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In Jainism, they also don't believe in the supremacy of God. They believe in the series of births and death where the soul rejects the power of sin and achieves liberation. Karma shifts these souls to the matter rotating the series of lives and deaths. Nine Tattvas or principles are vital to be followed in Jainism which includes Jiva, Ajiva, Asrava, Bandh, Punya, Papa, Samvara, Nirjara, and Moksha. All these nine principles explain the soul, nonliving substance, cause of the influx of karma, the bondage of karma, virtue, sin, arresting of the influx of karma, its accumulated exhaustion, and total liberation of karma (Smith).

Sikh's thoughts about God are that contemplation of a man towards the universe makes him feel propelled towards a supreme power. The creator does not put up with his creation but saturates through it. They have an anthropomorphic concept that humanity and God should dually be familiarized with a man. Also, the known fact regarding Sikhs is that the creation of God is nothing but his own transformation. These transformations are not eternal like Him but ephemeral (Smith).

Hinduism considers God as a supreme being and there is also the personal God's concept which is an individual practice. This individual practice can be an outcome of love or fear. God is further than any shape, form, or color like a nirvana-the the attributeless god. Another God with a form that picks out human pickups is known are the god having good attributes. Their belief considers nothing as an evil part against God (Smith).

The nature of man and universe is explained in Sikhism by their guru that the love distribution let God create enormous expanse. The further explanation says that God wanted to spread out his adore to the humans and this made him create the universe from within himself. The nature of the <https://assignbuster.com/the-worlds-religions-our-great-wisdom-traditions/>

universe is based on three tiers i. e. Maya - the power of fiend or god to change, propane - a plurality of the world as empty, the power of ignorance (Smith).

Jainism considers the universe as a three-tier connection. It has lower, middle, and upper worlds. Jainism also deduces the universe as eternal and unbreakable. The origin of the universe is eternal. The upper world is called as Siddha Sila which is urbanized by pure and free souls living in peace. The middle layer is caused to undergo the karma laws. The lower world is dwelled by people having atrocities in return for their sins. When these souls would be liberated after their punishments will get over. Jiva and ajiva are two components that are eternal, unbreakable, mutually co-existing. Ajiva is a matter of having qualities and atoms. Ajiva is the physical body and Jiva is a soul (Smith).

The Buddhist universe comprises of thirty-one planes. All human beings and the other beings live on one or the other planes among the thirty-one of them. These planes are of immaterial Brahma realm, fine material Brahma realm, and sensuous realm. Hindus have a concept of the cyclic nature of the universe and nothing outside it. The framework of cycles let the cosmos follow one cycle within it in the perpetual wheel of time. This cycle experiences the making and breaking of the universe and soul also experience its own cycle of rebirths. The reincarnation of individual souls is repetitively done in the cycle (Smith).

After death, all the beings will be reborn in any of the realms under those thirty-one planes in Buddhism. Hinduism also supports reincarnation after death. Jainism explains that the liberation of souls of living beings is done after overtiredness and exhaustion of all karmas. When the soul gets

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liberated it regains all the characteristics of ecstasy, authority, comprehension, and visualization. After that, the souls go up to the top and stays there forever in an ecstatic subsistence and never come back to the cycles of facing births and deaths. This state of the soul is known as nirvana (Smith).