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The Buddha's Doctrine of Anattā - Ngrām 1990
The Fountain-head of Religion - Ganga Prasad Upadhyaya 1927

Comparative Study Of World Religions - Dr. Jaswant Singh Dhillon
2023-02-21
This book is titled Comparative Studies of World Religions and covers the seven major religions, Judaism,
Christianity, Islam, Hinduism, Buddhism, Sikhism, and Jainism. The final chapter includes information about the important roles of women in ancient and contemporary history.

**The Philosophy of Religion and Advaita Vedanta** - Arvind Sharma

2008-01-31

Philosophy of religion, as we know it today, emerged in the West and has been shaped by Western philosophical and theological trends, while the philosophical tradition of India flowed along its own course until the late nineteenth century, when active, if tentative, contact was established between the West and the East. This book provides a definite focus to this interaction by investigating issues raised in Western philosophy of religion from the perspective of Advaita Vedanta, the influential school of Indian thought. In promoting the emergence of a cross-cultural philosophy of religion, Arvind Sharma focuses on John H. Hick and his well-known work *The Philosophy of Religion* as representative of modern Western philosophy of religion, and on Shankara, along with his modern successors such as M. Hiriyanna and S. Radhakrishnan, as representative of Advaita Vedanta.

**A Magic Still Dwells** - Kimberley C. Patton

2023-09-01

The first thorough assessment of the field of comparative religion in forty years, this groundbreaking volume surmounts the seemingly intractable division between postmodern scholars who reject the comparative endeavor and those who affirm it. The contributors
demonstrate that a broader vision of religion, involving different scales of comparison for different purposes, is both justifiable and necessary. A Magic Still Dwells brings together leading historians of religions from a wide range of backgrounds and vantage points, and draws from traditions as diverse as Indo-European mythology, ancient Greek religion, Judaism, Buddhism, Ndembu ritual, and the spectrum of religions practiced in America. The contributors take seriously the postmodern critique, explain its impact on their work, uphold or reject various premises, and in several cases demonstrate new comparative approaches. Together, the essays represent a state-of-the-art assessment of current issues in the comparative study of religion.

Liberation, Salvation, Self Realization - Klaus K. Klostermaier 1973

Ultimate Realities - Robert C. Neville 2001-01-01
Explores ultimate realities in a range of world religions and discusses the issue and philosophical implications of comparison itself.

The Bhagavadgītā And Buddhism - O. N. Krishnan 2008
Comparative study of the teachings of the Bhagavadgītā and Buddhism in an objective and comprehensive manner.

Basic Themes in the Comparative Study of Religion - Cyril Glyndwr Williams 1992
This collection of essays includes observations on: the role of comparative study, the status of Scriptures, Hindu attitudes toward
the present world, a Baptist-Buddhist encounter, sacred sound, selflessness in the pattern of salvation, and many others. They are designed to be not only of academic interest but prepare the ground for a deeper understanding of topics which are highly relevant in a prologomena to a dialogue of religion.

Bhagvada Gita, Or, Dhammapada of Buddhism - Dinesh S. Anand 2000

Early Buddhism and the Bhagavadgita - Kashi Nath Upadhyaya 1971
Comparative study of Hinduism and Buddhism.

A Comparative Study of Religions - Y. Masih 2013-01-01
A Comparative Study of Religions has been written by a scholar who has occupied himself with the subject of religion for over fifty years. But no finality can be claimed. e reason is that religion deals with what is transcendent in the sense that it deals with what man is going to be. Advaitism terms this futuristic end as becoming Brahman, Jainism as regaining one Ís pristine glory, theists as becoming gold fit for heaven. However, Bergson and other evolutionists would say that religion is a collective and cooperative effort of men to become gods. This simply means the divinising of man what Aurobindo calls 'supermind'. They refer to a state beyond human ills, beyond human infatuation and beyond the befogging of human intellect. This is known in Jainism as sarvajnata. One thing is clear that fighting with other human beings in the name of religion is subhuman. As religious men, we are fellow
travellers in the direction of the realm of spirit. Here the nomenclature of Hindus, Muslims, Christians etc., ceases to be meaningful. Of course, we have to go very far and we have not made any beginning yet. However, at present, the advaitic principle of differences Brahman can serve the purpose of harmonizing all religions. Here we have adopted this principle. Secondly, the key concepts of different religions have been shown to mingle with one another.

