



# God, Religion and Faith - Unity and Humanity in Different Religious Concepts

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## 1.Introduction

People in the world follow different religious beliefs. Even as reason, intelligence and science grow, man believes in an invisible power that maintains the state of creation. The apparent deities Sun, Moon, Star, Air, Water, and Soil are believed to be the power behind them. Every nation has its own concept of religion and concept of God. In India, believers of different religions live in harmony. India generally has a secular culture. Standing here, the relevance and importance of various religious beliefs and their common and similar concepts are analyzed here.

## 2.Concepts in Kerala

In Kerala, the harmony between Christian, Muslim and Hindu communities reflects a unique aspect of the socio-cultural fabric of the region. This union is notable for several factors.

### 1. Cultural Integration

- **\*\*Shared Festivals and Celebrations\*\***: Kerala's cultural landscape is marked by interfaith celebrations. Celebrations like Onam, Vishu and Christmas are inclusive and share happiness. This often leads to cross-cultural participation and mixing of traditions.
- **\*\*Common traditions\*\***: Many cultural practices such as traditional music, dance forms and cuisine are enjoyed across religious boundaries. This cultural integration fosters mutual respect and understanding.

### 2. Social Cohesion:

- **\*\*Interfaith Relations\*\***: There are many examples of interfaith dialogue and cooperation. Community events, dialogues and joint social projects bring together members of different faiths to work towards common goals.
- **\*\*Educational Institutions\*\***: Many educational institutions in Kerala are run by religious organizations but cater to students from all communities. These institutions often emphasize inclusiveness and communal harmony.

## 3.HISTORICAL CONTEXT

- **HISTORICAL INTERACTION**: Kerala's history is marked by a long tradition of trade and interaction with various cultures and religions. This historical background has resulted in a relatively high level of tolerance and understanding between different religious communities.

- **\*\*Impact of Reform Movements\*\***: Reform movements in Hinduism, Islam and Christianity in Kerala promoted social reform and inter-religious respect and influenced good relations between communities.

#### 4. Community Engagement

- **Joint Social Enterprises**: Religious groups often collaborate in social enterprises such as disaster relief efforts, health care, and poverty alleviation. These joint efforts help build bridges between communities and solve common social problems.
- **Local governance**: In local governance and community affairs, representatives from different religions often work together, contributing to a cooperative atmosphere.

#### 5. Religious Tolerance

- **Religious Tolerance**: Religious tolerance and mutual respect are notable. While occasional tensions do arise, they are relatively rare compared to the overall harmonious coexistence. Community leaders and organizations actively promote efforts to maintain peace and understanding.

Kerala is known for the relatively harmonious coexistence of Muslim and Hindu communities, backed by a rich history of cultural integration, social cooperation and shared values. Although challenges remain, the overarching spirit of unity and respect plays an important role in maintaining communal harmony in the region.

Hinduism, one of the major religions of India, is a rich tapestry of beliefs and practices. These are among the main tenets of Hinduism in India

#### 6. Yoga

- **Tattva**: A spiritual discipline that includes practices for body, mind and spirit. There are different paths of yoga including bhakti (devotion), jnana (knowledge), karma (action) and raja (meditation).
- **IMPORTANCE**: Provides various approaches to spiritual growth and self-realization.

#### 7. Varna and Ashrama

- **Principles**: Varna refers to the division of society into four varnas: Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders) and Shudras (servants). Asrama refers to the four stages of life: Brahmacharya (student), Grihastha (householder), Vanaprastha (ascetic), and Sannyasa (renunciation).
- **IMPORTANCE**: These concepts guide social organization and personality development.

#### 8. RESPECT FOR DIVERSITY:

- **Principle**: Hinduism is not a monolithic religion, but encompasses a wide range of beliefs, practices and gods. It allows for multiple paths to spiritual truth and encourages tolerance and respect for different traditions.
- **IMPORTANCE**: Promotes inclusiveness and acceptance in India's religious and cultural landscape.

