

# Buddhism Hinduism A Comparative Study Pdf Pdf

[BUDDHISM HINDUISM A COMPARATIVE STUDY PDF PDF](#) - DECODING **BUDDHISM HINDUISM A COMPARATIVE STUDY PDF PDF**: REVEALING THE CAPTIVATING POTENTIAL OF VERBAL EXPRESSION

IN AN ERA CHARACTERIZED BY INTERCONNECTEDNESS AND AN INSATIABLE THIRST FOR KNOWLEDGE, THE CAPTIVATING POTENTIAL OF VERBAL EXPRESSION HAS EMERGED AS A FORMIDABLE FORCE. ITS CAPABILITY TO EVOKE SENTIMENTS, STIMULATE INTROSPECTION, AND INCITE PROFOUND TRANSFORMATIONS IS GENUINELY AWE-INSPIRING. WITHIN THE PAGES OF "**BUDDHISM HINDUISM A COMPARATIVE STUDY PDF PDF**," A MESMERIZING LITERARY CREATION PENNED WITH A CELEBRATED WORDSMITH, READERS SET ABOUT AN ENLIGHTENING ODYSSEY, UNRAVELING THE INTRICATE SIGNIFICANCE OF LANGUAGE AND ITS ENDURING AFFECT OUR LIVES. IN THIS APPRAISAL, WE SHALL EXPLORE THE BOOK'S CENTRAL THEMES, EVALUATE ITS DISTINCTIVE WRITING STYLE, AND GAUGE ITS PERVASIVE INFLUENCE ON THE HEARTS AND MINDS OF ITS READERSHIP. RIGHT HERE, WE HAVE COUNTLESS BOOK **BUDDHISM HINDUISM A COMPARATIVE STUDY PDF PDF** AND COLLECTIONS TO CHECK OUT. WE ADDITIONALLY PRESENT VARIANT TYPES AND NEXT TYPE OF THE BOOKS TO BROWSE. THE ALL RIGHT BOOK, FICTION, HISTORY, NOVEL, SCIENTIFIC RESEARCH, AS COMPETENTLY AS VARIOUS EXTRA SORTS OF BOOKS ARE READILY SIMPLE HERE.

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WORLD RELIGIONS IN DIALOGUE PIM VALKENBERG 2013 PROVIDES INSIDER AND OUTSIDER PERSPECTIVES ON FOUR MAJOR NON-CHRISTIAN WORLD RELIGIONS THROUGH DIALOGUE BETWEEN CHRISTIAN SCHOLARS OF THESE RELIGIONS AND HINDU, BUDDHIST, MUSLIM, AND JEWISH SCHOLARS OF THEIR OWN RELIGIONS. WITH INSIDER AND OUTSIDER DIALOGUE AND ANALYSIS OF SACRED TEXT EXCERPTS, THIS BOOK MODELS LEARNING FROM AND WITH RELIGIOUS OTHERS RATHER THAN JUST ABOUT THEM.--

ANCIENT INDIAN INFLUENCE ON JAPANESE CULTURE YOSHIHIRO KABURAGI 2012

COMPARING RELIGIONS JEFFREY J. KRIPAL 2014-03-03 COMPARING RELIGIONS IS A NEXT-GENERATION TEXTBOOK WHICH EXPERTLY GUIDES, INSPIRES, AND CHALLENGES THOSE WHO WISH TO THINK SERIOUSLY ABOUT RELIGIOUS PLURALISM IN THE MODERN WORLD. A UNIQUE BOOK TEACHING THE ART AND PRACTICE OF COMPARING RELIGIONS DRAWS ON A WIDE RANGE OF RELIGIOUS TRADITIONS TO DEMONSTRATE THE COMPLEXITY AND POWER OF COMPARATIVE PRACTICES PROVIDES BOTH A HISTORY AND UNDERSTANDING OF COMPARATIVE PRACTICE AND A SERIES OF THEMATIC CHAPTERS SHOWING HOW RESPONSIBLE PRACTICE IS DONE A THREE PART STRUCTURE PROVIDES READERS WITH A MAP AND EFFECTIVE PROCESS THROUGH WHICH TO GRASP THIS CHALLENGING BUT FASCINATING APPROACH THE AUTHOR IS A LEADING ACADEMIC, WRITER, AND EXPONENT OF COMPARATIVE PRACTICE CONTAINS NUMEROUS LEARNING FEATURES, INCLUDING CHAPTER OUTLINES, SUMMARIES, TOOLKITS, DISCUSSION QUESTIONS, A GLOSSARY, AND MANY IMAGES SUPPORTED BY A COMPANION WEBSITE (AVAILABLE ON PUBLICATION) AT [WWW.WILEY.COM/GO/KRIPAL](http://www.wiley.com/go/kripal), WHICH INCLUDES INFORMATION ON INDIVIDUAL RELIGIOUS TRADITIONS, LINKS OF OTHER SITES, AN INTERVIEW WITH THE AUTHOR, LEARNING FEATURES, AND MUCH MORE

LIFE AFTER DEATH FARNZ MA'SMI 2002

RELIGION, SECULARISM, AND ETHNICITY IN CONTEMPORARY NEPAL DAVID N. GELLNER 2020-01-01 THE SOCIO-POLITICAL LANDSCAPE OF NEPAL HAS BEEN ROCKED BY DRAMATIC AND FAR-REACHING CHANGES IN THE PAST THIRTY YEARS. FOLLOWING A TEN-YEAR MAOIST REVOLUTION AND CIVIL WAR, THE COUNTRY HAS TRANSITIONED FROM A MONARCHY TO A REPUBLIC. THE FORMER HINDU KINGDOM HAS DECLARED ITS COMMITMENT TO SECULARISM, WITHOUT COMING TO ANY AGREEMENT ON WHAT SECULARISM MEANS OR SHOULD MEAN IN THE NEPALESE CONTEXT. WHAT HAPPENS TO RELIGION UNDER CONDITIONS OF SUCH RAPID SOCIAL AND POLITICAL CHANGE? HOW DO THE CHANGES IN PUBLIC FESTIVALS REFLECT AND/OR CREATE NEW GROUP IDENTITIES? IS THE GAP BETWEEN THE URBAN AND THE RURAL NARROWING? HOW IS THE STATE DEALING WITH NEPAL'S MULTICULTURAL AND MULTI-RELIGIOUS SOCIETY? HOW ARE NEPALIS UNDERSTANDING, RESISTING, AND ADAPTING IDEAS OF SECULARISM? IN ORDER TO ANSWER THESE IMPORTANT QUESTIONS, THIS VOLUME BRINGS TOGETHER ELEVEN CASE STUDIES BY AN INTERNATIONAL TEAM OF ANTHROPOLOGISTS AND ETHNO-INDOLOGISTS OF NEPAL ON SUCH DIVERSE TOPICS AS SECULARISM, INDIVIDUALISM, SHAMANISM, ANIMAL SACRIFICE, THE ROLE OF STATE FUNCTIONARIES IN FESTIVALS, CLASHES AND SYNERGIES BETWEEN MAOISM AND BUDDHISM, AND CONVERSION TO CHRISTIANITY. IN AN AFTERWORD, RENOWNED POLITICAL THEORIST RAJEEV BHARGAVA PRESENTS A COMPARATIVE ANALYSIS OF NEPAL'S EXPERIENCES AND ASKS WHETHER THE COUNTRY IS FINDING ITS OWN SOLUTION TO THE CONUNDRUM OF SECULARISM.