_Brahman and Dao - Ithamar Theodor_ 2013-11-07

Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion is a pioneering volume highlighting possible bridges between Indian and Chinese cultures and complex systems of thought, and it includes 17 chapters on various Indo-Chinese comparative topics. It looks into four such themes: 1) metaphysics and soteriology, 2) ethics, 3) body, health and spirituality, and 4) language and culture.

_Comparative Religion - Kedar Nath Tiwari_ 2014-01-01

It provides a study of the prevailing religions of the world. By 'prevailing', it means 'living' and 'living religions', we mean such religions which are still observed and followed by a considerable number of people. Such religions include Hinduism, Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, Islam, and Sikhism. Some may have doubts in accepting Zoroastrianism as a living religion and their doubts may not be taken as totally unfounded. For, hardly a few
people, and those also mostly in a corner of India, observe this religion at present. But still there is justification for taking this religion as living, at least, on the following two grounds: (1) It is still being observed as a religion by some people, however small their number may be, and (2) As a religion it exhibits certain such important features which are worth considering and which have exerted considerable influence upon some of the great living religions like Judaism, Christianity and Islam. Towards the end (in the Appendix), the author has also included for our brief study of some of the ancient Asian religions like Taoism, Confucianism etc. These religions cannot, of course, be regarded as living religions, but still, in our opinion, they merit at least some of our attention due to the respect and regard they once commanded and the indelible impression they have left upon the minds of the people of the countries in which they once flourished. The subject of Comparative Religion as a scientific study of the various features of the different religions of the world in a comparative perspective is relatively a late development. It is hardly for a hundred years or so that the name Comparative Religion has gained currency and studies in this direction have been taken up in right earnest. Such a study requires an impartial, neutral and tolerant outlook and if at all there is any leaning or sympathy for any religion, it must be for religions other than one’s own. Here the whole question
regarding the methodology of a comparative study of religions may come up. We may see that at least two things seem necessary (though not sufficient) for collecting relevant materials which will make our study faithful and authentic: (1) A thorough study of the basic text or texts, along with the related works, belonging to a particular religion, and (2) An extensive dialogue with the followers of a particular religion along with a personal survey, both intensive and extensive, of the various religious practices carried on by them. The first one is easy to carry out. Perhaps most of the writers on comparative religion adopt this way. But adopting the second one in a serious and sincere spirit is not an easy task and therefore very few or hardly any adopt this method for studying religions. The aim of a study like this is partly to acquaint readers with the main aspects and features of the living religions of the world and partly to suggest the points of agreement and difference among the different religions.

A Comparative Study of Hinduism, Buddhism, and Christianity - Tambi-Piḷḷai Isaac Tambyah 1983

Comparative Study Between Buddhism and Hinduism - Yili Jiang 2004

Growing Up Canadian - Peter Beyer 2013-06-01

A significant number of Canadian-raised children from post-1970s immigrant families have reached adulthood over the past decade. As a result, the demographics of religious
affiliation are changing across Canada. Growing Up Canadian is the first comparative study of religion among young adults of Muslim, Hindu, and Buddhist immigrant families. Contributors consider how relating to religion varies significantly depending on which faith is in question, how men and women have different views on the role of religion in their lives, and how the possibilities of being religiously different are greater in larger urban centres than in surrounding rural communities. Interviews with over two hundred individuals, aged 18 to 26, reveal that few are drawn to militant, politicized religious extremes, how almost all second generation young adults take personal responsibility for their religion, and want to understand the reasons for their beliefs and practices. The first major study of religion among this generation in Canada, Growing Up Canadian is an important contribution to understanding religious diversity and multiculturalism in the twenty-first century. Contributors include Peter Beyer, Kathryn Carrière, Wendy Martin, and Lori Beaman (University of Ottawa), Rubina Ramji (Cape Breton University), Nancy Nason-Clark and Cathy Holtmann (University of New Brunswick), Shandip Saha (Athabasca University), John H. Simpson (University of Toronto), and Marie-Paule Martel-Reny (Concordia University)