These principles reflect the diversity and complexity of Hinduism, shaping its practices, rituals and worldview in India. Islamic doctrines can be classified into several areas, including theological, legal, philosophical, and political doctrines. Here is a summary of the major Islamic doctrines and their pros and cons.

### 3.Features of Christianity ( Different Sabhas)

In Kerala, a state in southern India, Christianity is practiced by diverse sects, each with its own distinct traditions and customs. Major Christian denominations in Kerala include:

#### 1. Syro Malabar Church

- **Origins**: An ancient Eastern Catholic Church, whose origins date back to the evangelistic work of St. Thomas the Apostle in the 1st century CE.
- **Affiliation**: It is part of the Catholic Church but follows the East Syriac liturgy.
- **Distinctive Features**: Uses the Syro-Malabar Rite, incorporating ancient Eastern Christian liturgies. Although the Church is in full communion with the Pope in Rome, it maintains its own unique customs and traditions.

## 2. Zero Malankara Sabha

- **Origins**: Another Eastern Catholic church that had its origins in the time of St. Thomas, but split from the Syro-Malabar Church in the 20th century.
- **Affiliation**: It is part of the Catholic Church and adheres to the Byzantine Rite in its own liturgy.
- **Distinctive Features**: Incorporates traditional Eastern liturgies and rites and maintains a unique identity while in communion with the Pope.

## 3. Malankara Orthodox Syriac Church

- **Origin**: This church originated from a schism within the ancient Malankara Church, which had its roots in the traditions of the St. Thomas Christians.
- **Affiliation**: It is an autocephalous (independent) church within the Oriental Orthodox communion, distinct from the Eastern Orthodox Church.
- **Distinctive Features**: Follows the West Syriac liturgy and maintains strong links with ancient Eastern Orthodox traditions.

## 4. Marthomma Syriai Sabha

- **Origin**: This church emerged from a reform movement within the Malankara Church in the 19th century.
- **Affiliation**: It is an independent Protestant church with its own unique traditions and practices, though retaining many ancient liturgical elements.
- **Distinctive Features**: Combines elements of traditional liturgy with reformist principles. It emphasizes the synthesis of ancient and modern practices and is known for its active social and educational activities.

## 5. Latin Catholic Church:

- **Origins**: Latin Catholic presence in Kerala dates back to Portuguese missionary activity in the 16th century.
- **Affiliation**: It is part of the global Roman Catholic Church and follows the Latin Rite.
- **Distinctive Features**: Uses Roman liturgy and rituals and is fully integrated into the wider Catholic Church structure under the authority of the Pope.

## 6. Protestant Churches

- **Various Denominations**: Several Protestant denominations exist in Kerala, including the Anglican Church (part of the Church of South India), Baptist churches, and other evangelical and Pentecostal groups.

**Affiliation**: These churches are generally part of the broader Protestant tradition and differ in their specific doctrine and liturgy.

- **Distinctive Features**: They often emphasize personal faith and scriptural authority, and their worship practices can range from traditional to contemporary

## 7. Jacobite Syrian Orthodox Church

- **Origin**: It traces its origins to the early Christian community of Kerala and has its roots in the broader Syriac Orthodox tradition.
- **Affiliation**: It is part of the Eastern Orthodox community, distinct from Eastern Orthodoxy.
- **Distinctive Features**: adheres to the West Syriac liturgical tradition and maintains its unique heritage within the broader Syrian Orthodox tradition.

Each of these sects in Kerala reflects the region's rich Christian heritage and the diverse ways in which Christianity has developed and adapted to this part of the world.

## 4.Hindu Concepts and features

Hinduism, one of the major religions of India, is a rich tapestry of beliefs and practices. The main tenets of Hinduism in India include:

### 1. Dharma

- **Principle**: Refers to duty, justice, ethical behavior. Each person has specific duties and responsibilities depending on their age, caste, gender and stage of life.
- **Importance**: Dharma guides moral behavior and social harmony.

