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Research Article

Reconnoitering the Core Parallels Concerning the Perception of Divinity and Eastern Ethics among Taoism, Buddhism and Hinduism

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Abstract. This research aims to explore the idea of divinity in eastern religions, including Taoism, Hinduism, and so on, and then find commonalities between these religions and this notion. This essay seeks to understand why Eastern traditions deviated from the worship of God and how their conception of divinity came to be. This research is significant because it sheds light on the prevalent beliefs in China and India, which include the worship of ancestors who are fathers and grandfathers, the sanctification of natural forces, the belief in the plurality of deities, and the practice of spiritual worship to achieve the state of union with God. The purpose of this study is to provide answers to the following questions: Is the eastern conception of divinity unified? The research relied on the mother of all texts of eastern beliefs, the Tao, and employed both the inductive and the deductive methods. The study's most significant conclusions are that belief in the monotheistic concept of deity is not the foundation of the ethical and philosophical eastern religions that are most prevalent in China and

India. The study also revealed that Eastern beliefs met a plurality of gods, and that people gradually went through stages in their quest to find the god who best suited their needs. They also practiced magic, sorcery, astrology, and other forms of polytheism, as well as worshipping the forces of nature, totems, and humans.

Keywords: Religion and Beliefs, Eastern Ethics, Taoism, Hinduism, Buddhism

INTRODUCTION

The beliefs of India and China are between the beliefs that are being experienced at the current time; and there is still a need for study to expose their truth and objectives, noting that utmost of the orientations that advantage the specialist in the field of religions were collected by orientalist in their several languages. If expression closely at this earthly religious conviction, we will treasure that they are quite comparable and may meet with the divine regulations in some moral admirations. In generally, the perception of divinity in the Eastern religions in India and China is not built on a sound doctrinal base, it is not in its monotheistic shape, but in its plural shapes. It is also problematic for the investigators to regulate the situation of these religions concerning divinity excluding by tracing the historical expansion of these man-made beliefs and connecting all of them to an optimistic human basis, which is the cluster of the originators of these religions and their scholars. There are insufficient studies that have observed at the perception of divinity in religions in generally (Issrof, 2018, pp. 99-117). They have examined for truth/ divinity between many religions, including, Krishna, Vishnu, Brahman, or Shiva and it was originated that the thoughts of gods, like any other perceptions, are open-minded and inhibited by the annoyed-educational directive of the human observance.

The inductive and deductive procedures will be used during the paper. The paper will engagement theoretical examination, which could contain a superficial explanatory evaluation of historical bases and academic outlooks in order to attraction replicable and dependable suppositions about the backgrounds in which texts (or other important causes) are used, this research employs a procedure called contented analysis. Consuming stated that, the scholar makes meaning of manuscripts confronted in the circumstances where the present research is done.

The scope of this research will be partial as it would not be bright to throw all of the Indian and Chinese ideologies and ethics. However, it will be only about what the researcher has understood about the theme of Indian. Therefore, this research pursues to regulate the thought of divinity in the most significant existing eastern religions, which are contained by almost half of the world's populace, and have cohorts and a large banquet, and scholar is trying to reach parallels between these ethics/beliefs in connection to the perception of divinity on the other aim. For this resolution, this research has been separated into three sectors as follows: Unit (1): Introduction. Unit (2): Argument The idea of divinity in Buddhism, Confucius, Taoist, , and Hinduism. Unit (3): Deduction.

