jordan
- i. Australia

4. Circle the correct answer (2)
"Christians believe in fixed religious service and rituals."

- a. Yes
 b. No

5. Circle the correct answer. (2)
Jesus was born in the year:

570 AD, 6 BC, 10 BC, 1 AD

6. Circle the correct answer: (2)
Jesus died at the age of:

a. 65 b. 32 c. 42 d. 30 e. 29

7. Fill in the blanks: (2)

The founder of Christianity Jesus Christ was born in Bethlehem

8. Fill in the blanks: (2)

Christian Churches are divided into Orthodox Churches,
Roman Catholic Churches and Protestant Churches.

9. Fill in the blanks: (2)

Jesus was baptised by John the baptist, in the river Jordan.

He started his Missionary work when he was 30 years old.

10. Match the following: (3)

i. the four Gospels	c
ii. 21 Epistles	a
iii. the Acts of the Apostles	b

a. Paul b. Luke c. Mathew, John, Luke, Mark

11. Christians believe in the followings - (Circle the correct answer) (2)

- i. Trinity of God
- ii. Priesthood
- iii. Angels
- iv. Initiation

- v. Jesus, a prophet of God.
- vi. Mohammed as the founder of Islam

12. Every Christian believes in Ten Commandments given to Moses
(Circle the correct answer) (2)

- i. Yes
- ii. No.

13. A Christian prayer includes the following:
(Circle the correct answer) (2)

- i. Singing praises of God
- ii. Prayer for other people's health.
- iii. Silent prayer meditation.
- iv. Singing and dancing in the Church.
- v. Loud cry like Muslim *Azzam*.

14. Fill in the blanks: (2)
Jesus had 12 disciples. One of them named Judas Iscaiot betrayed him.

15. Match the following : (1)

- | | |
|-------------------|----------------|
| i. New Testament | b |
| ii. Old Testament | a |
| a. Jews | b. Christians. |

16. As Amritsar is to the Sikhs Vatican is to Roman Catholics. (1)

TUTORIAL 6

Q1. (20 minutes)

Write the names of the authors/composers of the following:

- a. Janam Sakhis (Sikhism)
- b. Three Baskets (Buddhism)
- c. Puranas (Hinduism)
- d. Hadith (Islam)
- e. Briefly describe the initiation ceremony as practised in Buddhism.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 21-25 of Japji Sahib (Sikhism). (Pages 58-73)**

Q3. (60 minutes)

Learn the meaning and the theme of Gayatri Mantra.

Q4. (10 minutes)

Answer the following questions.

- a. What main language has been used in the original text of Three Baskets ?
- b. What is the text of Three Baskets?
- c. What is the focal point of prayer in a pagoda?
- d. Do Buddhists believe in life after death?
- e. What is the Buddhist name for God?

** Refer to "*Nitenem*" by Dr. S.S. Kapoor.

TUTORIAL 6

SUGGESTED ANSWERS

Q1.

- a. Bala, Mehrban, Purantan¹ (the name of author is not known)
- b. Buddha
- c. Rishis
- d. Muslim Scholars
- e. One should face the statue of Buddha and say "Adoration to Buddha, the blessed one, the worthy one, the fully enlightened one". He should then promise to give up evils, seek truth and help others. Incense is then offered and the devotee admitted to Buddhism.

Q2.

Theme (Jap Ji Sahib)

Pauri 21:

No one except God knows about the date and mode of creation of the world.

Pauri 22:

God is great and the description of his greatness is beyond words.

Pauri 23:

the rulers or the tycoons who possess unlimited wealth are lower than an insect in his realm if they forget him and his virtues, whereas that tiny insect who remembers him is loved by him.

Pauri 24:

All man-made goods have specific dimensions and can be measured or counted. But God's creation has no dimensions. No one can count its vastness or count its numbers.

Pauri 25:

God's bounties are beyond count. Whosoever is blessed by him, becomes king of kings.

Q3.

Refer to the main text page no. 49

Q4.

- a. Pali
- b.
 - i. Instruction for monks
 - ii. Teachings of Buddha
 - iii. Commentary on the teachings of Buddha
- c. The image of Buddha.
- d. yes
- e. Buddhist do not mention any name for God. They talk of Nirvana (Mukti/Liberation)

MULTIPLE CHOICE QUESTIONS TEST 7

1. Match the following festivals with the probable month they fall in: (2)
 - i. Mahavir Jayanti
 - ii. Diwali
 - iii. Paryushan/ Samtsari

a. August-September b. March-April c. October-November
2. Do Jains worship God in the sense Sikhs and Muslims worship Him? (Circle the correct answer) (1)
 - a. Yes
 - b. No.
3. Jainism is a religion in the following countries (Circle the correct answers) (3)
 - a. China
 - b. Canada
 - c. European countries
 - d. USA
 - e. Japan
 - f. Sri Lanka
 - g. India
4. Circle the correct answer (2)

“Jains believe in fixed religious service and rituals”.