### 2. Karma

- **Principle**: Belief in cause and effect that one's actions (good or bad) determine future consequences. Karma influences one's future life and experiences.
- **Important**: Promotes ethical behavior and personal responsibility.

### 3. Speech

- **Principle**: The cycle of birth, death and rebirth. Souls undergo repeated cycles of reincarnation until they attain moksha (salvation).
- **Significance**: Provides a framework for the continuity of life and the importance of spiritual progress.

### 4. Salvation

- **Principle**: The ultimate goal of liberation from the wheel of samsara. It represents the realization of union with God and freedom from material existence.
- **Significance**: Represents the highest spiritual goal in Hinduism.

### 5. Atman and Brahman

- **Tattva**: Atman refers to the individual soul or self, while Brahman is the universal and immutable reality or supreme reality. The recognition that the soul and Brahman are one is an important aspect of Hindu spirituality.
- **IMPORTANCE**: Understanding the unity between Atman and Brahman is central to attaining Moksha.

### 6. Yoga

- **Tattva**: A spiritual discipline that includes practices for body, mind and spirit. There are different paths of yoga including bhakti (devotion), jnana (knowledge), karma (action) and raja (meditation).
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### 8. RESPECT FOR DIVERSITY

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What are termed as **dasavatars** are the dasha avatars of Lord Vishnu and they are:

#### 1. Matsya-avatar (fish)

- **Purpose**: To save the insects when the earth was flooded.
- **Tatvikavaya**: therefore signifies salvation and the beginning of creation.

## 2. Kurma-avatar (Kurman)

- **OBJECTIVE**: Help Mandaramala to find Amrut during Samudra Manthan.
- **Tatvikavaya**: Equality is maintained at the subtle stage of creation.

## 3. Varaha-avatar (Varahana)

- **Purpose**: Brought Earth out of the underworld.
- **Philosophy**: A living creation to face weakness and overcome difficulties.

## 4. Narasimha-avatar (Narasimha):

- **OBJECTIVE**: To destroy Hiranyakashipu, to ensure the salvation of the devotees.
- **Philosophical Aspect**: The true winner in the struggle between goodness and adversity.

## 5. vamana-avatar (vamana)

- **Goal**: To defeat King Bali who was born as a boy and gained power on the earth plane.
- **Philosophy**: Transcending boundaries and bringing peace.

## 6. Parshurama-avatar (Parshurama)

- **Goal**: To control the power of the Kshatriyas and purify the land.
- **Philosophical Aspect**: The relationship of war, justice and peace.

## 7. Rama-avatar (Raman):

- **Purpose**: Enhancing the goodness of the Ramayana by preventing evil and upholding justice.
- **Philosophical Side**: Philosophical Life, Values, Triumph of Injustice.

## 8. Krishna-avatar (Krishna)

- **Purpose**: Dharmayudha in Mahabharata, upliftment of life through devotion.
- **Philosophical Aspect**: Divine instruction, devotion is the face of true love.

## 9. Balarama-avatar (Buddha)

- **OBJECTIVE**: - To provide protection to the common man, wield the plough, develop agricultural culture by directing irrigation and cultivation, propagandize for peace and dharma etc..
- **Philosophical Aspect**: Encourage agriculture to achieve true Dharma, mental peace and peace, use the plow as a weapon to bring success and unite and strengthen the people by convincing them of the need for water.

## 10. Kalki-avatar (Kalki)

- **Goal**: To perish at the end of time and retain the original Dharma.
- **Philosophical Aspect**: Divine Invasion, Struggle Against Cruelty.

**Philosophical Aspect**: Dasaavatars enable the synthesis of change, flood, salvation, justice, boundaries, dharma, beauty and impermanence in creation through the various incarnations of God.