**Foregleams of God: a Comparative Study of Hinduism, Buddhism and Christianity** - Tambi-Piḷḷai Isaac TAMBYAH 1925
Ethical Perceptions of World Religions - Karama Siṅgha Rājū 2002

Buddhism Vs Hinduism - Dharam Vir Mangla 2010

This book informs us about the basic essence of Buddhism in comparison to Hinduism. It is essential to start with the first chapter to understand the correct meaning of the basic spiritual terms used in this book. In most of the books spiritual terms may have been used differently. Many people think and propagate that all religions basically teach the same, and have same objectives, but may have different paths. But in fact, there are basic philosophical contradictions. Unless we understand these differences properly and try to remove them, the unity of all the religions may not be achieved. The aim of this book is understand the essence of Buddhism and its differences with Hinduism, if any. Why and how it spread in most of the countries? Why and how in India Buddhists adopt to Hinduism later? Basically Buddhism evolved from Hindu Dharma as Buddha was a Hindu. But he discarded God, soul, Scriptures and Brahmanism. More or less it was a contrast to Hinduism. Buddha has been controversial and misunderstood by many. Many people think that Buddha was an incarnation of Lord Vishnu and his enlightenment was "Self-realization or God-realization". But this does not seem to be correct. Is it not ridiculous to call some one as an Avatara of God, if he doesn't believe in God? The book clarifies the difference between 'Moksha & Nirvana' and 'Buddhist and Hindu..."
meditations', which in fact differ in many respects. Author has also compared two more religions Jainism & Islam with Buddhism and Hinduism. But the comparison has been limited only up to philosophical level and not about traditional differences. Author has due respect to all the religions. 

*Comparative Religion* - Edward Geoffrey Parrinder 1962

*Early Buddhism and Christianity* - Chai-Shin Yu 1981
This is a scholarly book on the first hundred years of the institutional aspect of the Buddhist religion. In the book the author has concentrated on the development of Buddhism as it applied to the monastic community as well as the lay people, dispelling the notion that Buddhism was only a philosophical system concerned with an independent quest by a few toward nirvana. Although there are a number of books in the market dealing with the doctrinal aspects of the religion, there are few that deal with the basic factors making it a popular religion, namely the authority of the founder, the nature of the communities and discipline within both monastic community and the lay. These aspects are further highlighted in the conclusion where they are compared with parallel developments, during the same early period, of Christianity. This fresh approach is particularly enlightening to the general reader and the students in religious studies, Asian studies and history. The book contains Bibliography and Index. 

*Majesty and Meekness* - John Braisted Carman 1994
Religious Worlds - William E. Paden 2015-10-27
From Gods, to ritual observance to the language of myth and the distinction between the sacred and the profane, Religious Worlds explores the structures common to all spiritual traditions. From the Trade Paperback edition.

A Comparative Study of Religions - J.N.K. Mugambi 2010-12-29
This book is the result of concerted teamwork among the academia staff of the Department of Religious Studies, University of Nairobi between 1986 and 1990. The Project was prompted by the necessity to produce relevant and comprehensive textbooks for the undergraduate degree programme. The book has remained in demand, confirming the relevance and quality of its content covering the whole range of major religions of the world with extensive geographical and historical scope. It includes a specific section on African Religion, thus placing the African Religious Heritage within the mainstream of the comparative study of the worlds religions.

The Saktas - Ernest A. Payne 2013-01-18
DIVFavorite Russian Fairy Tales, Irish Fairy Tales, Japanese Fairy Tales, Favorite Celtic Fairy Tales and North American Indian Legends.