 - a. Yes
 - b. No.
5. Circle the correct answer. (2)

Mahavir was born in the year:

570 AD, 6 BC, 599 BC, 1 AD
6. Circle the correct answer: (2)

Mahavir died at the age of:

a. 65 b. 72 c. 42 d. 30 e. 29

7. Fill in the blanks: (1)
The founder of Jainism was born in
8. Fill in the blanks: (2)
Jain Orders are divided in and
.....
9. Fill in the blanks: (2)
Mahavir left his home at the age of and got enlight-
enment after years of wandering as a
.....
10. Jains take five basic vows - (Circle the correct answer) (3)
- i. Vow not to kill
 - ii. Vow not to steal
 - iii. Vow not to lie
 - iv. Vow not to gamble
 - v. Vow not to take that which is not a gift.
 - vi. Vow not to marry
 - vii. Vow not to get involved in sensual pleasures
 - viii. Vow not to be attached
11. Jains believe in the followings - (Circle the correct answer) (2)
- i. Permanent character of soul
 - ii. Chagning character of soul
 - iii. Rebirth
 - iv. Meditation on the word of God
 - v. Krma theory
 - vi. 28 Jainas (Conquerers before Mahavir)
12. Jains believe in the authority of Vedas and other Hindu scrip-
tures (Circle the correct answer). (2)
- i. Yes
 - ii. No.

13. A Jain prayer includes the following: (2)
(Circle the correct answer)

- i. Singing praises of God
- ii. Prayer for other people's health.
- iii. Prayer of forgiveness
- iv. Singing and dancing in the temple.

14. Fill in the blanks: (2)
Mahavir had disciples, monks
and disciples when he ascended to

15. Angas were written in (Circle the correct answer) (1)

- i. Pali language
- ii. Sanskrit language
- iii. Ardhamagadhi language

16. As a monastery is to a is to a Jain. (1)

6. Circle the correct answer: (2)
Mahavir died at the age of:

- a. 65 b. 72 c. 42 d. 30 e. 29

7. Fill in the blanks: (1)

The founder of Jainism Mahavir was born in Vaisali.

8. Fill in the blanks: (2)

Jain Orders are divided in Sky Clad and White Clad.

9. Fill in the blanks: (2)

Mahavir left his home at the age of 30 and got enlightenment after 13 years of wandering as a Holy Man.

10. Jains take five basic vows - (Circle the correct answer) (3)

- i. Vow not to kill
- ii. Vow not to steal
- iii. Vow not to lie
- iv. Vow not to gamble
- v. Vow not to take that which is not a gift.
- vi. Vow not to marry
- vii. Vow not to get involved in sensual pleasures
- viii. Vow not to be attached

11. Jains believe in the followings - (Circle the correct answer) (2)

- i. Permanent character of soul
- ii. Chagning character of soul
- iii. Rebirth
- iv. Meditation on the word of God
- v. Karma theory
- vi. 28 Jainas (Conquerers before Mahavir)

12. Jains believe in the authority of Vedas and other Hindu scriptures (Circle the correct answer). (2)

- i. Yes
- ii. No

13. A Jain prayer includes the following: (2)
(Circle the correct answer)

- i. Singing praises of God
- ii. Prayer for other people's health.
- iii. Prayer of forgiveness
- iv. Singing and dancing in the temple.

14. Fill in the blanks: (2)

Mahavir had 11 disciples, 4,200 monks and 14,000 disciples when he ascended to Nirvana.

15. Angas were written in (Circle the correct answer) (1)

- i. Pali language
- ii. Sanskrit language
- iii. Ardhamagadhi language

16. As a monastery is to a Buddhist Sthanak is to a Jain. (1)

TUTORIAL 7

Q1. (20 minutes)

Write the names of the authors/composers of the following:

- a. Old Testament
- b. Sarb Loh Granth (Sikhism)
- c. Four Gospels
- d. Suraj Prakash (Sikhism)
- e. Briefly describe the initiation ceremony as practised in Christianity.

Q2. (60 minutes)

Learn the meaning and theme of Pauris 26-30 of Japji Sahib (Sikhism). (Pages 74-88)**

Q3. (60 minutes)

Briefly write the major points of differences between the faiths of Roman Catholics and Protestants.

Q4. (10 minutes)

Answer the following questions.

- a. What main language has been used in the original text of Old Testament?
- b. What is the text of New Testament?
- c. What is the focal point of a prayer in a church?
- d. Do Christians believe in life after death ?
- e. Who was John the baptist ?

** Refer to "Nitnem" by Dr. S.S. Kapoor.

TUTORIAL 7

SUGGESTED ANSWERS

Q1.

- a. Jews holy-men; Moses
- b. Guru Gobind Singh
- c. Mathew, Mark, Luke and John
- d. Guru Amardas
- e. Bhai Santokh Singh
- f. It means bathing or sprinkling with water. It is a sign of becoming a Christian. It is also called Christening or baptism. In the Church of England babies are brought by parents to the church for the ceremony. The priest uses water to make a sign of the Cross on the forehead of the baby and says, "I baptize you in the name of the Father, Son and Holy Spirit."

Q2.

Theme (Jap Ji Sahib)

Pauri 26:

The gifts of God are priceless. They can be possessed only by His grace.

Pauri 27:

The description of the house of God, its doorway and the people (gods and the holy-men) who are residing there are described in this pauri.

Pauri 28-31:

Guru Nanak has highlighted the importance of meditation by singing, reading, listening and believing in the Name of God. Salute to God who has been there in all the ages.

Q3.

The major point of difference is the administration of churches rather than the faith. However the important difference are: (the Roman Catholics believe in the following whereas the Protestant do not believe in them)

- i. The authority of Rome
- ii. The infallibility of Pope

- iii. The divinity of Mary
- iv. The devotion to saints
- v. no birth control
- vi. no divorce
- vii. no abortion
- viii. no euthanasia

Q4.

- a. Hebrew
- b. Story of Jesus Christ, hymns and acts of Apostles.
- c. Cross
- d. Yes
- e. The seer who baptised Jesus at river Jordan.