**Objectives**: Safeguarding, purifying, propagating goodness and maintaining justice for mankind.

## 5. Christ and Krishna

Jesus Christ and Lord Krishna are central figures in Christianity and Hinduism, respectively, and have different characteristics and roles in their traditions:

### 1. HISTORICAL AND RELIGIOUS CONTEXT

- **Jesus Christ**: A historical man who lived in the Roman province of Judea about 2,000 years ago. He is the central figure of Christianity, whom Christians believe to be the Son of God and the awaited Messiah prophesied in the Old Testament.

Sri Krishna\*\*: A deity in Hinduism, considered an incarnation of Vishnu, believed to have lived about 5,000 years ago. He is a central figure in the Bhagavad Gita and other Hindu scriptures.

## 2. Nature and Role

- \*\*Jesus Christ\*\*\*: Seen as fully divine and fully human. Christians believe in His crucifixion and resurrection as the basis of salvation and eternal life.

- \*\*Sri Krishna\*\*\*: Seen as a divine incarnation (incarnation) descending to earth to restore dharma (righteousness). He is depicted as a playful and compassionate deity with various roles as a divine lover, teacher and protector.

## 3. Studies

- \*\*Jesus Christ\*\*\*: His teachings emphasize love, forgiveness, and salvation through faith in God. The main message revolves around the Sermon on the Mount, the Golden Rule, and the concept of grace.

- \*\*Shri Krishna\*\*\*: His teachings, especially in the Bhagavad Gita, include the principles of karma (karma), dharma (karma), and bhakti. He addresses the nature of reality, the self and the path to liberation.

## 4. Scriptural Sources

- \*\*Jesus Christ\*\*\*: The New Testament of the Bible, including the Gospels (Matthew, Mark, Luke, and John), provides the primary account of his life and teachings.

- \*\*Sri Krishna\*\*\*: Primary texts include Bhagavad Gita, Mahabharata and Bhagavata Puranas, which describe his life, teachings and divine pastimes.

## 5. \*\*WORSHIP AND REPRESENTATION\*\*:

- \*\*Jesus Christ\*\*\*: worshiped in churches, representations focusing on his crucifixion and resurrection. Christian practices include prayer, sacraments (such as baptism and the Eucharist), and following His teachings.

\*\*Sri Krishna\*\*\*: Worshiped in temples, depicted in various forms, including a child (Balakrishna), a lover (Radha-Krishna), or a divine hero. Bhakti practices include singing hymns (bhajans), performing rituals, and studying scriptures.

In short, although both figures are revered and central to their respective religions, their roles, teachings, and the nature of their divinity reflect the different theological and cultural frameworks of Christianity and Hinduism. The unity between Islamic, Hindu and Christian faiths in Kerala is a striking feature of the socio-cultural landscape of the region. Some of the main aspects and qualities of this unity are evident right here...with only a conservative few left out.

### Features:

### Shared Festivals and Celebrations

The approach of celebrating various religious festivals like Christmas, Eid and Onam together which fosters mutual respect and understanding is visible in many parts of Kerala. This is a model for India as a whole. Here revealed the importance of Sree Narayana Guru and his activities for the Unity of the Society who became the Visva Guru of the world.

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### The Guru's message and the secular attitude of saving nationalism.

Some people believe that there is a power that is the guardian of the universe. Humans are committed to the upkeep of this world regardless of who is present or not. It is reinforced by rituals and beliefs. It is the cornerstone of religious beliefs. Each religion has come up with value-based belief codes and rituals under different circumstances. When we perform them properly, we become ready for good deeds. Thus, as a result of man's actions, he also has to undergo the changes that occur in nature. He himself experiences the good results of human

work. This is where the interfaith conference started by Sree Narayana Guru becomes relevant. The motivation behind it is the belief that a special force created by the sun, moon, stars and satellites in the eternally true universe drives us all forward. All religions accept God as a symbol. It flourishes in the universe in different forms. There is no mistake in describing it as God. which resides within each of us

Ishwar is the same. Ayyappan of Sabarimala has also proved that truth. It is not for nothing that the poet of old sang that God sits in the earth (Soil), in the sky, in the pillar of building and in the rust. The story of Prahlada also illustrates the same. The learned should understand that the attempt to create distinctions in the name of caste and religion is due to blind faith in traditional traditions..If we close our eyes and pray, we can see God within us.Others should respect their faith as they respect themselves. One should maintain one's own beliefs and accept the beliefs of others.