DISCUSSION

Divinity and Hindus

Hindu virtuous thought struggles with affection to God as they sustain two completely dissimilar propensities defined by Dr. Ahmed Shalaby (1982, pp. 160) namely: the inclination of monotheism and the tendency of pluralism, even though the inclination of diversity is tougher and more extensive. That is why researcher discovery that the matter of Hindu veneration is of a compound and self-contradictory nature. It comprises theoretical opinions and numerous spiritual dogmas, such as concept and diversity, explanations, forefather adoration, natures, animals, and even the adoration of emptiness. This can essentially be experimental by drawing the antiquity of Hinduism, which did not dispensation a divinity without admiration and adoration, whether he was an inferior divinity, or the interested object in the eyes of anybody, or an make-believe divinity or an depict of the observance without indication or proof of its divinity. As for the religious characteristic in the farmland of India, it is an instance in its many mystical/Spiritual tendencies and religious theories. There are those who adoration cows, and those who consecrate the forces of nature; and also, those who adoration persons, along with those who bond God. In any circumstance, the concept of mysticism between Hindus can be articulated as trails in the following subsets.

Originally, the expedition was to know the Brahman, and doctrine what it is through secrets, religious sacraments, symbols, and psychological purposes of human beings. While they were incapable to attain the information of Brahman and regulate what it is; Hindu ideology resorted to additional non-humanoid specialist, this is through the specialist of the Holy Books. (Jubouri, 1986, pp. 36) There is a reasonable linking among the concept of idea and Maaya who realizes the universe as an deception and a illusion, and the basis of this parallel is that the universe is grounded on Brahma, so if Brahman is the root of the universe as emptiness without boundary, and it is not distinct, then the edifice of the abstract universe grounded on this underpinning is a hallucination (Mohsen, 2002, P.36). As for monotheism, there are those who separates the idea from the Hindu religious conviction, and this is inveterate by Mahatma Gandhi: (Azmi, 2013, pp. 16) As for the certainty in the presence and non-presence of the Creator, mutually are equivalent, and it is not essential for any of the Hindu men to consider in the Creator, for he is a Hindu whether he considers or not Hinduism, even though he sustained to obey to Hindu ethics in spite of their density and illogicalities, and reflects Hinduism to be the belief that he should be honored of.

Hinduism and Idea of Trinity

Hinduism stable in the divine trinity, which is: Brahman: The Creator , Shiva: The Destroyer, and Vishnu: The Preserver. (Beltramini , 2021) The Hinduism Trinity is graded 8th between the holy trios in the religious flashbacks of society. (Damluji, 1954, pp. 29-31) It must be pointed that, the Hindu trinity (Brahman, Vishnu and Shiva) was not the initial trinity in antiquity meanwhile the opening trinity periods back to the cultivation of the Egyptians, specifically, the Egyptian-Abydos Trinity. (Sen, 2021) The shape of the Hindu Trinity was not partial to being prejudiced by

preceding ethics or beliefs, but went afar the facts of the myth of Brahman: The Creator, one of the Trinity, with the actual story of the formation of the universe delimited in the Hindu divine book, "The Manusmṛiti-منوسمرتی" where it states:

"These beings were dark and unseen, and had no distinguishing marks, and they did not Her knowledge was not realized with evidence, rather it was unknown, as if she was in a deep slumber, then their gentle Brahma hidden in himself, and the manifestation of beings with his power, with the eternal and eternal power, created the elements and their like, and revealed himself and destroyed the darkness, and it seemed to him to create creatures from his body, So He created the water first by thought, then threw his seed into it, and the seed became a golden egg with a luster like the sun, and from it emanated from it Brahma Himself, the grandfather of the whole world. The six directions and the seas, then He resurrected from Himself the Spirit who is the truest of the three attributes, and He created the five senses, then He created all creatures." (Manusmṛiti, 3:2)

In this regard, Vishnu: God of Love, is the utmost protruding participant of the Trinity, as he had numerous embodiments, and these embodiments were adored as deities, which makes the embodiment closely linked to the tendency of multiplicity, and approximately of them still have supporters just like Rama, Buddha, and Krishna. (Barinder, 1993, P.100) Vishnu is recognized as "The Preserver" within the Trimurti(تريمورتی), the tripartite divinity of superlative holiness that contains Brahman and Shiva. However, in Vaishnavism, Vishnu is the superlative being who produces, defends, and alters the whole universe. In the "Shaktism" ritual, the Goddess, or 'Adi Shakti', is defined as the ultimate supreme Para Brahma, still Vishnu is admired sideways with Brahman and Shiva. Trivedi(تریویدی) is definite to be the energy and inspired authority of each, with Lakshmi being the equivalent harmonizing companion of Vishnu. (Mohsen, p. 36) On every occasion the universe is susceptible with malicious, disorder, and damaging forces, Vishnu springs in the shape of an incarnation/avatar to reinstate the intergalactic order and defend dharma.