MULTIPLE CHOICE QUESTIONS TEST 8

1. Match the following festivals with the probable month they fall in: (2)
- i. Guru Nanak birthday
 - ii. Melad ul Nabi
 - iii. Janamasthmi
 - iv. Mahavir Jayanit
 - v. Buddha Jayanti
 - vi. Christmas

- a. August-September b. April-May c. October-November
d. December e. month of Muslim calender

2. Which of the following religions talk about one Almighty God:
(Circle the correct Answer) (2)

- a. Sikhism b. Islam c. Buddhism d. Jainism
e. Christianity f. Hinduism g. Judaism

3. Match the following: (2)

Prophets of world religions:

- a. Guru Nanak b. Mohammed c. Krishna d. Buddha
e. Mahavir f. Jesus g. Moses

Their place of birth:

- i. Mecca
- ii. Nankana
- iii. Mathura
- iv. Bethlenhem
- v. Amritsar
- vi. Medina
- vii. Vaisali
- viii. Maghda
- ix. Patna

- x. Jerusalem
- xi. Egypt

4. Which of the following religions do not believe in caste system?
(Circle the correct answer) (2)

- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Christianity g. Judaism

5. Which of the following religions believe in image worship?
(Circle the correct answer). (2)

- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Judaism

6. Which of the following religions believe in life after death?
(Circle the correct answer): (2)

- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Judaism

7. Which world prophet did not marry?
(Circle the correct answer): (2)

- a. Guru Nanak b. Mohammed c. Krishna d. Buddha
- e. Mahavir f. Jesus g. Moses

8. Which of the following religions allow woman priests?
(Circle the correct answer). (2)

- a. Sikhism b. Islam c. Hinduism d. Christianity
- e. Buddhism f. Jainism g. Judaism

9. Which one of the following religions were founded in BC? (2)
(Circle the correct answer).

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

10. Which of the following world religions believe that their holy books were revealed to their prophets by God?
(Circle the correct answer). (2)

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

11. Which of the following religions believe in the theory of 'Dooms-day'?
(Circle the correct answer). (2)

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

12. Which of the following religions cremate their dead:
(Circle the correct answer). (2)

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

13. Match the following languages with the appropriate Prophets/
religions and their utterances. (2)

- i. Pali
- ii. Sanskrit
- iii. Ardhamagadhi
- iv. Panjabi
- v. Hebrew
- vi. Greek
- vii. Arabic

The Prophets:

- a. Guru Nanak b. Mohammad c. Krishana d. Buddha
e. Mahavir f. Jesus g. Moses

14. Match the following pilgrimage with the world religions:

Holy places:

- a. Amritsar b. Ayodhya c. Medina d. Jerusalem
e. Gaya f. Nazreth g. Vasali

Religions:

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

15. In which of the following religions is a visit to certain specified holy place/s a pre-requisite to enter heaven?

- a. Sikhism b. Islam c. Hinduism d. Christianity
e. Buddhism f. Jainism g. Judaism

MULTIPLE CHOICE QUESTIONS

Test 8 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks Obtained

1. Match the following festivals with the probable month they fall in: (2)

- | | | |
|------------------------|---|--|
| i. Guru Nanak birthday | c | |
| ii. Melad ul Nabi | e | |
| iii. Janamasthmi | a | |
| iv. Mahavir Jayanty | b | |
| v. Buddha Jayanti | b | |
| vi. Christmas | d | |

- a. August-September b. April-May c. October-November
 d. December e. Fourth month of Muslim calender

2. Which of the following religions talk about one Almighty God:
 (Circle the correct Answer) (2)

- (a) Sikhism (b) Islam c. Buddhism d. Jainism
- (e) Christianity f. Hinduism (g) Judaism

3. Match the following: (2)

Prophets of world religions:

- | | | | |
|---------------|-------------|------------|-----------|
| a. Guru Nanak | b. Mohammed | c. Krishna | d. Buddha |
| e. Mahavir | f. Jesus | g. Moses | |

Their place of birth:

- | | |
|----------------|---|
| i. Mecca | b |
| ii. Nankana | a |
| iii. Mathura | c |
| iv. Bethlenhem | f |
| v. Amritsar | |
| vi. Medina | |
| vii. Vaisali | e |
| viii. Maghda | d |

ix. Patna

x. Jerusalem

xi. Egypt

4. Which of the following religions do not believe in caste system?
(Circle the correct answer). (2)
- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Christianity g. Judaism
5. Which of the following religions believe in image worship?
(Circle the correct answer). (2)
- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Judaism
6. Which of the following religions believe in life after death?
(Circle the correct answer): (2)
- a. Sikhism b. Islam c. Hinduism d. Buddhism
- e. Jainism f. Judaism
7. Which world prophet did not marry?
(Circle the correct answer): (2)
- a. Guru Nanak b. Mohammed c. Krishna d. Buddha
- e. Mahavir f. Jesus g. Moses
8. Which of the following religions allow woman priests? (2)
(Circle the correct answer).
- a. Sikhism b. Islam c. Hinduism d. Christianity
- e. Buddhism f. Jainism g. Judaism
9. Which one of the following religions were founded in BC? (2)
(Circle the correct answer).
- a. Sikhism b. Islam c. Hinduism d. Christianity
- e. Buddhism f. Jainism g. Judaism

10. Which of the following world religions believe that their holy books were revealed to their prophets by God?
(Circle the correct answer). (2)