Contrary tendencies aside, on this earth,If the opposite tendencies are kept aside, this earth will create a happy and peaceful environment. In spite of religions and rituals based on religions, robbery, extortion and violence are common in our society. Immoral trends and drugs are rampant. In many parts of the world, the situation is being created in such a way that one cannot move a finger against them. Can we prevent this? Here religion and religious organizations as well as priests should be able to do something good. That is the true worship of God. Therefore, we cannot insist that everyone should be ready to fully accept what brother Ayyappan said that we have no caste and no religion. Admittedly, it is not appropriate to exclude caste or faith code.

## **What do religious lessons teach?**

### **Islam's lesson of tolerance**

Has anyone ever thought where the morality of Islam resides? Have you tried to look at God beyond the mere principles of the Qur'an? Is there a requirement that everything written in ancient scriptures must be true, no matter what religion it is? The Qur'an, the Bible and the Gita are all ultimately not the last word. Those who have enough knowledge to separate the good and the bad from it and pour it out should be prepared for it. Otherwise they will be misinterpreted. It will harm the society. The Qur'an was composed in a particular society at a particular time in a particular situation. When religious belief spreads throughout the world, it is foolish to copy values from religious scriptures as its basis. They should accommodate appropriate changes from time to time according to the region. Islam is a religious code of faith that should be respected all over the world. But it should not be based on the Qur'an alone. Don't be based on some traditional practices and beliefs. Realize that what is not subject to change is change. The Qur'an contains principles of good human love. They should be given more importance. Such references that create distinctions in the society should be removed. When they are given to the students to study, they may give them a wrong impression. It would be better if religious scholars discuss these matters in groups and try to reach a consensus decision. It should be taught that the real God will guide man to walk away from the path of evil and show him the path of goodness. We should be able to properly use this universe that God has given us as a gift on earth.

### **A Christian lesson to be corrected.**

Think how many people who obey the 10 commandments of Christ believe in Christianity and live. How many can give a clear answer to the question who is Christ? Why is it that even those who go to Bible class understand and understand the principles but do not copy them in their lives? Believers should not fail to recognize the morality of Christ, who was always quarreling with the ruling class despite even the Pharisees. Those who distort the sermon in their own way by taking the Old Testament and the New Testament as convenience should maintain purity of intention. The ethics of clerical purity must be preserved. There are not a few good priests who preach in the right way on the biblical texts and who prepare the situation to lead it in their direction. Why would Christ seem to have a thousand churches? But it can be shaped by time and lifestyle. When Christ prays to the Father, everyone prays to Christ. But it cannot be said that he has only the position of an intermediary. It is true that Jesus Christ was actually a good man who was born and lived on earth. Divine personality. His followers may also consider him as a divine person. Those who came later made more and more additions to it and made it a religion. Christ carrying the cross as a symbol of that religion ascended. It is believed that Christ died on the cross to atone for the sins of

sinner. Yet even today there is no shortage of sinful deeds..!!! We have to think out loud, there is still something to be filled in. If we are not ready to find out and correct it, what is the result of moving forward with faith? Indeed, the knowledge imparted by the Lord should become a light for us.

## 6 The Lessons Of Hinduism and Indian Culture

It is a fact that the Hindu religion, which grew and developed in India and is known all over the world, is not really a religion. What the bench thus observed means that Hinduism is one of the most noble ways of living that have been regulated. The reality is that believers often do not make preparations to follow these rules properly. But it is also a fact that there is no other religion that has such a tolerant approach. There is no shortage of rituals and rituals, but there is no tendency in this religion to impose them on devotees or believers. There is no other religion in the world that allows absolute total freedom and personal freedom based on faith. But with clear fasting of proper rituals, believers achieve success with their wish fulfillment and prayers. It should be remembered that Sri Narayanaguru said that the word religion means opinion. The opinions expressed in the scriptures as well as the precepts and mantras are the basic opinions for organizing religious practices and lifestyles. But in a general sense we treat Hinduism with the word religion like other religions. It is already clear that it is quite different from other religions because of its diverse rituals as well as various concepts. It involves many concepts and strategies, both concrete and abstract.