Buddhism and Hinduism (a Comparative Study) - Dharam Vir Mangla 2018-12-26
This book is a rare attempt and a masterpiece, which helps us to understand better the religions like Buddhism, Jainism, Islam and Hinduism. Most of us absurdly think
that all the religions are same, teaches same and have different paths to follow. Many of us wrongly believe that all religions and their founders believe in God, soul, Scriptures and Moksha. Many think that all the Shrines, Stupas and Temples are the place of worship of God. This book reveals that the truth is opposite to our common belief. Due to lack of the knowledge of spiritual terms, most of the authors are confusing the readers by misusing the spiritual terms. This book reveals the correct meaning and the differences between the terms like Dharma--Religion--Non-religion; Avatara--Saint; Self-realization--Enlightenment--Awakening; Scriptures-Ordinary Books; Logic--Illogic; Mindfulness--Mindlessness; Spiritual-Atheist; Moksha--Nirvana--Liberation etc. All these terms appear alike and are confusing to a layman, but this book clarifies the difference between them. Most of the religions are propagating their contradictory doctrines, which are logically untenable. At least one of the doctrines must be incorrect. Some of the religions and their heads are tempering their Holy-Books by deleting, editing and adding something; and propagating their founders as God or Lord, while their founders have clearly declared that they are ordinary man or a saint or a 'son of God' or an atheist or a non-believer of God. Many religions are busy in constructing unnecessarily their huge Shrines with an enormous expenditure in the memory of their founders, where God is not worshiped. But a common man generally misunderstood these as a place of
worship of God. It is an extraordinary unique spiritual book to throw light on such attempts. It is strange that some non-religions, which do not believe in God, Spirit and soul, are declaring their founders and heads as most spiritual in the world. Can anybody, who does not believe in Spirit or God or does not seek to know the Spirit be called spiritual? This is a book, which clarifies the most of our inner confusions. Author is M.Sc. M.Ed. PGDCA, retired Principal got his master's degrees from University of Delhi. He is religious and extraordinary combination of spiritual and scientific bent of mind. He is practicing 'Kriya Yoga' since 1969 & has opportunity of the company and blessings of great saints. He has devoted his life in the pursuit of God, spiritual studies and yoga. Hiss books are rare masterpieces based upon his spiritual inner experiences and vast studies, which are useful for both believers and non-believers. His writings are commendable research work and a reservoir for further spiritual researches. At the time of King Ashoka, all Hindus accepted Buddhism to save themselves form the clutches of cruel Ashoka. But later about 7th to 8th century A.D. a great saint Adi-Shankara reconverted Buddhist back to Hinduism without any atrocities or cruelty, He left his adobe at an early age of about 32 years. Both Buddhism and Jainism are different Mat (opinion) under Hinduism and not separate Dharma. Dharma has come from God Himself, but all Religions, Mat, Dal, Sampardaya,
Samaj etc. are man made and have their founders, but no super mind Super-Scriptures. Book explains no human-power has any authority to restrict or ban the birth of Almighty God on earth. Has any body ever proved that God can't take birth on earth? Even the religion like Christianity are now falsly declaring Christ as an avatar of God, although Christ himself denied so many times in his life that he was not God and Christianity has been affirming for the last 2000 yrs. that God can't take birth on earth. But now Christianity is tempering Bible and propagating false. Science and Mysticism - Richard H. Jones 1986
A reconciliation of mystical and scientific claims is proposed in this study - a position that attributes reality both to being and to the structures in the realm of change, with mysticism being authoritative for the former and science for the latter.