- (a) Sikhism (b) Islam (c) Hinduism (d) Christianity
(e) Buddhism (f) Jainism (g) Judaism

11. Which of the following religions believe in the theory of 'Doomsday'?
(Circle the correct answer). (2)

- a. Sikhism (b) Islam c. Hinduism (d) Christianity
e. Buddhism f. Jainism (g) Judaism

12. Which of the following religions cremate their dead:
(Circle the correct answer). (2)

- (a) Sikhism b. Islam (c) Hinduism (d) Christianity
e. Buddhism f. Jainism g. Judaism

13. Match the following languages with the appropriate Prophets/religions and their utterances. (2)

- | | |
|-------------------|------|
| i. Pali | d |
| ii. Sanskrit | c |
| iii. Ardhamagadhi | e |
| iv. Panjabi | a |
| v. Hebrew | g, f |
| vi. Greek | f |
| vii. Arabic | b |

The Prophets:

- a. Guru Nanak b. Mohammad c. Krishana d. Buddha
e. Mahavir f. Jesus g. Moses

14. Match the following pilgrimage with the world religions:

Holy places:

- a. Amritsar b. Ayodhya c. Medina d. Jerusalem
(a) (c) (b) (d)
- e. Gaya f. Nazreth g. Vasali
(e) (c) (f)

Religions:

- a. Sikhism b. Islam c. Hinduism d. Christianity
- e. Buddhism f. Jainism g. Judaism

15. In which of the following religions is a visit to certain specified holy place/s a pre-requisite to enter heaven?

- a. Sikhism (b) Islam (c) Hinduism d. Christianity
- e. Buddhism f. Jainism g. Judaism

TUTORIAL 8

Q1. (20 minutes)

Write the names of the authors/composers of the following:

- a. Angas
- b. Ragmala (Sikhism)
- c. Baramah (Sikhism)
- d. The hymns of Lavan (Sikhism)
- e. Write the most important Jain prayer.

Q2. (80 minutes)

Learn the meaning and theme of Pauris 31-34 of Japji Sahib (Sikhism). (Pages 89-97)**

Q3. (40 minutes)

Briefly write the major points of differences between the faiths of Buddhists and Jains.

Q4. (10 minutes)

Answer the following questions.

- a. What main language has been used in the original text of Angas?
- b. List the vows a devout Jain must take.
- c. What is the focal point of a prayer in a Jain temple?
- d. Do Jains believe in life after death?
- e. Who was Gautam (of Jain period)?

** Refer to "Nitnem" by Dr. S.S. Kapoor

For all others refer to:

- i. Philosophy of Sikh Religion, its Fundamentals and Facts by Dr. S.S. Kapoor
- ii. Sikh Religion and Sikh People by Dr. S.S. Kapoor
- iii. Being a Sikh by Dr. S.S. Kapoor

TUTORIAL 8

SUGGESTED ANSWERS

Q1.

- a. Mahavir
- b. Not known
- c. Guru Arjan Dev and Guru Nanak Dev
- d. Guru Ramdas
- e. "I forgive all living beings;
All in this world are my friends;
I have no enemies.

Q2.

Theme (Jap Ji Sahib)

Pauri 31-32:

Please refer to solutions to Tutorial no. 7

Pauri 33:

All our possessions and powers are according to God's plans and his blessings. Though we reap whatever we sow, still his grace determines the ultimate.

Pauri 34:

The worldly honours are of no value if one is not qualified for a heavenly distinction. The real credit is heavenly adoration.

Q3.

Both Mahavir and Buddha were preaching in almost the same period of time. In direct opposition to Buddhism, Jainism taught the existence of Self as a stable and external principle.

Q4.

- a. Ardhmagadhi
- b. Vows:
 - i. not to kill
 - ii. not to lie

- iii. not to take that which is not a gift
- iv. to avoid all sensual pleasures
- v. to avoid all attachments
- c. The image of Mahavir and 24 other Jainas
- d. Yes
- e. The closest disciple of Mahavir

MULTIPLE CHOICE QUESTIONS TEST 9

1. Match the following festivals with the probable month they fall in:

i. Passover (3)

ii. Pentecost

iii. Atonement day

iv. Jewish New year

v. Feast of lights

vi. Feast of Esther

a. March/April b. March/April c. September/October

d. November/December e. weeks ater passover

f. days after New year.

2. Do Jews believe in one Almighty God? (2)
(Circle the correct answer)

a. Yes

b. No.

3. Match the following: (2)

a. Genesis b. Exodus c. Leviticus d. Numbers

e. Deuternomy

i. The second book of Law

ii. The laws of the priests

iii. The story of creation

iv. Jewish history

v. The story of Moses leading Jews out of Egypt

4. Does Judaism believe in caste system? (2)
(Circle the correct answer).

- a. Yes
b. No.
5. Do Jews believe in image worship? (2)
(Circle the correct answer).
a. Yes
b. No
6. Circle the correct answer: (2)
a. Torah is part of Bible
b. Bible is a part of Torah
c. Torah is an independent book
7. Who out of the following is/are the prophet/s of the Jews? (2)
(Circle the correct answer).
a. Abraham b. Mohammed c. Jesus d. Moses
8. Does Jewish religion allow women priests? (2)
(Circle the correct answer).
a. Yes
b. No
9. Moses was born in the following year: (2)
(Circle the correct answer).
a. 1100 A.D b. 900 B.C c. 1000 B.C d. 200 A.D
d. 1200 B.C
10. At which place were the Ten Commandments revealed to Moses? (2)
(Circle the correct answer).
a. Mount Hira b. Israel c. Jerusalem d. Mount Sinai
d. Mount Abu
11. Does Judaism believe in the theory of 'Doomsday'? (1)
(Circle the correct answer).