However, the real truth is told in the Upanishads. It is there that we realize that other religions and Hinduism are one in terms of the concept of God. The theory of Tatvamasi is also relevant here

That is why Sree Narayanaguru composed a prose prayer called Paramatma Parthana. But it is also memorable that the same Guru has written the pratisthas and hymns of various deities for the common believers. In this universe, Prakriti and all things reside in the form of mother and father.

It is important to recognize the fact mentioned earlier that the Upanishads speak of the only supreme spirit that governs this world. Even the court's observation that the only clear instruction given by Hinduism is to follow certain rules for human being to live well makes it clear that Hinduism is a model religion for the world. It is not appropriate to deny the virtues of tradition without understanding the reality of various deity concepts and rituals without understanding it. It is also not appropriate to riot without realizing that a true Hindu is one who tries to live a good life by embracing what is right. There he can be given freedom to imagine and worship the deity form of his mind along with his beliefs. A true Hindu who makes everything auspicious can only wish for eternal peace in the whole world. But Indian nationalism is beyond caste and religion. Walls should not be allowed to be raised in the name of caste and religion. The rulers of the kingdom should be those who sincerely want the safety of the country, the good and the progress of the people... The people of India should be able to reply in a secular language to those who criticize only because of some events that happened in any one region.

### 7.A Review / All belives lead into One

There is no wrong in believing in the power of God..but the biggest mistake is to clothe that God in the cloak of religion and incite rebellion. In the past in India and today in Bangladesh, this trend can be seen in many forms, hidden and overt. If we are ready to correct it, we all become real human beings. Good people will be formed who will be good in this world. A new world can be built through them. Let those who have the same mind in our country come together and lift this world to a new era. India should set an example for that. Kerala's historical message in this regard has won national respect.

The conflicts in Palestine and Gaza are actually caused by man not recognizing man. In the course of man's quest to attain dharmartha kama mokshas, he must realize why he stumbles. One should give up the effort to cut down due to excessive greed. One should be ready to see and love everyone equally and to help others without selfish interest. It is relevant to the Indian view that all living beings in the world should be comfortable. We should remember Christ's call to love our neighbor as ourselves means must be seen other's problems and sadness and to be solved it. The Prophet Muhammad was the light of a country who worked as God's representative for the good of the society. We should follow the Sree Narayana Guru who taught us that one

caste, one religion, one God should be our doctrine. Its broad meaning is clearly to include everything equally. That is what the Pope also said in the interfaith conference. The Guru had called to become strong by organizing and becoming enlightened with knowledge. But we have to wonder if that is happening today. We must preserve a tradition of seeing all forces as one and moving forward.

Do not encourage communal drunkenness and rioting. The fundamental principle of Islam, which contains the code of monotheism, must be respected. Believers should always have the realization that it is one God, Allah. Let us recognize that it is the same Father whom Christ calls, and it is the same as the Supreme Spirit which is spoken of in the Upanishads. There it is revealed that God is the eternal truth, not caste or religion. It is a fact that we can see and act upon the power behind it, that the conditions have been prepared here for man to live as man. Realize that our work is our God formerly Said by Mahatma Gandhi. If we perform the deeds we undertake on this earth with punctuality, that is Ishwara Seva. Believe that they will be loved by God. Let's also remember the Guru's words that what he observes for his own happiness should come for the happiness of others. Thus, each of us should be able to walk the path of goodness and become a light to the world.

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Reference: Various Religious Test like Vedic Upanishads Bible Quran Studies Of Religion and Philosophy of Swami Vivekananda and Sree Narayana Guru

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