RELIGION AND ANTHROPOLOGY BRIAN MORRIS 2014-05-14 THIS IMPORTANT TEXTBOOK PROVIDES A CRITICAL INTRODUCTION TO THE SOCIAL ANTHROPOLOGY OF RELIGION, FOCUSING ON MORE RECENT CLASSICAL ETHNOGRAPHIES. COMPREHENSIVE, FREE OF SCHOLASTIC JARGON, ENGAGING, AND COMPARATIVE IN APPROACH, IT COVERS ALL THE MAJOR RELIGIOUS TRADITIONS THAT HAVE BEEN STUDIED CONCRETELY BY ANTHROPOLOGISTS - SHAMANISM, BUDDHISM, ISLAM, HINDUISM, CHRISTIANITY AND ITS RELATION TO AFRICAN AND MELANESIAN RELIGIONS AND CONTEMPORARY NEO-PAGANISM. ESCHEWING A THEMATIC APPROACH AND TREATING RELIGION AS A SOCIAL INSTITUTION AND NOT SIMPLY AS AN IDEOLOGY OR SYMBOLIC SYSTEM, THE BOOK FOLLOWS THE DUAL HERITAGE OF SOCIAL ANTHROPOLOGY IN COMBINING AN INTERPRETATIVE UNDERSTANDING AND SOCIOLOGICAL ANALYSIS. THE BOOK WILL APPEAL TO ALL STUDENTS OF ANTHROPOLOGY, WHETHER ESTABLISHED SCHOLARS OR INITIATES TO THE DISCIPLINE, AS WELL AS TO STUDENTS OF THE SOCIAL SCIENCES AND RELIGIOUS STUDIES, AND FOR ALL THOSE INTERESTED IN COMPARATIVE RELIGION.

EARLY BUDDHISM AND THE BHAGAVADGITA TIRUKASHI NATH UPADHYAYA 1997-12-31 THIS IS A CRITICAL AND PHILOSOPHICAL ANALYSIS AND ASSESSMENT OF THE TEACHINGS OF BUDDHA AS FOUND IN THE EARLY STRATUM OF THE PALI CANON AND THOSE OF LORD KRISHNA AS EMBODIED IN THE BHAGVADGITA. IT IS THE FIRST TIME THAT THE FOUNDATIONAL WORKS OF THE TWO MOST IMPORTANT TRADITIONS OF INDIAN THOUGHT HAVE BEEN BROUGHT TOGETHER FOR COMPERATIVE TREATMENT. THE WIDELY PREVALENT OPINION AMONG SCHOLARS THAT HINDU THOUGHT DID NOT HAVE ANY SIGNIFICANT CONTACT WITH PALI BUDDHISM, MIGHT PERHAPS BE ONE OF THE REASONS WHY NO ATTEMPT HAS PREVIOUSLY BEEN MADE TO UNDERTAKE A COMPARATIVE STUDY OF BHAGWADGITA AND EARLY BUDDHISM. THE AUTHOR COVERS THE WHOLE FIELD OF EPISTEMOLOGY, METAPHYSICS, AND ETHICS IN DETAIL AND DEPTH, AND BASES HIS CONCLUSIONS THROUGHOUT ON THE ORIGINAL TEXTS, MAKING CAREFUL EXAMINATIONS OF, AND PAING DUE ATTENTION, TO THE COMMENTATORIALEXEGESES AND SCHOLARLY INTERPRETATIONS.

THE PHILOSOPHY OF GURU NANAK ISHAR SINGH 1985

WORLD RELIGIONS IN PRACTICE PAUL GWYNNE 2011-09-07 WORLD RELIGIONS IN PRACTICE INTRODUCES FIVE OF THE WORLD'S GREAT RELIGIONS - HINDUISM, BUDDHISM, JUDAISM, CHRISTIANITY, AND ISLAM - AND EXPLORES HOW THEY ARE LIVED AND EXPRESSED IN CUSTOM, RITUAL, AND SYMBOL. A MAJOR NEW TEXTBOOK EXPLORING THE WORLD'S GREAT RELIGIONS THROUGH THEIR CUSTOMS, RITUALS AND EVERYDAY PRACTICES - BY FOCUSING ON THIS 'LIVED EXPERIENCE' IT GOES BEYOND MANY TRADITIONAL INTRODUCTIONS TO RELIGIOUS STUDIES ADOPTS A DIRECTLY COMPARATIVE APPROACH TO DEVELOP A GREATER UNDERSTANDING OF THE NATURE OF RELIGION EACH CHAPTER ENGAGES WITH AN INDIVIDUAL THEME, SUCH AS BIRTH, DEATH, FOOD, PILGRIMAGE AND ETHICS, TO ILLUSTRATE HOW

RELIGIOUS PRACTICES ARE EXPRESSED BROADENS STUDENTS' UNDERSTANDING BY OFFERING AN IMPARTIAL DISCUSSION OF THE SIMILARITIES AND DIFFERENCES BETWEEN EACH RELIGION INCLUDES CHAPTER-BY-CHAPTER OPENING THEMES AND SUMMARIES, AND WILL BE ACCOMPANIED BY A WEBSITE AT [WWW.BLACKWELLPUBLISHING.COM/GWYNNE](http://WWW.BLACKWELLPUBLISHING.COM/GWYNNE) FEATURING ADDITIONAL RESOURCES AND STUDY QUESTIONS.