The term *Shiva* is cast-off as an adjectival in the Rig Veda(رگ وید) (c. 1700–1100 BCE), as a description for numerous Rigvedic divinities, containing Rudra. The word Shiva also means "deliverance, ultimate manumission" and "the favorable one"; this adjective practice is lectured to numerous divinities in Rigvedic literature. The word progressed from the Vedic Rudra-Shiva to the noun Shiva into the Extravaganzas and the Puranas, as a favorable divinity who is the "inventor, reproducer and dissolvent". (Mazhar, 2022, pp. 95)

The Array of Gods

Hindu believed manages to the impression of multiplicity habitually with affection to divinities, and multiplicity in Hinduism has stretched a huge quantity, as they had for each natural force that assistances them or tribulations them, a "deity" that they adoration and pursue help with in misfortune such as sea, fire, waterways,

highlands, etc., and they cast-off to entitlement those deities; To sanctify them their descendants and their prosperity of steers, harvests and fruits, and conquest over their opponents. (Mazhar, pp. 95) At the commencement, the Hindus observed with admiration at the appearances of nature and its forces, so they consecrated it and made for each appearance a divinity that interchanges it or occupies it, and they consecrated some creatures, particularly the cow. Researcher discovery in the books of the Vedas-وید references to the impolite period of the matter of theology in the Hindu religion, as the adoration of the forces of nature banquet from the 15th century before Prophet Jesus (Peace be Upon Him) to the period of systematization of the Vedas in the 18th century before Prophet Jesus (peace be upon him) . (Shalaby, pp. 36)

Thus, the variety of deities in the Hindu religion has no confines, the Hindus consecrated the whole thing that characterizes the existents, for instance as: the appearances of nature: (clouds, the sequence of trails in the ground, the sun, thunderclaps, breeze, sky, light, storm, earth, rain, dawn, fire and so on), and humanoid abilities and occupations: (shepherd of cultivation, controlling of construction, manufacturing, arms, outlaws, collecting etc.), and natures, such as: head of elephant, lion, head of horse, cow, turtle, pig, mice, and snakes And they revers the utmost hazardous and treacherous kinds of snakes, the Naga, and they have a excessive position amongst them, and they proposal them contributions of bananas, and milk and they are positioned at the arrivals to their hideaways, just as the Hindus consecrate humanoid such as Rama, the protector of Brahma, and Krishna, the proprietor of the ax, and the executioner of the unjust ruler. (Kahtib, 2009, pp. 406)

The Hindus consider that the soul (Atman-أتما-روح) is everlasting, incessant, uncreated, and when it is exposed of factual spectacles, it begins to reappearance to the superior soul (the way of reappearance) and all lifecycle is shapes of the only unique power, because they consider that God is the whole thing, and that the whole thing is God, and that is The connotation of the unison of presence. Thus, the Hindus believes that the whole thing is Brahman, the whole thing is adored. And it understands that the whole presence in the universe is a particular presence that is God/Deity, and some correspondence amongst this being and the domain as it ties with beings, and humans, nature, and lies in them, so it develops the only actual presence, and the world becomes manifestations of this total presence.