- i. Yes
- ii. No

12. Torah sanctions fundamental (2)

13. The Jewish temple is called a and Jews call God as (2)

14. God gave Moses Ten Commandments: (2)
(Circle the correct answer).

a. There is but one God b. Do not lie c. Do not gamble

d. Do not steal e. Do not murder f. Respect the honour

of Woman g. Do not be envious h. Love your children

i. Respect your parents j. Observe Sabbath as the holy day

k. Keep shops closed on Sundays l. Worship images

m. Do not worship images n. Worship in temples

o. Do not take God's name in vain p. Worship five times a day

15. As Amritsar is to the Sikhs is to the Jews. (2)

MULTIPLE CHOICE QUESTIONS

Test 9 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks Obtained

1. Match the following festivals with the probable month they fall in:

- | | | |
|---------------------|---|-----|
| i. Passover | a | (3) |
| ii. Pentecost | e | |
| iii. Atonement day | f | |
| iv. Jewish New year | c | |
| v. Feast of lights | d | |
| vi. Feast of Esther | b | |

a. March/April b. March/April c. September/October

d. November/December e. 7 weeks ater passover

f. 10 days after New year.

2. Do Jews believe in one Almighty God? (2)

(Circle the correct answer)

- a. Yes
 b. No.

3. Match the following: (2)

- a. Genesis b. Exodus c. Leviticus d. Numbers
e. Deuternomy

- | | | |
|---|---|--|
| i. The second book of Law | e | |
| ii. The laws of the priests | c | |
| iii. The story of creation | a | |
| iv. Jewish history | d | |
| v. The story of Moses leading Jews out of Egypt | b | |

4. Does Judaism believe in caste system? (2)

(Circle the correct answer)

- a. Yes
 b. No.

5. Do Jews believe in image worship? (2)
(Circle the correct answer).
a. Yes
 b. No
6. Circle the correct answer: (2)
 a. Torah is part of Bible (Jewish Bible)
b. Bible is a part of Torah
c. Torah is an independent book
7. Who out of the following is/are the prophet/s of the Jews? (2)
(Circle the correct answer).
 a. Abraham b. Mohammed c. Jesus d. Moses
8. Does Jewish religion allow women priests? (2)
(Circle the correct answer).
a. Yes
b. No
9. Moses was born in the following year: (2)
(Circle the correct answer).
a. 1100 A.D b. 900 B.C c. 1000 B.C d. 200 A.D
d. 1200 B.C
10. At which place were the Ten Commandments revealed to Moses? (2)
(Circle the correct answer).
a. Mount Hira b. Israel c. Jerusalem d. Mount Sinai
d. Mount Abu
11. Does Judaism believe in the theory of 'Doomsday'? (1)
(Circle the correct answer).
 i. Yes
ii. No

12. Torah sanctions Six fundamental Rights (2)

13. The Jewish temple is called a Synagogue and Jews call God as Yahweh. (2)

14. God gave Moses Ten Commandments: (2)
Circle the correct answer.

(a) There is but one God (b) Do not lie (c) Do not gamble

(d) Do not steal (e) Do not murder (f) Respect the honour

of Woman (g) Do not be envious h. Love your children

(i) Respect your parents (j) Observe Sabbath as the holy day

k. Keep shops closed on Sundays l. Worship images

(m) Do not worship images n. Worship in temples

(o) Do not take God's name in vain p. Worship five times a day

15. As Amritsar is to the Sikhs Jerusalem is to the Jews. (2)

TUTORIAL 9

Q1. (20 minutes)

Write the names of the authors/composers/religious denomination of the following.:

- a. Guru Granth Sahib
- b. Qoran
- c. Bible
- d. Vedas
- e. Three Baskets
- f. Angas

Q2. (60 minutes)

Learn the meaning and theme of Pauris 35-38 of Japji Sahib (Sikhism) (Pages 98-111)**

Q3. (80 minutes)

Briefly write the main points of differences and commonality amongst the following religions: Sikhism, Hinduism, Buddhism, Christianity and Jainism.

Q4. (10 minutes)

Answer the following questions.

- a. What main language (script) has been used in the original texts of the holy scriptures of Sikhs, Hindus, Muslims, Buddhists, Christians and Jains.
- b. What is the focal point of a prayer in the temples of the Sikhs, Hindus, Muslims, Buddhists, Christians and Jains.
- c. Which world religion does not believe in the life after death?

** Refer to "Nitnem" by Dr. S.S. Kapoor

For all others refer to:

- i. Philosophy of Sikh Religion, its Fundamentals and Facts by Dr. S.S. Kapoor.
- ii. Sikh Religion and Sikh People by Dr. S.S. Kapoor
- iii. Being a Sikh by Dr. S.S. Kapoor

TUTORIAL 9 SUGGESTED ANSWERS

Q1.

The author of all the books is God himself, the composers however are:

- a. Guru Arjan Dev
- b. Harzat Mohammed (Abu Bakr, Uthman)
- c. Jesus (Mark, Luke, John, Mathew)
- d. Rishis
- e. Buddha
- f. Mahavir

Q2.

Theme (Jap Ji Sahib)

Pauri 35-37:

Explains the five stages of human consciousness which are essential for God realisation.