EGYPT AND INDIA MUATA ASHBY 2002-06 EGYPT AND INDIA (AFRICAN ORIGINS BOOK 3 PART 3) AFRICAN ORIGINS OF EASTERN CIVILIZATION, RELIGION, YOGA MYSTICISM AND PHILOSOPHY- THIS VOLUME DETAILS THE CONNECTION BETWEEN ANCIENT EGYPT AND INDIA AND THE DEVELOPMENT OF INDIAN RELIGION AND SHOWS DOCUMENTED EVIDENCES OF THE EXISTENCE OF THE TEACHINGS THAT BECAME KNOWN AS YOGA, HINDUISM AND BUDDHISM EXISTED PREVIOUSLY IN ANCIENT AFRICA. THE QUESTIONS OF THE HISTORY OF ANCIENT EGYPT, AND THE LATEST ARCHEOLOGICAL EVIDENCES SHOWING CIVILIZATION AND CULTURE IN ANCIENT EGYPT AND ITS SPREAD TO OTHER COUNTRIES, HAS INTRIGUED MANY SCHOLARS AS WELL AS MYSTICS OVER THE YEARS. ALSO, THE POSSIBILITY THAT ANCIENT EGYPTIAN PRIESTS AND PRIESTESSES MIGRATED TO GREECE, INDIA AND OTHER COUNTRIES TO CARRY ON THE TRADITIONS OF THE ANCIENT EGYPTIAN MYSTERIES, HAS BEEN SPECULATED OVER THE YEARS AS WELL. IN CHAPTER 1 OF THE BOOK EGYPTIAN YOGA THE PHILOSOPHY OF ENLIGHTENMENT, 1995, I FIRST INTRODUCED THE DEEPEST COMPARISON BETWEEN ANCIENT EGYPT AND INDIA THAT HAD BEEN BROUGHT FORTH UP TO THAT TIME. NOW, IN THE YEAR 2001 THIS NEW BOOK, THE AFRICAN ORIGINS OF CIVILIZATION, MYSTICAL RELIGION AND YOGA PHILOSOPHY, MORE FULLY EXPLORES THE MOTIFS, SYMBOLS AND PHILOSOPHICAL CORRELATIONS BETWEEN ANCIENT EGYPTIAN AND INDIAN MYSTICISM AND CLEARLY SHOWS NOT ONLY THAT ANCIENT EGYPT AND INDIA WERE CONNECTED CULTURALLY BUT ALSO SPIRITUALLY. HOW DOES THIS KNOWLEDGE HELP THE SPIRITUAL ASPIRANT? THIS DISCOVERY HAS GREAT IMPORTANCE FOR THE YOGIS AND MYSTICS WHO FOLLOW THE PHILOSOPHY OF ANCIENT EGYPT AND THE MYSTICISM OF INDIA. IT MEANS THAT INDIA HAS A LONGER HISTORY AND HERITAGE THAN WAS PREVIOUSLY UNDERSTOOD. IT SHOWS THAT THE MYSTERIES OF ANCIENT EGYPT WERE ESSENTIALLY A YOGA TRADITION WHICH DID NOT DIE BUT RATHER DEVELOPED INTO THE MODERN DAY SYSTEMS OF YOGA TECHNOLOGY OF INDIA. IT FURTHER SHOWS THAT AFRICAN CULTURE DEVELOPED YOGA MYSTICISM EARLIER THAN ANY OTHER CIVILIZATION IN HISTORY. ALL OF THIS EXPANDS OUR UNDERSTANDING OF THE UNITY OF CULTURE AND THE DEEP LEGACY OF YOGA, WHICH STRETCHES INTO THE DISTANT PAST, BEYOND THE INDUS VALLEY CIVILIZATION, THE EARLIEST KNOWN HIGH CULTURE IN INDIA AS WELL AS THE VEDIC TRADITION OF ARYAN CULTURE. THEREFORE, YOGA CULTURE AND MYSTICISM IS THE OLDEST KNOWN TRADITION OF SPIRITUAL DEVELOPMENT AND INDIAN MYSTICISM IS AN EXTENSION OF THE ANCIENT EGYPTIAN MYSTICISM. BY UNDERSTANDING THE LEGACY WHICH ANCIENT EGYPT GAVE TO INDIA THE MYSTICISM OF INDIA IS BETTER UNDERSTOOD AND BY COMPREHENDING THE HERITAGE OF INDIAN YOGA, WHICH IS ROOTED IN ANCIENT EGYPT THE MYSTICISM OF ANCIENT EGYPT IS ALSO BETTER UNDERSTOOD. THIS EXPANDED UNDERSTANDING ALLOWS US TO PROVE THE UNDERLYING KINSHIP OF HUMANITY, THROUGH THE COMMON SYMBOLS, MOTIFS AND PHILOSOPHIES WHICH ARE NOT DISPARATE AND CONFUSING TEACHINGS BUT IN REALITY EXPRESSIONS OF THE SAME STUDY OF TRUTH THROUGH METAPHYSICS AND MYSTICAL REALIZATION OF SELF.

UP AGAINST CASTE DEBI CHATTERJEE 2004 THE BOOK PRIMARLY DEALS WITH A COMPARATIVE STUDY OF THE MOVEMENTS AND IDEAS OF AMBEDKAR AND PERIYAR. ANALYSIS THE RELEVANCE OF THEIR STRUGGLES IN THE CONTEXT OF CONTEMPORARY CONDITIONS AND THE TRENDS IN POST AMBEDKAR AND POST-PERIYAR DALIT STRUGGLES. HAS 6 PORTIONS BACKGROUND SOCIAL MOVEMENTS, POLITICAL STRUGGLES ON ECONOMICS-INTERFACE WITH RELIGION AND FINALLY CONCLUSIONS. HAS APPENDICES.

THE ENCYCLOPEDIA OF WORLD RELIGIONS ROBERT S. ELLWOOD 2007 AN IN-DEPTH GUIDE TO RELIGIONS OF THE WORLD COVERS SUCH TOPICS AS ANCIENT RELIGIONS, EASTERN RELIGIONS, CHRISTIANITY, NEW RELIGIOUS MOVEMENTS, COMPARATIVE STUDIES, AND RELIGION AS A SUBJECT OF STUDY.

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, HOWSOEVER 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 IS 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.