The Idea of Divinity in the Religion of Taoist

After Laozi's passing, the Chinese started to adoration him himself, and holy place and sculptures were constructed for him, making him a divinity, and they said that his mom approved a wonderful lamb in him, and they thought that he was congenital with a full attention and in age, because he inhabited in his mother's womb for 18 years. The groups of the prevalent Chinese religion consider that most of the deities are of the people who presented unexpected capabilities throughout their lives, for instance as "Guaan De", who had an extraordinary rank in the 3rd century CE. (Madni, 2010, pp. 29) Taoism did not debate about life after death, so a number of Chinese rapidly moved-out to the Buddhist religion that feasts in China, but it varies from Buddhism that had feast in India. Buddhism started to clarify to them the state of *Nirvana*-نروانا. In any circumstance, the Taoists consider in the characteristics

of God, that he has no voice, no depict, that he is everlasting and does not succumb, and that his being heralds the presence of others; and he is the derivation of all beings, and his life-force flows in them. This belief is comparable to other religions beliefs enclosed in this research in that it grips to the idea of the union of presence.

They argue that "Tao" is an complete being, which is the meaning of the world as it is not distinct from the worlds, somewhat it is a important entrance into it, and from it all existents originate, and their ethics and beliefs in the unity of presence made them say that the Maker/Creator and the animal are one thing, and its portions are not unglued excluding to see the two of them at a period the patch. (Höllinger and Makula, 2021) It is vibrant that the divinity in Taoism is the Tao, and he can disclose himself in the forces of bright and the forces of dark, which were delivered from one derivation, the Prodigious One, which is the additional correct name for Divinity. (Asmigolevsky, 2006, 315) In generally, the dogma of Taoism is founded on following subcategories.

The Concept of divinity

Groups of Taoism consider that the head of their three divinities are: the creator of the religion "Laozi", the emperor 'Gaadi', who is the sovereign of the creation for them; and the primary remaining in heaven "Tao". The Tao had better remain a importance to the deities because it comprises the surreptitious of the universe, and the Taoist viewpoint distinguished amid two intergalactic forces: one of them is optimistic "Yang", the Male/masculine code which is heaven; and the other is undesirable "Yin" the female/feminine code which is the earth. (Hamid, 1999, P.246)

The Idea of Yin and Yang (Dualism)

Unity of the greatest basic philosophies in "Lao Tse" viewpoint is that the universe is in an incessant state within the arena of force that is shaped by the two values "yin and yang", i.e., male/masculine and female/feminine, which are not perceived as inconsistent rudiments but somewhat as harmonizing; and their basis "Tao" is the basis of the communication among them. And Laozi's book exposed that the whole thing comprises a illogicality among its two ends and a joint alteration concerning them, and announces: "Sorrow comes from pleasure, and pleasure comes from sorrow. (Laozo, 2000, pp. 47)

The Concept of Unity of Presence

The perception of religion in the Taoist belief is related to the dogma of pantheism and the agreement of presence, through severity, separation, and disaffection from the world. (Bakhit, 2014, pp. 45)

Confucious and Idea of Divinity

Confucius revitalized the primeval religious traditions and teachings, inscribed down their roots. It is memorandum-pedestrian that Confucius was not an appellant of a prophetic communication but was somewhat a wise logician who

discoursed Integrity. The Confucian ethics concerning the thought of divinity is built on the following traditions.

God of Heaven

The highest divinity in the skies is adored by the Chinese, and only rulers and princes are permissible to explicitly adoration and proposal sacrifices to him. And The highest divinity in Chinese religions is "The Master of the Gods", also recognized as "Tian". When they discuss to the sky as being adored, they do not mean the blue arena; somewhat, they mean those domains and their circles, as well as the supremacy that controls them and how they interrelate with the earth through things like winds, rain, and other normal phenomena. All of the forces in the globe are stirring in unity with a exact and systematized system and are underneath the control of heaven. In this regard, Confucius professed that there is only one solid-desired Deity in presence, the Deity of Heaven, and he was the primary Chinese to claim the presence of monotheistic repair in China when it was engrossed in the dark of paganism. He was not himself a theme of adoration or adoration, and he did not receive that, because He observed the deity as a sign of the forces of nature. The sires' souls are all that linger. (Kohler, 1990, 241)