Comparative Religions and Philosophies - Ravi Prakash ‘Babloo’ 2021-09-10
COMPARATIVE RELIGIONS AND PHILOSOPHIES Comparative religion is the branch of the study of religions concerned with the systematic comparison of the doctrines and practices of the world’s religions. In general, the comparative study of religion yields a deeper understanding of the fundamental philosophical concerns of religion such as ethics, metaphysics and the nature and form of salvation. Studying such material is meant to give one a richer and more
sophisticated understanding of human beliefs and practices regarding the sacred, numinous, spiritual and divine. In the field of comparative religion, the main world religions are generally classified as Abrahamic, Indian or Taoic. In the study of comparative religion, the category of Abrahamic religions consists of the three monotheistic religions, Christianity, Islam and Judaism, which claim Abraham as a part of their sacred history. Comparative mythology is the comparison of myths from different cultures in an attempt to identify shared themes and characteristics. Comparative mythology has served a variety of academic purposes. For example, scholars have used the relationships between different myths to trace the development of religions and cultures, to propose common origins for myths from different cultures, and to support various psychological theories. The book is intended to assist students and teachers who are interested in this subject. Contents: • Christianity and its Philosophy • Islamic Beliefs and Philosophy • Hinduism and its Philosophy • Buddhism and its Philosophy • Sikhism and its Philosophy • Jainism and its Philosophy • Confucianism and its Philosophy

Foregleams of God - Tambi-Pilai Isaac Tambyah 1925

Hinduism and Buddhism (Vol. 1-3) - Charles Eliot 2023-11-16
"Hinduism and Buddhism" in 3 volumes is a work by Charles Eliot whose aim is to give a sketch of Indian thought
or Indian religion, for the two terms are nearly equivalent in the book, and of its history and influence in Asia. As the author pointed out, it is impossible to separate Hinduism from Buddhism, for without it Hinduism could not have assumed its medieval shape and some forms of Buddhism, such as Lamaism, countenance Brahmanic deities and ceremonies, while in Java and Cambodia the two religions were avowedly combined and declared to be the same. Neither is it convenient to separate the fortunes of Buddhism and Hinduism outside India from their history within it, for although the importance of Buddhism depends largely on its foreign conquests, the forms which it assumed in its new territories can be understood only by reference to the religious condition of India at the periods when successive missions were despatched. This carefully crafted DigiCat ebook is formatted for your eReader with a functional and detailed table of contents.

Transcendental Self - A. K. B. Pillai 1985

The Concept of Self in Hinduism, Buddhism, and Christianity and Its Implication for Interfaith Relations - Kiseong Shin 2017-05-05

This is the first comparative study of the self and no-self in Hinduism, Buddhism, and Christianity. In spite of doctrinal differences within these three belief systems, they agree that human beings are in a predicament from which they need to be liberated. Indian religions, including Hinduism and Buddhism, share the belief that
human nature is inherently perfectible, while the epistemological and psychological limitation of the human being is integral to Christian belief. Regarding the immortality of the human being, Hinduism and Christianity traditionally and generally agree that human beings, as atman or soul, possess intrinsic immortality. On the contrary, Buddhism teaches the doctrine of no-self (anatta). Further, in their quest to analyze the human predicament and attempt a way out of it, they employ different concepts, such as sin and salvation in Christianity, attachment (tanka) and enlightenment (nirvana) in Buddhism, and ignorance (avidya) and liberation (moksa) in Hinduism. This volume seeks to show that behind these concepts are deep concerns related to human existence and its relationship with the whole creation. These common concerns can be a basis for a greater understanding and dialogue between Christians, Hindus, and Buddhists. Buddhism & Hinduism - Dharam Vir Mangla 2015-03-05 About the book - 'Buddhism vs Hinduism' This book informs us about the basic essence of Buddhism in comparison to Hinduism. It is essential to start with the first chapter to understand the correct meaning of the basic spiritual terms used in this book. In most of the books spiritual terms may have been used differently. Many people think and propagate that all religions basically teach the same, and have same objectives, but may have different paths. But in fact, there
are basic philosophical contradictions. Unless we understand these differences properly and try to remove them, the unity of all the religions may not be achieved. The aim of this book is understand the essence of Buddhism and its differences with Hinduism, if any. Why and how it spread in most of the countries? Why and how in India Buddhists adopt to Hinduism later? Basically Buddhism evolved from Hindu Dharma as Buddha was a Hindu. But he discarded God, soul, Scriptures and Brahmanism. More or less it was a contrast to Hinduism. Buddha has been controversial and misunderstood by many. Many people think that Buddha was an incarnation of Lord Vishnu and his enlightenment was 'Self-realization or God-realization'. But this does not seem to be correct. Is it not ridiculous to call some one as an Avatara of God, if he doesn't believe in God? The book clarifies the difference between 'Moksha & Nirvana' and 'Buddhist and Hindu meditations', which in fact differ in many respects. Author has also compared two more religions Jainism & Islam with Buddhism and Hinduism. But the comparison has been limited only up to philosophical level and not about traditional differences. Author has due respect to all the religions. The Fountainhead of Religion - Ganga Prasad 2000