**WOMEN IN WORLD RELIGIONS** ARVIND SHARMA 1987-01-01 THIS IS A BOOK BY WOMEN ABOUT WOMEN IN THE RELIGIONS OF THE WORLD. IT PRESENTS ALL THE BASIC FACTS AND IDEOLOGICAL ISSUES CONCERNING THE POSITION OF WOMEN IN THE MAJOR RELIGIOUS TRADITIONS OF HUMANITY: BUDDHISM, CHRISTIANITY, CONFUCIANISM, HINDUISM, ISLAM, JUDAISM, TAOISM, AND TRIBAL RELIGIONS. A SPECIAL FEATURE OF THE BOOK IS ITS PHENOMENOLOGICAL APPROACH, WHEREIN SCHOLARS EXAMINE SACRED TEXTUAL MATERIALS. EACH CONTRIBUTOR NOT ONLY STUDIES HER RELIGION FROM WITHIN, BUT ALSO STUDIES IT FROM HER OWN FEMININE PERSPECTIVE. EACH IS AN ADEPT HISTORIAN OF RELIGIONS, WHO GROUNDS HER ANALYSIS IN PUBLICLY VERIFIABLE FACTS. THE BOOK STRIKES A DELICATE BALANCE BETWEEN HARD FACT AND DELICATE PERCEPTION, THE BEST TRADITION OF PHENOMENOLOGY AND THE HISTORY OF RELIGIONS. IT ALSO DEMONSTRATES HOW MUCH RELIGIONS MAY VARY OVER TIME. CONTRIBUTORS ARE KATHERINE K. YOUNG, ASSOCIATE PROFESSOR OF RELIGIOUS STUDIES AT MCGILL UNIVERSITY; NANCY SCHUSTER BARNES, WHOSE PH.D. IS IN SANSKRIT AND INDIAN STUDIES; M. THERESA KELLEHER, ASSISTANT PROFESSOR OF RELIGION AND ASIAN STUDIES AT MANHATTANVILLE COLLEGE; BARBARA REED, ASSISTANT PROFESSOR OF RELIGION AT ST. OLAF COLLEGE; DENISE L. CARMODY, PROFESSOR AND CHAIR, DEPARTMENT OF RELIGION, THE UNIVERSITY OF TULSA. ALSO JANE I. SMITH, ASSOCIATE DEAN FOR ACADEMIC AFFAIRS AND LECTURER IN ISLAMIC STUDIES AT HARVARD DIVINITY SCHOOL; ROSEMARY RADFORD RUETHER, GEORGIA HARKNESS PROFESSOR OF APPLIED THEOLOGY AT THE GARRETT-EVANGELICAL THEOLOGICAL SEMINARY; RITA M. GROSS, ASSOCIATE PROFESSOR OF COMPARATIVE RELIGIONS AT THE UNIVERSITY OF WISCONSIN, EAU CLAIRE.

**AVATAR AND INCARNATION** GEOFFREY PARRINDER 1997-04 THIS BOOK OFFERS A RICH INSIGHT INTO THE ROLE PLAYED BY THE EARTHLY MANIFESTATION OF THE DIVINE, EXAMINING THE IMPLICATIONS FOR BELIEF, DEVOTION, FAITH AND INTERFAITH UNDERSTANDING.

**THE WORLD'S LIVING RELIGIONS** ARCHIE J. BAHM 1992 THE WORLD'S LIVING RELIGIONS IS AN AUTHORITATIVE STUDY OF COMPARATIVE RELIGION, ORIENTAL AND OCCIDENTAL, BY ONE OF THE FOREMOST SCHOLARS IN THE FIELD. IT DIFFERS FROM OTHER SIMILAR WORKS ON THE SUBJECT IN THAT, IN ADDITION TO A DETAILED STUDY OF THE FIVE MAJOR RELIGIONS -- HINDUISM, BUDDHISM, JUDAISM, CHRISTIANITY AND ISLAM, THE BOOK ALSO OFFERS AN INSIGHT INTO THE LESSER KNOWN RELIGIONS, SUCH AS JAINISM, VEDANTISM, TAOISM, CONFUCIANISM AND SHINTOISM.

**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 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.

**HINDU AND BUDDHIST IDEAS IN DIALOGUE** IRINA KUZNETSOVA 2016-04-22 THE DEBATES BETWEEN VARIOUS BUDDHIST AND HINDU PHILOSOPHICAL SYSTEMS ABOUT THE EXISTENCE, DEFINITION AND NATURE OF SELF, OCCUPY A CENTRAL PLACE IN THE HISTORY OF INDIAN PHILOSOPHY AND RELIGION. THESE DEBATES CONCERN VARIOUS ISSUES: WHAT 'SELF' MEANS, WHETHER THE SELF CAN BE SAID TO EXIST AT ALL, ARGUMENTS THAT CAN SUBSTANTIATE ANY POSITION ON THIS QUESTION, HOW THE ORDINARY REALITY OF INDIVIDUAL PERSONS CAN BE EXPLAINED, AND THE CONSEQUENCES OF EACH POSITION. AT A TIME WHEN COMPARABLE ISSUES ARE AT THE FOREFRONT OF CONTEMPORARY WESTERN PHILOSOPHY, IN BOTH ANALYTIC AND CONTINENTAL TRADITIONS (AS WELL AS IN THEIR INTERACTION), THESE CLASSICAL AND MEDIEVAL INDIAN DEBATES WIDEN AND GLOBALISE SUCH DISCUSSIONS. THIS BOOK BRINGS TO A WIDER AUDIENCE THE SOPHISTICATED RANGE OF POSITIONS HELD BY VARIOUS SYSTEMS OF THOUGHT IN CLASSICAL INDIA.

**WORSHIPPING SIVA AND BUDDHA** ANN R. KINNEY 2003-01-01 THE TEMPLE ART OF EAST JAVA, A STUDY OF THE TEMPLES CREATED IN EAST JAVA BETWEEN THE TENTH AND SIXTEENTH CENTURIES, FILLS AN IMPORTANT SCHOLARLY LACUNA. THE ARTS OF CENTRAL JAVA, HOME OF THE GREAT BUDDHIST MONUMENT, BOROBUDUR, AND HINDU PRAMBANAN, HAVE BEEN GIVEN THOROUGH SCHOLARLY ATTENTION. THE ARCHITECTURAL AND SCULPTURAL TREASURES OF THE EAST JAVANESE KINGDOMS OF KADIRI, SINGASARI, AND MAJAPAHIT, ARE LITTLE KNOWN IN COMPARISON, YET BEAUTIFUL AND SIGNIFICANT IN INDONESIAN HISTORY. THE AUTHOR PRESENTS THE MAJOR SITES OF THESE THREE HISTORICAL PERIODS, AND DISCUSSES THEIR ARCHITECTURE AND SCULPTURE. THE MANY NARRATIVE RELIEFS ILLUSTRATING SACRED AND SECULAR LITERATURE HAVE BEEN PAINSTAKINGLY IDENTIFIED. THE READER IS THUS ABLE TO FOLLOW THEIR STORIES AND UNDERSTAND WHERE, WHY, AND HOW THEY FIT INTO THE VISUAL PROGRAM PLANNED FOR EACH TEMPLE AND THEIR RELATION TO HISTORICAL EVENTS AND THE WAYANG THEATER. THESE DESCRIPTIONS ARE AUGMENTED BY EXTENSIVE SITE SUMMARIES. SUPERB COLOR PHOTOGRAPHY SUPPORTS THE TEXT THROUGHOUT AND IS A MAJOR CONTRIBUTION IN ITSELF. THE BOOK CONTAINS A WEALTH OF