Researcher observe that the substance persisted self-contradictory among his recognition of the one Deity, and his recognition of the variety of deities that triumphed amongst the Chinese, as researcher saw an project rendered from the Chinese entitled "*Confucius proverbs About the Gods*" proverb that Confucius did not maintenance about the deities themselves, but was concerned with the philosophies of moralities, and that he depend on mostly on the adoration of man, and the emphasis on his accurate power. Therefore, some Chinese identify his notion of mysticism while the others adore Confucius and bless him without considering in his mysticism. (Shamrani, 2000, 160)

The Worship of Spirits and Unity Being

The Chinese recognized the Confucian belief with numerous divinities, each with its own purpose and controller over a definite thing. The Chinese adoration all these forces that control the singularities of nature, and the whole thing in the cosmos, and in reappearance they consider that the forces of the earth are adored by the rulers, and they have the adoration of the forces of heaven. Researcher discover here a class structure in adoration; the rulers have superior deities that they adoration only. The Chinese consider that the souls of their dynasties linger with them after their demise. Moreover, they have become blessed and have the right to be adored; and it is mandatory to achieve their declarations. Their gratitude of fathers and grandparents surpasses the boundary of admiration and morality to the fact of adoration; and contributions were complete to them in order to attain from them blimey and consecration.

Scholar have beforehand discovered the thought of pantheism, which means the dogma that the world considered of as a whole is Deity and, contrariwise, that there is no Deity but the mutual substance, forces, and regulations that are established in the current universe. He is adoring ceremonies of the Chinese contains

dancing, singing, and music, and they impression that their pleasure with deities. The Chinese used to combination actual realities and the paranormal as they consider that a great number of good and bad spirits were flapping around them neighboring, They appointed magicians who repeatedly use turtle shells to expose upcoming and to anticipate the gestures of the stars, so that they could straight their homes concerning the water, sunlight, breeze and the rain water.

Theology, God, and Buddhism

Buddha recognized his call built on procurement information, or a mystical involvement that cannot be attained through words, as he sees that the certainty is not recognized by philosophies, but by ambulatory on its own track. But he inclines to repudiate it sometimes. The motive for this is that Buddha essentially did not come with a religion as stated before, and he evaded talking about the whole thing connected to religious and theoretical phenomena, and he did not dialogue about the delicate subjects in the universe, and he prohibited his followers and companies to talk about it.

Possibly the explanation of religion is not suitable for Buddhism; As extended as it does not consider in the Overlord of Deism, and does not consider in the Hindus' devoutness to them, Buddha derided, in one of his homilies, those who say the presence of Deity, and for his abandonment of the matter of Deity, or the propensity to repudiate it sometimes, this commanded to the Brahmins of his time to variety him as an disbeliever. So, the matter of theology in the Buddhist beliefs is yet in excessive argument, as its companions were alienated into two factions, apiece of which has its individual evidence. As for the mark that verifies that Buddha believed in the highest divinity, they contingent by motive and communication. (Winters, 2022) As for the attention: religion cannot be imaginary without salutation of the Overlord. Because it is a mutual base amongst all religions, and that is why deniers avoid calling Buddhism a religion. As for the communication: the term "*Ishwar*" came to mean: Deity/god. The deniers reply to this that the notion of Deity without characteristics is a nonconcrete alleged, which does not achieve the anticipated determination, for Buddha did not define him with a explanation that makes him be. (Wong and Yew et.,al, 2021)

Those who found the matter of theology in the certainty of Buddha consider that Buddhists do not consider the Brahmins consider in the holiness of Brahma: The Creator, and they desire Buddha over him. This, in the commencement Buddhism initiates as a rational viewpoint in the hands of Buddha who disallowed status system of Hindus and incessant cycle of renaissance. It was his extreme consider that Hinduism doesn't defend people from discomfort and prejudices. Ultimately, the cohorts of Buddha ongoing proselytization his ethics as a shape of religion and built devotions and ceremonies, hereafter giving birth to Buddhism.

