

## SIMILARITIES IN INDIAN AND JEWISH TRADITION

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### ABSTRACT

This is very important to note that the religious principles of Jews, Christians, and Muslims are in many a way equal to our own ancient religion. This is indicative of the expectation of indo-European race in olden times living unitedly. To go into the depth of what we noted above. We have put forward references in proving our arguments, peeping into the depth to what we said in the paper. The founder of our Department of Ancient Indian history and Archaeology of Lucknow University was to his last days was writing, "Jewish Colonisation in the Far East". This is one attempt to his expectation.

**KEYWORDS:** Different Twisted Stories, Special Prayers at the Time, Ancient Belief

### INTRODUCTION

The Jews community is an old one. Its references are found not only in India but also in other parts of the World. Therefore author is of the opinion that in the ancient times, probably all the races were living together. The author read a paper in journal of oriental research entitled, "Jew Harp in Assam" and being inspired of the same the author wrote this paper.

The Rig-Veda is a very early work, which reflects the early religion of this Country. The mark of the Vedic religion is in Zend-Avesta. History witnesses the facts that Avesta or Zend-Avesta, the prayer book of Zoroastrianism forms the sacred books of the present-day. Zoroastrians known as Parses, who live in small communities in Iran and in India and Pakistan. The original home of these worshipers and of their holy scriptures was ancient Persia, and the faith they profess was that founded by the ancient Persians, Zoroaster, one of the great religious teachers of the East.

The doctrines of this ancient belief and a record of the customs of the earliest period of Persian history are preserved in the Avesta by the Zoroastrians.

Flourishing six centuries before the Christian era, the religion represented by the Avesta may have been the faith of the Achaemenins, the dynasty of the Persian kings Cyrus the Great, Darius (I), and Xerxes (I).

The religion lost adherents after the conquest of Persia by Alexander the Great in the 4th century B.C. and with the result, many of the sacred books were lost.

It was revived but was then virtually destroyed in the 7th century ad by the Muslims in their victorious invasion. Most of the Zoroastrians were then compelled to accept the Qur'an (Koran), the sacred scriptures of Islam; many, however, fled to India for refuge and took with them what was left of their sacred writings. A few of the faithful remained behind in Persia and, although persecuted, they continued to practice their religion.

These two groups, about 80,000 persons in India and 18,000 in Persia, were responsible for the preservation of the Avesta in it.

This sacred book of the Persian reflects Indian religion and beliefs, which we may see from the comparative studies of the Vedas and the Avesta through the some of the words therein like The Sanskrit Saptah in Avesta Hapta, Asur in Sanskrit as Ahur in Avesta, in the same way, the word Hridya in Sanskrit is of Jrdaya in Avesta. Likewise, Soma of Sanskrit addressed as Homa in Avesta<sup>2</sup>.

Thus, Jews, known as Yehudi (Jehovah) if matched with Sanskrit word “Yahv”, which means great<sup>3</sup>, is an indicative of the fact that it clearly understood to have sprung from the Sanskrit language. Jews learned to perform sacrifices through altar, which they learned from Iranian. The Iranians learned it from Indians. The principle of Pralaya is in the religions of Iranians, Jews, and Christians and in Islam equally, though in different twisted stories. The Christianity and Islam rose from Jews, who got these principles from Iranians received these from India. This is in fact the result of trade commercial relations with each other’s. It is certain that Buddhists greatly influenced the Christianity. We may safely assume that Christianity laid its foundation on the firm root of Jewish religion but flourished on the beautiful branches of Indian knowledge and religion. Historian Ramesh Chandra Dutta strongly holds that Christianity has a great influence of Buddhist religion. This is more evident from the fact that even this day there is many religious performances of Catholics that are of the Buddhists based principles<sup>4</sup>.

The earliest religion of Muslim was no other than the principles of Iranian and Jews. The Rosa of Islam if compared with the same principle of Jews and the little bit of Vrata of Aryan culture, Buddhists and Janis, we will leave to believe that all these sprang from India. In the same way, “Laa Ilah Illillilla” may be traced in “Nest Ejad Magar Yajadan” “Bismillah Rahimane Raheem” = “Banam Yajdan Baksheesh gra ddara” of Zorestier of Iran.

The style of Namaz is an influence of Iranian’s prayer is indicative in Avesta, which got its rope from the Vedas<sup>5</sup>. Thus it is clear that both Indian and Jews are such pious source that has given birth to different religion. The similarities in between both of their tradition may be described as under:-

Hinduism has given birth to Buddhism and Jainism, and, similarly Judaism is the mother of Christianity and Islam. Both experienced the persecution of intolerant rulers and also have been subject to the holocaust during colonial times. Both of their religions are revealed. According to our ancient belief, Hinduism does not have a beginning. It was never started. Dharma was always there. The Vedas are not books; they are revealed facts by Rishies: Rsayastu Mantradrishtarah, not mantra-kartarah. Rishies are the seers of the mantras, not its authors. Vedas are revealed. Similarly Moses did not create the Holy Books. They were revealed. God is the source of both the Jewish and Hindu traditions. Moses did not create the religion.

Similarly in Hindu tradition it is said that even Rama or Krishna didn’t create the religion. Ancient Indian religious books are divided in four Vedas and similarly Jews have five Holy Books. There are Smrities standing as code to be followed and Jews have Midrash. Both remove shoes at the temple. Both take a ritual bath before special rites. The outer purity is needed to cultivate inner purity. Jews keep Kosher, The Hindus have what is called “Achara”--both refer to strict codes about internal and external purity. Both are pure in food habits. Both of them do not mix certain types of food, or eat old food. Both of them purify themselves before going to the temple. During the menstrual period, both Jewish and Hindu women abstain from worship.

They have lunar calendars in both traditions. The number of years in their calendar is the same. For marriages and other auspicious events, different days are seen. Both perform marriages under canopies. Some of the rights are similar. Both of them also have corresponding festivals. In the Jewish tradition, they have Yom Kippur, and in India Hindus have Navaratri; both of them take fast and pray and do special prayers at the time. The festivals of Purim and Holi, coming in the springtime, signify triumph of good over evil are in both traditions. When both do a blessing, they use rice as the symbol of fertility. Both, Hindus and Jews, do penance and fasting. In the past, it is said that Jews used to rub ash on the body to purify themselves. Both of them have two important rivers: Jordan and Ganga.

Finally, the essence of both traditions is “Atmanah pratikulani pasham na samacharet,” do not do unto others what you do not want to have done to you. To conclude we quote the words of Mr. Oded, “Therefore, it is not surprising that there is little difference between the words “Hodim,” Hindus, and Yehodim, Jews. The words are nearly identical, separated just by the letter “yod,” the “y”. This is significant in itself because the “yod” is the tiniest letter in the Hebrew alphabet. These two letters, “yod” and “he,” spell God in the Hebrew language. It is all really quite profound.”<sup>6</sup>

## CONCLUSIONS

Thus it is concluded that since Jewish and Indian traditions are not far off and all other beliefs sprung from them, so we should love each other.

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