INFORMATION THAT IS NOT AVAILABLE ALL TOGETHER IN ANY OTHER PUBLICATION. NOT ONLY ARE THE DESCRIPTIONS OF THE MONUMENTS VALUABLE BUT THE AUTHOR IDENTIFIES NUMEROUS SCULPTURES IN COLLECTIONS AROUND THE WORLD THAT WERE ONCE ASSOCIATED WITH THE EAST JAVANESE TEMPLES DISCUSSED. THE ATTEMPTED RECONSTRUCTION OF SCULPTURAL PROGRAMS AT THE SITES IS EXTREMELY IMPORTANT. TO UNDERSTAND AN ANCIENT JAVANESE STONE SCULPTURE, KNOWLEDGE OF ITS ORIGINAL CULTURAL CONTEXT IS REQUIRED RATHER THAN ITS CURRENT LOCATION ON A STAND IN SOME MUSEUM. TODAY, WITH THE NUMBER OF FAKES APPEARING ON THE ART MARKET, SUCH ASSOCIATIONS ARE INVALUABLE FOR DATING AND AUTHENTICATING STONE SCULPTURE SAID TO COME FROM UNIDENTIFIED EAST JAVANESE SITES. THE TEMPLE ART OF EAST JAVA IS A WELCOME AND SIGNIFICANT ADDITION NOT ONLY TO JAVANESE STUDIES BUT ALSO TO ARCHITECTURE, ART HISTORY, COMPARATIVE RELIGION, BUDDHIST, HINDU, AND SOUTHEAST ASIAN STUDIES GENERALLY.

**RELIGIONS OF SOUTH ASIA** SUSHIL MITTAL 2006-04-18 SOUTH ASIA IS HOME TO MANY OF THE WORLD'S MOST VIBRANT RELIGIOUS FAITHS. IT IS ALSO ONE OF THE MOST DYNAMIC AND HISTORICALLY RICH REGIONS ON EARTH, WHERE CHANGING POLITICAL AND SOCIAL STRUCTURES HAVE CAUSED RELIGIONS TO INTERACT AND HYBRIDISE IN UNIQUE WAYS. THIS TEXTBOOK INTRODUCES THE CONTEMPORARY STRUCTURES OF SOUTH ASIA, FROM THE INDIGENOUS RELIGIONS SUCH AS THE HINDU, JAIN, BUDDHIST AND SIKH TRADITIONS, TO INCOMING INFLUENCES SUCH AS CHRISTIANITY, JUDAISM AND ISLAM. IN TEN CHAPTERS, IT SURVEYS THE NINE LEADING BELIEF SYSTEMS OF SOUTH ASIA AND EXPLAINS THEIR HISTORY, PRACTICES, VALUES AND WORLDVIEWS. A FINAL CHAPTER HELPS STUDENTS RELATE WHAT THEY HAVE LEARNT TO RELIGIOUS THEORY, PAVING THE WAY FOR FUTURE STUDY. WRITTEN BY LEADING EXPERTS, RELIGIONS OF SOUTH ASIA COMBINES SOLID SCHOLARSHIP WITH CLEAR AND LIVELY WRITING TO PROVIDE STUDENTS WITH AN ACCESSIBLE AND COMPREHENSIVE INTRODUCTION. ALL CHAPTERS ARE SPECIALLY DESIGNED TO AID CROSS-RELIGIOUS COMPARISON, FOLLOWING A STANDARD FORMAT COVERING SET TOPICS AND ISSUES; THE BOOK REVEALS TO STUDENTS THE CORE PRINCIPLES OF EACH FAITH, COMPARES IT TO NEIGHBOURING TRADITIONS, AND ITS PARTICULAR PLACE IN SOUTH ASIAN HISTORY AND SOCIETY. IT IS A PERFECT RESOURCE FOR ALL STUDENTS OF SOUTH ASIA'S DIVERSE AND FASCINATING FAITHS.

**AGAINST A HINDU GOD** PARIMAL G. PATIL 2009-08-22 PHILOSOPHICAL ARGUMENTS FOR AND AGAINST THE EXISTENCE OF GOD HAVE BEEN CRUCIAL TO EURO-AMERICAN AND SOUTH ASIAN PHILOSOPHERS FOR OVER A MILLENNIUM. CRITICAL TO THE HISTORY OF PHILOSOPHY IN INDIA, WERE THE CENTURIES-LONG ARGUMENTS BETWEEN BUDDHIST AND HINDU PHILOSOPHERS ABOUT THE EXISTENCE OF A GOD-LIKE BEING CALLED ISVARA AND THE RELIGIOUS EPISTEMOLOGY USED TO SUPPORT THEM. BY FOCUSING ON THE WORK OF RATNAKIRTI, ONE OF THE LAST GREAT BUDDHIST PHILOSOPHERS OF INDIA, AND HIS ARGUMENTS AGAINST HIS HINDU OPPONENTS, PARIMAL G. PATIL ILLUMINATES SOUTH ASIAN INTELLECTUAL PRACTICES AND THE NATURE OF PHILOSOPHY DURING THE FINAL PHASE OF BUDDHISM IN INDIA. BASED AT THE FAMOUS UNIVERSITY OF VIKRAMASILA, RATNAKIRTI BROUGHT THE FULL RANGE OF BUDDHIST PHILOSOPHICAL RESOURCES TO BEAR ON HIS CRITIQUE OF HIS HINDU OPPONENTS' COSMOLOGICAL/DESIGN ARGUMENT. AT STAKE IN HIS CRITIQUE WAS NOTHING LESS THAN THE NATURE OF INFERENTIAL REASONING, THE METAPHYSICS OF EPISTEMOLOGY, AND THE RELEVANCE OF PHILOSOPHY TO THE PRACTICE OF RELIGION. IN DEVELOPING A PROPER COMPARATIVE APPROACH TO THE PHILOSOPHY OF RELIGION, PATIL TRANSCENDS THE DISCIPLINARY BOUNDARIES OF RELIGIOUS STUDIES, PHILOSOPHY, AND SOUTH ASIAN STUDIES AND APPLIES THE REMARKABLE WORK OF PHILOSOPHERS LIKE RATNAKIRTI TO CONTEMPORARY ISSUES IN PHILOSOPHY AND RELIGION.