Comparisons Between Eastern Beliefs Concerning the Concept of Preeminence

Researchers of the narration of faiths sanction that religious study occupied from all positive oriental bases are not without citing one of the kinds of the Trinity,

or the triple creation, that is: The Father, the Son, and the Holy Spirit. However, the Bible, and "Dwan" utters in his book *The Initial Populace of Europe: The earliest pagans thought that God is one, but he devised into three persons, and he says if we expose towards India, we see the utmost, and the greatest famed of their adoration is the Trinity, that is, to say that God devised into persons. Various religions have conserved several deposits of their ancient ethics and beliefs, and the impression of the Trinity is one of the utmost significant beliefs that persevered in India and China.*

Moreover, the belief of few cohorts of Buddhism is not free from the dogma of the Trinity, and they contain in it a fourth part person "the Buddha, and they shaped a trinity for the Buddha himself, which contains "Buddha, the law, the meeting". And they adoration a triune deity and call him "Fu", and they portray him in their shrines in the shape of the idols discover in India, and they say "Fu" is unity but in various shapes. This might be for the existing Buddhists, but the earliest Buddhists were not recognized about the Trinity. In this regard, in Taoism, as researcher have discussed before, scholar discovery that the Holy Trinity is collected of the power "Tao, Yin, and Yang", i.e., the primary source, from which the male/masculine and female/feminine arose, and from which all animals were shaped. (Bash, 2011, 104)

Human Deities and Pantheism

By incarnation, it means: the arrival of deity/God Or one of their deities in a possible shape (remain it any bodily or human shape) but at the similar period has the beatification of the deity symbolized and can exercise powers even in the human shape. Such incarnation can be perceived in Hindu avatar of "Vishnu" who was revealed in the depict of mythological types. The belief in the union of presence is one of the utmost protruding topographies of the eastern religions like as: Buddhism, Taoism Hinduism, etc. The impression of the unity of presence is vibrant in the Hindu religion in its recognition that Deity/God/Avtar is the real being, and that the whole universe is God, and what is in existence is only one thing, and God (Brahma) has all the attributes; Because it contains the individualities of all belongings, still it upsurges above its similarity, and it is the spirit of the concealed world that is not partial by the boundaries of time, and it is the master of the universe, and it is one if we visualize it in its presence as a single specific, and if we examines at its fragments such as animals, nature ,humans and, then it is a compound. (Al-Jouburi, P.80)

The dogma of pantheism performs in Hinduism obviously as it portrays a unity among man and the Absolute, or among Atman-آتما and Brahma, and according to the *Upanishads*, the excessive powers "Atman" are eventually one thing. Likewise, the belief in an absolute that surpasses human potentials is a well-known belief in Buddhism, and it is a depiction of the impression of unity of presence that performs in Buddhist worshipful submissions, which pursue illumination and utter union. The viewpoint of pantheism is a mutual belief in Hinduism and Confucianism, which thought in the earliest religious theories predominant in China, as well as obviously originate in Taoist thinking and theories.

Buddhism also recognized the connection between man and his mystical world over a sense of unity among them, which is the phase that the Buddhist spreads in his life after he is exposed of his desires and unawareness. Even though the

impression of pantheism is not Buddhist in derivation, and it has no origins in the Buddha's *Gospel*. Somewhat, it is a unique clue in Hinduism, and it developed prevalent and maintained by manuscripts from the *Ramayana*, where it originated in which Deity is the postponement of perpetuity and its fade and movement where the deed and the mediator are one, and God utters to the mind: I am the Existence. The domain is nothing but my vision, and imageries, resources, and spirits are nothing but my essentials.

Similarly, Confucianism was prejudiced by the viewpoint of pantheism over their thought of the deities, Gods, and their connection with them. They adoration the globes, sun, moon, mountains, animals, natures, and rivers next to the divinity of the sky, and they revers archangels, and the feelings of dynasties, and they consider in the existence of their souls to purify them and make expenses to them. Nevertheless, they do not consider in ambiance, prize, or sentence in the hereafter, but somewhat prize and sentence in the life of this domain.