Pauri 38:

To get a permanent stay in God's abode a person has to mould or design his character as described in the previous pauris. Entry visas to Sach-Khand is no gurantee of one's permanent stay over there.

Q3.

	Hindu- -ism	Buddh- -ism	Jain- -ism	Christianity	Sikh- -ism
Image worship	Yes	Yes	Yes	No	No
Rituals	Yes	Yes	Yes	Yes	No
Belief in one God	Yes	Yes	Yes
Heaven	Yes	Yes	Yes	Yes	Yes
Life after death	Yes	Yes	Yes	Yes	Yes

Q4.

- a. Gurmukhi, Sanskrit, Arabic, Pali, Greek/Hebrew, Ardmagadhi
- b. Guru Granth Sahib, Images of gods, nothing, image of Buddha, Cross, image of Mahavir.
- c. All religions believe in the life after death.

MULTIPLE CHOICE QUESTIONS TEST 10

1. Match the following: (3)

The Sikh Gurus:

- i. Guru Nanak
- ii. Guru Angad
- iii. Guru Ramdas
- iv. Guru Arjan
- v. Guru Tegh Bahadur
- vi. Guru Gobind Singh

The wives of the Sikh Gurus:

- a. Mata Gujri b. Mata Ganga c. Mata Sulakhni
- d. Mata Sundri e. Mata Khivi f. Bibi Bhani

2. Do Sikhs believe in organised priesthood? (2)
(Circle the correct answer)

- a. Yes
- b. No.

3. Match the following: (2)

The Banis:

- a. Jap ji b. Jap Sahib c. Sukhmani d. Lavan
- e. Anand Sahib f. Swayas g. Asa di var h. Baramah

The Gurus:

- i. Guru Nanak Dev
- ii. Guru Amardas
- iii. Guru Ramdas
- iv. Guru Arajan Dev
- v. Guru Gobind Singh

4. The Sikhs use the word 'Singh' and 'Kaur' as their last names. What is the correct meaning of these words? (2)
(Circle the correct answer)
- a. brother
 - b. sister
 - c. lion
 - d. princess
 - e. prince
5. Are Sikhs allowed to worship Guru Granth Sahib? (2)
(Circle the correct answer)
- a. Yes
 - b. No
6. Circle the correct answer from the following statements: (2)
- a. Guru Granth Sahib has the 'bani' of all the Sikh Gurus.
 - b. Guru Granth Sahib has the 'bani' of first five and the ninth Guru.
 - c. Guru Granth Sahib has the 'bani' of first six and the last two Gurus.
 - d. Guru Granth Sahib has the 'bani' of the first five Gurus.
7. Who out of the following are the sons of the Sikh Gurus:? (2)
(Circle the correct answer).
- a. Baba Buddha b. Sri Chand c. Bhai Gurdas d. Prithi-
Chand e. Bhai Mani Singh f. Dattu g. Mohan
8. Does Sikh religion allow women priests? (2)
(Circle the correct answer)
- a. Yes
 - b. No
9. Guru Gobind Singh was born in the following year? (2)
(Circle the correct answer)
- a. 1666 A.D b. 1669 A.D c. 1000 B.C d. 1700 A.D
 - e. 1200 B.C

10. At which place did God command Guru Gobind Singh to descend into this world? (2)

(Circle the correct answer.)

a. Anandpur b. Hemkunt c. Nanded d. Paonta Sahib

e. Chamkaur

11. Does Sikhism believe in the theory of 'Doomsday'? (1)

(Circle the correct answer).

i. Yes

ii. No

12. The first scribe of Guru Granth Sahib was Bhai (2)

13. The foundation stone of Harimandir was laid by
..... (2)

14. God commanded Guru Gobind Singh to descend into this world.
(Circle the correct answer/s) (2)

a. He anointed Guru Gobind Singh as his messenger.

b. He anointed Guru Gobind Singh as his son.

c. He anointed Guru Gobind Singh as his incarnation.

15. Who out of the following Sikh Gurus did not go to Amritsar (for political reasons) ? (2)

a. Guru Arjan Dev

b. Guru Hargobind

c. Guru Harrai

d. Guru Harkrishen

e. Guru Tegh Bahadur

f. Guru Gobind Singh

MULTIPLE CHOICE QUESTIONS

Test 10 (Suggested Answers)

ATTEMPT ALL QUESTIONS:

Marks Obtained

1. Match the following: (3)

The Sikh Gurus:

- | | |
|-----------------------|---|
| i. Guru Nanak | c |
| ii. Guru Angad | e |
| iii. Guru Ramdas | f |
| iv. Guru Arjan | b |
| v. Guru Tegh Bahadur | a |
| vi. Guru Gobind Singh | d |

The wives of the Sikh Gurus:

- | | | |
|----------------|---------------|------------------|
| a. Mata Gujri | b. Mata Ganga | c. Mata Sulakhni |
| d. Mata Sundri | e. Mata Khivi | f. Bibi Bhani |

2. Do Sikhs believe in organised priesthood? (2)
(Circle the correct answer)

- a. Yes
 b. No.