**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 HINDUS 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.

**A COMMUNION OF SUBJECTS** PAUL WALDAU 2009-05-22 A COMMUNION OF SUBJECTS IS THE FIRST COMPARATIVE AND INTERDISCIPLINARY STUDY OF THE CONCEPTUALIZATION OF ANIMALS IN WORLD RELIGIONS. SCHOLARS FROM A WIDE RANGE OF DISCIPLINES, INCLUDING THOMAS BERRY (CULTURAL HISTORY), WENDY DONIGER (STUDY OF MYTH), ELIZABETH LAWRENCE (VETERINARY MEDICINE, RITUAL STUDIES), MARC BEKOFF (COGNITIVE ETHOLOGY), MARC HAUSER (BEHAVIORAL SCIENCE), STEVEN WISE (ANIMALS AND LAW), PETER SINGER (ANIMALS AND ETHICS), AND JANE GOODALL (PRIMATOLOGY) CONSIDER HOW MAJOR RELIGIOUS TRADITIONS HAVE INCORPORATED ANIMALS INTO THEIR BELIEF SYSTEMS, MYTHS, RITUALS, AND ART. THEIR FINDINGS OFFER PROFOUND INSIGHTS INTO THE RELATIONSHIP BETWEEN HUMAN BEINGS AND ANIMALS, AND A DEEPER UNDERSTANDING OF THE SOCIAL AND ECOLOGICAL WEB IN WHICH WE ALL LIVE.

**RELIGIOUS TOLERANCE** ARVIND SHARMA 2019-06-30 RELIGION HAS BECOME A VITAL ELEMENT IN IDENTITY POLITICS GLOBALLY AFTER THE TERROR ATTACKS OF 11 SEPTEMBER 2001 IN THE UNITED STATES OF AMERICA. AND SO THE QUESTION OF HOW RELIGIOUS TOLERANCE MAY BE SECURED IN THE MODERN WORLD CAN NO LONGER BE AVOIDED. CAN RELIGIOUS TOLERANCE BE PLACED ON A FIRMER

FOOTING BY FINDING GROUNDS FOR IT WITHIN THE DIFFERENT FAITHS THEMSELVES? THIS BOOK ADDRESSES THAT QUESTION. IN *RELIGIOUS TOLERANCE: A HISTORY*, ARVIND SHARMA EXAMINES JUDAISM, CHRISTIANITY, ISLAM, HINDUISM, BUDDHISM, JAINISM, SIKHISM, CONFUCIANISM, DAOISM AND SHINTO - WHOSE FOLLOWERS TOGETHER COVER OVER TWO-THIRDS OF THE GLOBE - TO IDENTIFY INSTANCES OF TOLERANCE IN THE HISTORY OF EACH OF THESE TO HELP THE DISCUSSION PROCEED ON THE BASIS OF HISTORICAL FACTS. THIS IS A TIMELY BOOK - THE FIRST OF ITS KIND IN SCOPE AND AMBITION.

*SAINTHOOD* RICHARD KIECKHEFER 1990-08-09 ANNOTATION. EVERY MAJOR RELIGION EXALTS CERTAIN INDIVIDUALS WHO OCCUPY A DUAL ROLE. ON THE ONE HAND THEY SERVE AS EXEMPLARS OF VIRTUE TO BE IMITATED, AND ON THE OTHER HAND THEY STAND REMOVED FROM OTHER MORTALS, PRIVILEGED AND UNIQUE. CHRISTIANITY KNOWS THEM AS SAINTS, AND IN THE STUDY OF RELIGION THE TERM HAS BEEN TAKEN OVER AND APPLIED TO SIMILAR FIGURES IN OTHER TRADITIONS. THE ESSAYS IN THIS VOLUME ANALYZE THE ROLE OF THE SAINT IN JUDAISM, CHRISTIANITY, ISLAM, HINDUISM, BUDDHISM, AND CONFUCIANISM, PROVIDING BOTH A COMPARATIVE AND AN INTERPRETIVE VIEW OF SAINTHOOD. THE NOTION OF SAINTHOOD IS PROBLEMATIC IN TWO WAYS. FIRST, CAN THE CATEGORY BE USEFULLY APPLIED TO INDIVIDUALS IN RELIGIOUS TRADITIONS OTHER THAN CHRISTIANITY? HOW HAS IT MANIFESTED ITSELF, AND WHAT DIFFERENCES ARE THERE IN THE VARIOUS MANIFESTATIONS OF SAINTHOOD? SECOND, WHERE INDIVIDUALS ARE CONSIDERED TO HAVE RISEN ABOVE THE NORMS IN THESE DIFFERENT TRADITIONS, HOW IS IT POSSIBLE TO RESOLVE THE TENSION BETWEEN THE SAINT'S IMITABILITY AND HIS OR HER OTHERNESS, BETWEEN IMITATING AND VENERATING THE SAINT? THE AUTHORS CONSIDER THESE QUESTIONS IN RELATION TO A WIDE RANGE OF INDIVIDUALS IN ALL THE MAJOR TRADITIONS.

*BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS* T. W. DOANE 2020-07-16 BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS IS A STUDY THE OLD AND NEW TESTAMENT MYTHS AND MIRACLES BEING COMPARED TO MYTHOLOGIES OF OTHER NATIONS AND RELIGIONS OF ANCIENT TIMES, TAKING IN CONSIDERING THEIR ORIGIN AND MEANING. COMPARING BIBLICAL MYTHS TO THOSE OF OTHER NATIONS OF ANTIQUITY THE AUTHOR SHOWS THAT MANY OF THE BIBLE TALES, MAINLY ABOUT JESUS, AND OF OTHER LEGENDS, ARE OFTEN COPIED OR BORROWED FROM THE MYTHS OF OTHER RELIGIONS. THE BOOK GIVES A GOOD HISTORY OF HOW LONG THE IDEA OF THE MYTHOLOGICAL NATURE OF THE JESUS IN THE NEW TESTAMENT HAS BEEN NOTED.

*A COMPARATIVE STUDY OF RELIGIONS* MUGAMBI, J.N.K. 2015-03-16 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 WORLD'S RELIGIONS.