Explanations and Combinations

The proverb of remedies and amalgamations is one of the utmost significant predominant and ostensible theories in the religions of China, India, and utmost eastern viewpoints were not free from it. Its inspiration seems in many of the mysterious beliefs that seemed throughout history:

1. Researcher discover in Hinduism the manuscripts of the *Upanishads* depiction the real man as the one who workings for union, or tender into the endless, and that the eventual objective of the Indian theorist is to eradicate his requirements and kill his desires; To attain union with Brahman, or the obliteration of the separate self in the all-inclusive personality, and the way to this union is through enthusiastic spiritual movements, consideration and knowledge, and abandoning the wishes of the whole body.
2. It similarly indicates explanations and union in Buddhism through the comprehension of *nirvana*: a state that a Buddhist might reach in his life and does not lead to the endless series of re-embodiment.
3. Researcher also figure-out that the core of Taoism is God's explanations in beings as a interstellar energy that movements through them. Short of it, God cannot occur by Himself.

Sufism

In this regard, Eastern beliefs, whether originate in India or China, are conquered by the spiritual attractiveness that calls for severity and abstinence, abandonment of life and leaving its preserve, self-agony, and severity, all of which are theoretical thoughts linked to the perception of mysticism; because enthusiasts believes that it is the way that leads humans to combination with God. (Hussain, 2021)

In utmost of the optimistic eastern theories, we find people who exhortation from the delights of life and contests the body's wishes in an attempt to eradicate them. By doing so they can also achieve the immortality of the soul to recommence life in a pure, new, and spotless shape. The recluse, the celestial, the monastic, the

sorcerer, the austere, the virtuous, the saint, and several other titles transmits comparable meaning.

Legends and Mythologies

Furthermost of human philosophies portion their fear of the unidentified, which is an effort to enlighten the vagueness related with the beginning of the universe and formation, and how it industrialized to its present circumstances, and resorted to ingenuity, therefore mythologies were instinctive. However, Eastern religions in India and China are occupied of mythologies and legends, particularly in the explanations of the exists and deliveries of their creators, as revealed beforehand in the section of Buddha, which was additional like a saga, and what was stated in the division of Confucius as a bizarre birth, and the level of Laozi, the originator of Taoism. An instance of these mythologies is that the Buddhists made the passing of Buddha a legendary occasion parallel to his natal. The descriptions reference that on one occasion Buddha saw a hungry tiger, so he provided her his figure as a clemency to her children, and they carried his triangle, and constructed seven tombs on him, then some rulers took those ashes, and constructed eight on him. Sixty tombs, then the tombs were sanctified, and they complete Buddhist lands. (Bakhit, 2014, pp. 45)

Reincarnation

The clue of re-embodiment engaged an excessive place amongst the man-made religions which occurs to be a fundamental dogma in India. Whensoever we mention India, the dogma of re-embodiment originates to mind, but Hinduism differs from Buddhism in its belief in re-embodiment.

Re-embodiment is connected to the shamefaced and the worthless souls that leave the possible world with death, and resolve in new forms; To compensate for its preceding inadequacies, and disinfect themselves from them, if they are excessive evils that have transpired the forms of situation animals such as creatures, animals, dogs, cats etc., to growth again in upcoming parts from a simple animal to a greater animal and so on, and keep reawakening forms until they take the trail of redemption and piousness and stops this cycle. This theory was originated upon and split out from all other pagan theories, and the dogma of migration and re-embodiment is measured the keystone of every pagan certainty. Hinduism admits re-embodiment and reflects it the objective that the specific spreads through his conversion from one stage to another, and from one form to another, and consequently the separate soul has many lives. And movements in his life, for the soul is the base of re-embodiment and his renaissance in it, and therefore it is immortal and does not die due to its recurrent imitation.

As of Buddhism, its situation on the re-embodiment of the soul and its linking with *karma* is dissimilar from the situation of Hinduism. Buddhism refuted the migration of the soul, announcing that *karma* is what that is revitalized, and it is what directs man to a new life, while re-embodiment then is the regeneration of life on earth.