Prasad writes that the Vedas are the oldest written source of theology and, ultimately, the source of all other theological systems. He takes major religious themes--such as good and evil, the afterlife, resurrection and the name used for god in the
religions of Judaism, Christianity, Buddhism and others--and traces them back to the Vedas.

Religion, Law and Tradition - Andrew Huxley 2012-10-12
This book brings together two scholarly traditions: experts in Roman, Jewish and Islamic law, an area where scholars tend to be familiar with work in each area, and experts in the legal traditions of South and East Asia, which have tended to be less interdisciplinary. The resulting mix produces new ways of looking at comparative law and legal history from a global perspective, and these essays contribute both to our understanding of comparative religion as well as comparative law.

Hinduism, Buddhism, Islam - Del Byron Schneider 1996

Essays on World Religious Thoughts - Hyacinth Kalu 2011-06-13
This book is a collection of essays on religious thoughts across various religious traditions and belief systems in the world. It covers essays on Hinduism, Buddhism, Christianity, Islam, African Traditional Religion, Mythology, and Philosophy of Religion from a comparative perspective. It offers the reader an insight into the thoughts of these religions, where they relate to each other and how they differ from each because of many factors, which include cultural background. An understanding of this nature in very important in interfaith, interreligious and intra-religious relationships aimed at fostering better understanding and appreciation of our diversities,
towards building harmonious relationships among followers of various religions thereby reducing religious/global tensions occasioned by intolerance, misunderstanding and/or ignorance of other peoples religious beliefs and traditions. **The Divine Quest, East and West** - James L. Ford 2016-01-28
Looks at the concept of Ultimate Reality in Hinduism, Buddhism, Judaism, and Christianity. Many books have discussed the development of the notion of God in Western monotheistic traditions, but how have non-Western cultures conceptualized what those in the West might identify as God? What might be learned by comparing different visions of the Divine, such as God, gods, Brahman, Nirvana, and Emptiness? James L. Ford engages these fascinating questions, exploring notions of the Divine or Ultimate Reality within Jewish, Christian, Hindu, and Buddhist traditions. Looking at a multiplicity of divine conceptions, even within traditions, Ford discusses the relationship between imagination and revelation in the emergence of visions of ultimacy; consequences and tendencies associated with particular notions of the Ultimate; and how new visions of the Ultimate arise in relation to social, cultural, political, and scientific developments. Ford reflects on what can be learned through an awareness of the various beliefs about the Ultimate and on how such disparate visions influence the attitudes and behavior of people in different parts of the world. **World Religions in Practice** - Paul
A new and expanded edition of a highly successful textbook on world religions with a comparative approach which explores how six major religions are lived and expressed through their customs, rituals and everyday practices. A new edition of this major textbook, exploring the world's great religions through their customs, rituals and everyday practices by focusing on the 'lived experience' This comparative study is enriched and broadened with the inclusion of a sixth religion, Daoism.

Takes a thematic, comparative and practical approach; each chapter explores a series of key themes including birth, death, ethics, and worship across all six religions at each time. Broadens students' understanding by offering an impartial discussion of the similarities and differences between each religion. Includes an increased range of student-friendly features, designed to allow students to engage with each religion and extend their understanding.