*NOTHINGNESS IN ASIAN PHILOSOPHY* JEELOO LIU 2014-06-13 A VARIETY OF CRUCIAL AND STILL MOST RELEVANT IDEAS ABOUT NOTHINGNESS OR EMPTINESS HAVE GAINED PROFOUND PHILOSOPHICAL PROMINENCE IN THE HISTORY AND DEVELOPMENT OF A NUMBER OF SOUTH AND EAST ASIAN TRADITIONS—INCLUDING IN BUDDHISM, DAOISM, NEO-CONFUCIANISM, HINDUISM, KOREAN PHILOSOPHY, AND THE JAPANESE KYOTO SCHOOL. THESE TRADITIONS SHARE THE INSIGHT THAT IN ORDER TO EXPLAIN BOTH THE GREAT MYSTERIES AND MUNDANE FACTS ABOUT OUR EXPERIENCE, IDEAS OF “NOTHINGNESS” MUST PLAY A PRIMARY ROLE. THIS COLLECTION OF ESSAYS BRINGS TOGETHER THE WORK OF TWENTY OF THE WORLD'S PROMINENT SCHOLARS OF HINDU, BUDDHIST, DAOIST, NEO-CONFUCIAN, JAPANESE AND KOREAN THOUGHT TO ILLUMINATE FASCINATING PHILOSOPHICAL CONCEPTUALIZATIONS OF “NOTHINGNESS” IN BOTH CLASSICAL AND MODERN ASIAN TRADITIONS. THE UNIQUE COLLECTION OFFERS NEW WORK FROM ACCOMPLISHED SCHOLARS AND PROVIDES A COHERENT, PANORAMIC VIEW OF THE MOST SIGNIFICANT WAYS THAT “NOTHINGNESS” PLAYS CRUCIAL ROLES IN ASIAN PHILOSOPHY. IT INCLUDES BOTH TRADITIONAL AND CONTEMPORARY FORMULATIONS, SOMETIMES PUTTING ASIAN TRADITIONS INTO DIALOGUE WITH ONE ANOTHER AND SOMETIMES WITH CLASSICAL AND MODERN WESTERN THOUGHT. THE RESULT IS A BOOK OF IMMENSE VALUE FOR STUDENTS AND RESEARCHERS IN ASIAN AND COMPARATIVE PHILOSOPHY.

*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.

*SECULAR VALUES FOR SECULAR INDIA* PROBHAT CHANDRA CHATTERJI 1995 THE STUDY PLUNGES STRAIGHT INTO THE CRISES WHICH INDIAN SECULARISM FACES TODAY. THE AUTHOR MAKES A COMPARATIVE STUDY OF VEDANTIC HINDUISM, BUDDHISM, ISLAM AND SIKHISM TO BRING OUT THE VALUES WHICH CAN BE ACCEPTED AND THOSE WHICH MUST BE REJECTED IN A SECULAR SOCIETY. THE AUTHOR ALSO ATTEMPTS TO LIMIT THE AREAS WITHIN WHICH FREEDOM OF CONSCIENCE CAN OPERATE.

*SCHOLASTICISM* JOSE IGNACIO CABEZON 1998-05-28 LEADING SCHOLARS IN THE FIELD OF RELIGIOUS STUDIES SHOW THAT SCHOLASTICISM AS A COMPARATIVE CATEGORY IS USEFUL IN THE ANALYSIS OF A VARIETY OF RELIGIOUS AND PHILOSOPHICAL TRADITIONS AND EVEN IN THE TASK OF CULTURAL CRITICISM.

*WORLD RELIGIONS AND CONTEMPORARY ISSUES* BRENNAN HILL 2013 TO LIVE IN A GLOBAL SOCIETY AND MAKE SENSE OF WORLD EVENTS REQUIRES MORE THAN A CURSORY UNDERSTANDING OF WORLD RELIGIONS AND THE ROLES THEY PLAY. THIS FASCINATING, IN-DEPTH, ACADEMIC STUDY OF THE FIVE MAJOR RELIGIONS FOCUSES ON EACH GROUP'S RESPONSE TO SOME OF THE MOST CRITICAL SOCIAL ISSUES OF OUR TIME: ECOLOGY, PEACE, AND WOMEN'S RIGHTS. THE AUTHOR ALSO HIGHLIGHTS INDIVIDUAL RELIGIOUS “HEROES” AND PROVIDES LINKS TO NUMEROUS DIGITAL SOURCES FOR FURTHER RESEARCH, MAKING THIS A PARTICULARLY TIMELY AND PERSONALIZED APPROACH TO THE STUDY OF WORLD RELIGIONS AND THEIR FAR-REACHING IMPACT AT EVERY LEVEL OF SOCIETY. BOOK JACKET.

*THE IDEALS OF ASCETICISM* OSCAR HARDMAN 1921

*COMPARATIVE RELIGIONS (SPEEDY STUDY GUIDES)* SPEEDY PUBLISHING 2015-04-28 ACKNOWLEDGING THE PRESENCE OF DIFFERENT

RELIGIONS AND UNDERSTANDING THEIR DIFFERENCES CREATES A DEEP SENSE OF AWARENESS AND RESPECT. THIS QUICK STUDY GUIDE BRIEFLY BUT SMARTLY INTRODUCES THE RELIGIONS OF BUDDHISM, CHRISTIANITY, ISLAM, HINDUISM AND JUDAISM. THE HISTORY OF HITLER'S RUTHLESS ATTACKS ON JEWS WILL NEVER AGAIN BE REPEATED WITH THE RIGHT KNOWLEDGE AND INFORMATION. GET A COPY TODAY!

*THE IDEOLOGY OF RELIGIOUS STUDIES* TIMOTHY FITZGERALD 2003-10-16 IN RECENT YEARS THERE HAS BEEN AN INTENSIFYING DEBATE WITHIN THE RELIGIOUS STUDIES COMMUNITY ABOUT THE VALIDITY OF RELIGION AS AN ANALYTICAL CATEGORY. IN THIS BOOK FITZGERALD SIDES WITH THOSE WHO ARGUE THAT THE CONCEPT OF RELIGION ITSELF SHOULD BE ABANDONED. ON THE BASIS OF HIS OWN RESEARCH IN INDIA AND JAPAN, AND THROUGH A DETAILED ANALYSIS OF THE USE OF RELIGION IN A WIDE RANGE OF SCHOLARLY TEXTS, THE AUTHOR MAINTAINS THAT THE COMPARATIVE STUDY OF RELIGION IS REALLY A FORM OF LIBERAL ECUMENICAL THEOLOGY. BY PRETENDING TO BE A SCIENCE, RELIGION SIGNIFICANTLY DISTORTS SOCIO-CULTURAL ANALYSIS. HE SUGGEST, HOWEVER, THAT RELIGIOUS STUDIES CAN BE REPRESENTED IN A WAY WHICH OPENS UP NEW AND PRODUCTIVE THEORETICAL CONNECTIONS WITH ANTHROPOLOGY AND CULTURAL AND LITERARY STUDIES.