3. Match the following: (2)

The Banis:

- | | | | |
|----------------|--------------|---------------|------------|
| a. Jap ji | b. Jap Sahib | c. Sukhmani | d. Lavan |
| e. Anand Sahib | f. Swayas | g. Asa di var | h. Baramah |

The Gurus:

- | | |
|----------------------|-------------|
| i. Guru Nanak Dev | (a) (g) (h) |
| ii. Guru Amardas | (e) |
| iii. Guru Ramdas | (d) |
| iv. Guru Arajan Dev | (c) (h) |
| v. Guru Gobind Singh | (b) (f) |

4. The Sikhs use the word 'Singh' and 'Kaur' as their last names. What is the correct meaning of these words? (2)
(Circle the correct answer)

- a. brother
- b. sister
- c. lion
- d. princess
- e. prince

Singh
Kaur

5. Are Sikhs allowed to worship Guru Granth Sahib? (2)
(Circle the correct answer)

- a. Yes
- b. No

6. Circle the correct answer from the following statements: (2)

- a. Guru Granth Sahib has the 'bani' of all the Sikh Gurus.
- b. Guru Granth Sahib has the 'bani' of first five and the ninth Guru.
- c. Guru Granth Sahib has the 'bani' of first six and the last two Gurus.
- d. Guru Granth Sahib has the 'bani' of the first five Gurus.

7. Who out of the following are the sons of the Sikh Gurus:? (2)
(Circle the correct answer).

- a. Baba Buddha
- b. Sri Chand
- c. Bhai Gurdas
- d. Prithi-Chand
- e. Bhai Mani Singh
- f. Dattu
- g. Mohan

8. Does Sikh religion allow women priests? (2)
(Circle the correct answer)

- a. Yes
- b. No

9. Guru Gobind Singh was born in the following year? (2)
(Circle the correct answer)

- a. 1666 A.D
- b. 1669 A.D
- c. 1000 B.C
- d. 1700 A.D
- e. 1200 B.C

10. At which place did God command Guru Gobind Singh to descend into this world? (2)
(Circle the correct answer.)

- a. Anandpur b. Hemkunt c. Nanded d. Paonta Sahib
e. Chamkaur

11. Does Sikhism believe in the theory of 'Doomsday'? (1)
(Circle the correct answer).

- i. Yes
 ii. No

12. The first scribe of Guru Granth Sahib was Bhai Gurdas (2)

13. The foundation stone of Harimandir was laid by Mian Mir. (2)

14. God commanded Guru Gobind Singh to descend into this world.
(Circle the correct answer/s) (2)

- a. He anointed Guru Gobind Singh as his messenger.
 b. He anointed Guru Gobind Singh as his son.
c. He anointed Guru Gobind Singh as his incarnation.

15. Who out of the following Sikh Gurus did not go to Amritsar (for political reasons) ? (2)

- a. Guru Arjan Dev
b. Guru Hargobind
 c. Guru Harrai
 d. Guru Harkrishen
e. Guru Tegh Bahadur
 f. Guru Gobind Singh

TUTORIAL 10

Q1. (20 minutes)

Write the names of the authors/composers/religious denomination of the following.:

- a. Torah
- b. Ten Commandments
- c. Bible
- d. Janam Sakhis
- e. Three Baskets
- f. Talmund

Q2. (60 minutes)

Learn the meaning and theme of 10 Swayas (Sikhism). (Pages 221-241)**

Q3. (60 minutes)

Briefly write the main points of differences and commonality amongst the following religions: Judaism, Christianity, Islam.

Q4. (30 minutes)

Answer the following questions.

- a. What main language has been used in the original texts of the holy scriptures of the Jews?
- b. What is the focal point of a prayer in the temples of Jews?
- c. What are the main beliefs of the Jews?

** Refer to "Nitnem" by Dr. S.S. Kapoor

For all others refer to:

- i. Philosophy of Sikh Religion, its Fundamentals and Facts by Dr. S.S. Kapoor.
- ii. Sikh Religion and Sikh People by Dr. S.S. Kapoor
- iii. Being a Sikh by Dr. S.S. Kapoor

TUTORIAL 10

SUGGESTED ANSWERS

a) The Torah

It is composed of five books (chapters) written by Jewish holy men and Moses.

i) Genesis the story of creation

ii) Exodus- The story of Moses leading the Jews out of Egypt and his covenant with God.

iii) Leviticus the laws for the priests

iv) Numbers-Jewish history from the time the Jews left Sinai until they approached Canaan

v) Deuteronomy-the second book of the law.

b) The Ten Commandments

Given to Moses by God himself and written on two stone tablets at Mount Sinai.

c) Bible:

The New Testament contains four Gospels written by Matthew, Mark, Luke and John, Acts of apostles written by Luke, 21 Epistles written by Paul and the book of Revelation written by an unknown writer. It is thought that the Old Testament was written by God himself although some people say that it was written by Jewish holy men and Moses.

d) Janam Sakhis

The important ones are listed below:

Name of Sakhis/Life stories	Written by:	Dated
Sakhis	Bhai Bala	1540
Sakhis	Meharban	1650
Puratan or Halizabadwali or Wilayatwali Janam Sakhi	Unknown	1635
Sri Gur Sobha	Sainapat	1711
Gyan Ratnavali	Bhai Mani Singh	1712
Gurbilas Padshahi Dus	Koer Singh	1751
Bansiwala Nama dus Padshahi	Kesar Singh Chibber	1769

Mehma Prakash Vartik	Bawa Kirpal Singh	
Mehma Prakash Kavita	Sarup Das Bhalla	1776
Gurbilas Dasvia Padshahi	Bhai Sukha Singh	1797

e) Three Baskets
Written by Buddha

f) Talmud
Written by Jewish scholars of which there are 1000 different contributors.

Q2.

Tav Prasad (1) Swaya-By gods grace-Swaya

Swaya 1

Theme

The greatest faith of a person is his/her love for God.

