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.

Buddhism & Hinduism

The Light of the World

ESSAYS ON WORLD RELIGIOUS THOUGHTS

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 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.

**Hindu Divinities in Japanese Buddhist Pantheon**

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.

The Divine Quest, East and West

Basic Themes in the Comparative Study of Religion

Comparative Religion

It's All an Illusion!

The idea that there is a truth within the person discovered through introspection is found in most religions. This book examines this metaphor in the history of Christianity, Hinduism, and Buddhism and the methods developed in those religions to realize it, particularly prayer and meditation.

The Concept of Self in Hinduism, Buddhism, and Christianity and Its Implication for Interfaith Relations

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. His 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 falsely 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.

**The Saktas**

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.

**Hinduism, Buddhism, Islam**

**The Comparative Study of Religions**

**Bhagvada Gita, Or, Dhammapada of Buddhism**

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)

**Agape and Eschatology as Apologetical Distinctives**

**The Truth Within**

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 people’s religious beliefs and traditions.

**Foregleams of God. A Comparative Study of Hinduism, Buddhism and Christianity**

**The Buddha's Doctrine of Anattā**

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.

**A Comparative Study of Hinduism, Buddhism, 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."

**A Comparative Study of Religions**

**Foregleams of God**

**Foreglams of God**

Enlightening encounters with the world's religions from a Hindu perspective.

**Comparative Study Between Buddhism and Hinduism**

**An Introduction to Buddhism**

Dying, Death, and Afterlife in World Religions

A Comparative Study of Religions

World Religions in Practice

DIVFavorite Russian Fairy Tales, Irish Fairy Tales, Japanese Fairy Tales, Favorite Celtic Fairy Tales and North American Indian Legends. /div

One Religion Too Many

Liberation, Salvation, Self-realization

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.

Buddhism and Hinduism (a Comparative Study)

A Comparative Study of Hindu and Buddhist Mythology

Liberation, Salvation, Self Realization
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.

**DIVINE QUEST EAST & WEST**

**Ethical Perceptions of World Religions**

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.
**Buddhism Vs Hinduism**

**Buddha and Divinity**

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

**Which Religion?**

This book is for all those who are searching for meaning in life. For those who are trying to make sense out of a seemingly meaningless world. For those who ask themselves: What is it all about? This book is also for those who have picked up the self-study course entitled A Course in Miracles (ACIM) and then put it down because what it is saying is just too difficult for them to believe, because what it is saying is unsubstantiated by other belief systems. In writing this book I am hoping to show the reader that the teachings of ACIM are not that inconceivable or far-fetched and that there are many sages around the world whose teachings are very similar. I am a student who has spent many years searching, studying and groping in the dark for a light to switch on that would make it all clear to me. I found that light not so long ago when I began to study A Course in
Acces PDF Buddhism Hinduism A Comparative Study

Miracles. If I am able to share some of that light with others then I will be honoured and joyful and my life will finally begin to make sense to me. So this book is about shedding a little light on what to me is the only thing that does make sense in this world around us - illusion! It's All An Illusion! is a comparative study of the topic of illusion as expounded in A Course in Miracles, Buddhism, Hinduism and other belief systems. In the book I explore the topic of illusion in great detail and have included numerous quotations from other books and scriptures. I have also included interviews with a Hindu teacher, two Buddhist monks and ACIM teacher I would classify It's All An Illusion! as a self-help/MBS book and it is aimed at people who may have picked up ACIM and thought that it was all too far-fetched to believe. It is also aimed at people who are interested in MBS books but who may know nothing about ACIM. I also think it would be useful to ACIM followers because the teachings of ACIM are simplified and explained in the book.

Growing Up Canadian

Transcendental Self

The "Core Teachings of the Dalai Lama" series begins with this small book of teachings by His Holiness, the perfect introduction to traditional Tibetan Buddhist thought and practice. There is no one more suited to introduce beginners—and remind seasoned practitioners—of the fundamentals of Tibetan Buddhism than His Holiness the Dalai Lama. Speaking to an audience of Western students, the Dalai Lama shows us how to apply basic Buddhist principles to our day-to-day lives. Starting with the very foundation of Buddhism, the Four Noble Truths, he provides the framework for understanding the Buddha’s first teachings on suffering, happiness, and peace. He follows with commentary on two of Buddhism’s most profound texts: The Eight Verses on Training the Mind and Atisha’s Lamp for the Path to Enlightenment, often referring to the former as one of his main sources of inspiration for the practice of
compassion. With clear, accessible language and the familiar sense of humor that infuses nearly all of his work, the Dalai Lama invites us all to develop innermost awareness, a proper understanding of the nature of reality, and heartfelt compassion for all beings. This book was previously published under the title Lighting the Way.

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