Devotion Force of Nature

Altogether man-made religions portion in the adoration of the forces of nature. Hindus deferentially looked at the appearances of nature, and made each spectacle a divinity, so the gods abounded among them, with these divinities varying in rank and asset, as beforehand mentioned in the talk about Hinduism, as well as scholar find that the followers of Buddhism did not depart from Hinduism in the end. In many of its ceremonies, counting the adoration of the forces of nature. As for the Chinese, they adored the forces that control the things commended to them and consider that everything has a force that controls it and runs it, The utmost significant rudiments of that adoration is the fear of the paranormal, the worship of spirits prowling in all parts, the beatification of the awful imageries on earth, and the capability to produce and multiply; and the fear and adoration of the sky, and admiration for the stimulating sun and plentiful rain in it. The Chinese measured the sun and rain to be basics of harmony, and the linking between life above the earth, and the unseen and accomplished forces in the sky.

Prejudice to Devotion Ancestral Spirits

All preceding man-made religions consider that the soul is of a dissimilar nature from spirits, but they reflect it a natural addition of their lives. With their beliefs, they bring good and evil, because their souls after leaving the body have become blessed and controlling, so they work to conciliate them, and they seem conspicuously in the religions of China, where they preserved the adoration of descendants.

The antique man did not stop at the bounds of consecrating the singularities of nature with its fears and pleasures, nor at the sanctification and worship of some animals that epitomize to him manifestations of fertility or perception, but transcended them, so he adored the spirit of (descendants, rulers, and heroes), around whom myths and stories circled that overvalued their gallant activities. Humans in India and China consecrated the spirit of their descendants, made sacrifices to it, and adored it out of admiration, respect, and love. It is outstanding that the adoration of descendants was not free from the ancient earthly religions, in generally, and it is more apparent in Confucianism and Taoism.

The adoration of descendants, obsessions and magic occurred from considering in the spirits of fathers and grandparents who were the heads of their families; and the joysticks of substances were in their hands as they were more practiced and well-informed in the matters of life such as shooting, and defense from tragedies. If they passed, their souls would endure to wager in family sky to defend them from catastrophes. So, the grandchildren are obligatory to adoration the spirits of these descendants.

The Contribution

No belief was free from the impression of the sacrifice. The sacrifice obtainable to God is measured as one of the utmost significant blessed religious ceremonies in the notion of holiness in which man pursues to attain gladness, mercy, and clemency. Altogether religions, whether exposed or man-made religions are not free from the

impression of the sacrifice, even though they diverged in its category or technique of contribution. Researcher find it a mutual belief in the religions of India and China with the dissimilar nature of this sacrifice. Between furthestmost religions, the sacrifice is measured as a gift obtainable to the deities and it is a adoring ceremonial and entreaty for the followers. The proprietors of man-made religions consider that God earnings it in enigmatic ways and the disinclination to make contributions returns the proprietor to desolation and hardships.

Research Conclusion

There are likewise numerous beliefs dominant in India and China, which consider in the number of divinities and the adoration of descendants from fathers and grandparents and the sanctification of the forces of nature, as they rehearsal mystical adoration to reach the period of union from God as they consider. In generally, the paper explores that the theoretical and ethical oriental religions predominant in India and China are not built on belief in the monotheism of theology. The conclusion also explaining that eastern theories, beliefs, and ethics meet in the variety of deities and gods. They progressively conceded through periods in the exploration for the divinity that meets their needs, so they adored the forces of nature, the talisman, the human being, and others, followed by enthusiastic magic, conjuring, fortune-telling, and other appearances of polytheism. The divinities of Confucianism and Taoism Hinduism, Buddhism, are connected to an optimistic human source characterized by a group of the establishment sages of these faiths, their ethics, religions, their disciples, and followers. The inheritance books that they communicated is the basic source on which theories, mythologies, and myths linked to the concept of mysticism were founded.

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