Swaya 2

Theme

Everyone, despite his/her power, position and wealth, has to go back, bare handed from this world.

Swaya 3

Theme

All victories and honours are of no avail if they are not acceptable to God.

Swaya 4

Theme

Genuine control of ones mind in worship is of paramount importance. The main objective of life is to fall in love with God.

Swaya 5

Theme

Winning battles is of no importance if one has not prayed to God and has not meditated on His name.

Swaya 6

Theme

God gives his grace to everone, He is merciful and benevolent.

Swaya 7

Theme

All those persons who meditate on the name of God, they are honoured both in this world and the next world, their sins are pardoned and they live a happy life.

Swaya 8

Theme

The luxuries of life, the baths at the holy places and the status of the holymen are not the qualifications to realize God. The real test is prayer and meditation.

Swaya 9

Theme

God is love and one has to fall in love with him and with His creation to realize Him.

Swaya 10

Theme

God is omnipresent and beyond images and names.

All three religions believe in the existence of one God. The Jews and the Muslims, call their founders as the prophets, whereas the Christians call Jesus as the son of God. In this way God is referred to by Christians as the Father. Jews, however refer to God as the Creator and themselves as the chosen people, and Muslims refer to God as the Greatest Power and themselves as his subjects.

The holy text of the Christians and the Jews is the Holy Bible whereas the Muslims holy book is the Qoran. The Bible is split into two parts the Old Testament for the Jews and the New Testament for the Christians. The theme of all the scripture in the Bible and the Qoran is more or less the same i.e. rules of morality praise of God and the methods to realise him. All the scriptures were compiled long after the death of their founders. Only the Jews show special respect to their scriptures by keeping it at a special place, wrapping it in special sheets and opening and closing it in ceremonial ways. (like the Sikhs) All these three religions recommend individual and collective worship, privately at home or in public at their respective shrines.

The modes of worship are the same for all three religions except that the Muslims do not sing hymns or use instruments in their mosque. Other modes of worship in commonality are meditation; reading, listening and reciting scriptures and religious stories; and having a firm faith in their religion.

The focal point of worship is different for each religion: in Christianity it is the Cross; in Judaism it is their holy book kept in an Ark and in Islam there is no physical object, one simply prays facing towards Mecca. In both Christianity and Judaism prayers are said twice a day whereas in Islam, prayers are said five times a day.

All three of these religions believe in the Grace of God. They believe that God may forgive and pardon humans for their sins and wrongs, if they repent and say sorry to God and promise not to repeat that wrong. Furthermore in all three of these religions the authority of priests and the rituals for prayer are paramount. They also have their own specific method and mode of baptism as well as sanctioning some form of fasting. The Muslims fast during Ramzan, the Christians fast during the period of Pentecost and the Jews keep a Sabbath.

Only in Judaism and Islam a visit to their respective holy shrines is compulsory as a pre-requisite to enter heaven. In Islam it is a visit to Mecca and in Judaism it is a visit to Jerusalem.

All three of these religions believe in life after death and talk about judgement day when God decides about the next form of birth of the deceased; until then the bodies remain in graves.

All these religions have kept their traditions and celebrate their festivals in their own specialist ways, especially the birthday of their founders.

Muslims and Christians believe in the existence of angels as messengers of God. Christians Jews and Muslims believe in Abraham and revere him as a prophet.

Q4.

a) Hebrew.

b) The focal point of prayer is Torah kept in an Ark in a Jewish Synagogue. Ark is a cupboard containing the Torah on a scroll, with a curtain in front of it. Above the Ark are two tablets with the first two words of each of the ten commandments on them. There is also a reading desk where the Torah is unrolled. It is called a bimah.

c) The main beliefs of the Jews are the Ten Commandments and the six fundamental human rights as outlined in the Torah. There is also the mandatory duty of compassion also outlined in the Torah. These are listed below:

The Ten Commandments

- 1) There is but one god
- 2) Do not worship images and stones
- 3) Do not take God's name in vain
- 4) Observe the sabbath as the holy day
- 5) Honour and respect parents
- 6) Respect and honour women
- 7) Do not murder
- 8) Do not steal
- 9) Do not lie
- 10) Do not be envious of other people's property and wealth

The Fundamental human rights

- 1) Right to live
- 2) Right to possession
- 3) Right to work
- 4) Right to clothing
- 5) Right to shelter
- 6) Right to liberty

Duty of Compassion (mandatory)

- 1) Look after the needy
- 2) Help the poor
- 3) Show compassion to those who are less fortunate.

According to the Sikh belief the hymns contained in Guru Granth Sahib are God's compositions spoken through the mouth of the Sikh Gurus and other renowned saints. The Guru Granth Sahib was compiled by Guru Arjan Dev, the fifth Guru of the Sikhs and was installed in the Harmandir in 1604. Guru Gobind Singh, the tenth Guru, conferred Guruship upon the Granth in 1708.

Guru Granth Sahib is revered by the Sikhs as the embodiment, in visible form, of the spirit and light of the person of ten Sikh Gurus. It means more to Sikhs than even the Qoran means to Muslim, the Bible of the Christians, and the Torah to the Jews. Guru Granth Sahib is the perpetual Guru of the Sikhs. It is a treasure of mankind's spiritual heritage. It is imperative that its studies be brought within the direct reach of all scholars of the world. It is essential that the Hymns contained in Guru Granth Sahib be translated in all the languages, so that the world's intelligentsia can bring out from this vast ocean of wisdom the jewels and pearls of knowledge.