*AN EVALUATION OF THE VEDIC CRITIQUE OF BUDDHISM* GREGORY JOSEPH DARLING 1987 THIS BOOK REPRESENTS A COMPARISON OF THE CRITIQUE OF BUDDHISM AS SET FORTH IN THE INTERPRETATIONS OF SANKARA, MADHVA, AND RAMANUJA TO THE SUTRAS OF THE SECOND SECTION (ADHYAYA) OF THE BRAHMA-SUTRAS CONCERNED WITH THE REFUTATION OF BUDDHISM, WITH THE POSITIONS ACTUALLY ELABORATED BY THE BUDDHISTS IN THEIR OWN TEXTS. AN ATTEMPT IS ALSO MADE TO COMPARE THE CONFLICTING INTERPRETATIONS OF THE THREE COMMENTATORS TO THESE PARTICULAR SUTRAS, IN ACCORDANCE WITH THE PHILOSOPHICAL APPROACH UNIQUE TO EACH COMMENTATOR. THE BOOK IS DIVIDED INTO TWO PARTS. THE FIRST PART CONSISTS OF AN INTRODUCTORY BACKGROUND. IT INCLUDES A BRIEF DESCRIPTION OF THE BRAHMA-SUTRAS AS A TEXT AND SUMMARIZES THE PHILOSOPHICAL POSITIONS OF THE THREE COMMENTATORS. THE SECOND PART PROCEEDS SUTRA BY SUTRA TO STUDY THE THREE COMMENTATORS' INTERPRETATIONS OF THE PARTICULAR SUTRAS DIRECTED AGAINST THE BUDDHISTS.

*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. THE 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'S 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.

*THE UPANISHADS, PART I* 1879 THE SACRED BOOKS OF THE EAST, A 50-VOLUME SERIES, ENCOMPASSES THE SEVEN NON-CHRISTIAN RELIGIONS OF ASIA: HINDUISM, BUDDHISM, TAOISM, CONFUCIANISM, ZOROASTRIANISM, JAINISM, AND ISLAM. TRANSLATED INTO ENGLISH BY AUTHORITIES IN THEIR RESPECTIVE FIELDS, THESE SACRED TEXTS HAVE BEEN EDITED BY F. MAX MULLER AND HAVE PROFOUNDLY INFLUENCED CIVILIZATION. THE UPANISHADS, PART I (1879) TRANSLATED BY F. MAX MULLER, IS VOLUME I OF THE SACRED BOOKS OF THE EAST, A SERIES AVAILABLE FROM COSIMO CLASSICS. THIS BOOK IS IN TWO PARTS AND FOCUSES ON HINDUISM. IT IS CONSIDERED THE FOUNDATION OF INDIAN LITERATURE. THE FOCAL POINT OF THE UPANISHAD IS ON PHILOSOPHY AND MEDITATION RATHER THAN ON RITUALS OF OTHER VEDIC TEXTS. THE TERM “UPANISHAD” RELATES TO GAINING KNOWLEDGE, AND READERS WANTING TO LEARN ABOUT HINDUISM RELIGION SHOULD ADD THIS BOOK TO THEIR PERSONAL LIBRARY.

*COMPARATIVE RELIGION* RAMA SHANKER SRIVASTAVA 1996-01-01 DESCRIPTION: THE MONOGRAPH OFFERS A COMPARATIVE AND CONSTRUCTIVE STUDY OF RELIGIONS, VIZ., HINDUISM, BUDDHISM, CHRISTIANITY AND ISLAM. THE TREATMENT OF EACH PART AND PRINCIPLE OF RELIGION HAS BEEN MADE IN ORDER TO GIVE AN ANALYTIC VIEW OF THEM. THE AUTHOR SHOWS THAT THE DIFFERENT RELIGIONS ARE THE ALTERNATIVE PATH-WAYS TO GOD-REALIZATION, AND THAT AN ESSENTIAL UNITY EXISTS IN THEM. BY COMPARISON OF RELIGIONS HE ARRIVES AT THEIR SYNTHESIS IN A COMPOSITE 'WORLD RELIGION', WHICH IS A RELIGION OF UNITY-IN-PLURALITY. WITH THE ACCEPTANCE OF SPIRITUAL EXPERIENCES, INCARNATIONS AND PROPHETS, WORSHIP AND PRAYER, AND VARIED METHODS FOR SALVATION, A HOLISTIC RELIGION OF UNITY-IN-DIVERSITY IS IN PROCESS OF EVOLUTION. THE WORK STANDS FOR UNIFYING RELIGIONS IN A SPIRITUALISTIC AND HUMANISTIC COMPOSITE 'WORLD RELIGION.'

*SOUTH ASIAN POLITICS AND RELIGION* DONALD EUGENE SMITH 2015-12-08 THE WORK OF TWENTY-TWO SCHOLARS IS BROUGHT TOGETHER IN THIS COMPARATIVE STUDY OF THE EMERGING RELATIONSHIPS BETWEEN RELIGION AND POLITICS IN INDIA, PAKISTAN, AND CEYLON. PART I, “SOUTH ASIA: UNITY AND DIVERSITY,” PRESENTS A COMPARATIVE ANALYSIS OF RELIGIO-POLITICAL PATTERNS IN THE THREE COUNTRIES. PART II, “INDIA: THE POLITICS OF RELIGIOUS PLURALISM,” EMPHASIZES THE RICH DIVERSITY OF INDIAN RELIGIOUS LIFE AND ITS POLITICAL CONSEQUENCES. PART III, “PAKISTAN: THE POLITICS OF ISLAMIC IDENTITY,” IS CHIEFLY CONCERNED WITH THE POLITICAL, IDEOLOGICAL, AND LEGAL PROBLEMS WHICH PAKISTAN HAS FACED. PART IV, “CEYLON: THE POLITICS OF BUDDHIST RESURGENCE,” EMPHASIZES THE DRAMATIC DEVELOPMENTS BY WHICH BUDDHISTS HAVE BECOME DEEPLY INVOLVED IN POLITICS. ORIGINALLY PUBLISHED IN 1966. THE PRINCETON LEGACY LIBRARY USES THE LATEST PRINT-ON-DEMAND TECHNOLOGY TO AGAIN MAKE AVAILABLE PREVIOUSLY OUT-OF-PRINT BOOKS FROM THE DISTINGUISHED BACKLIST OF PRINCETON UNIVERSITY PRESS. THESE EDITIONS

PRESERVE THE ORIGINAL TEXTS OF THESE IMPORTANT BOOKS WHILE PRESENTING THEM IN DURABLE PAPERBACK AND HARDCOVER EDITIONS.

THE GOAL OF THE PRINCETON LEGACY LIBRARY IS TO VASTLY INCREASE ACCESS TO THE RICH SCHOLARLY HERITAGE FOUND IN THE THOUSANDS OF BOOKS PUBLISHED BY PRINCETON UNIVERSITY PRESS SINCE ITS FOUNDING IN 1905.