

Chapter 1 : Hinduism, Buddhism, Confucianism, and Taoism

Hinduism mostly shares common terms with the other Indian religions, including Buddhism, Jainism and Sikhism. Islam shares common characteristics with Abrahamic religions -those religions claiming descent from the prophet Abraham -being, from oldest to youngest, Judaism, Christianity, Islam.

The New Age religion, an amalgamation of Eastern religious practices and doctrines, is one peak in this influential movement that captures the minds of many younger people who enjoy the mysteries of spiritualism and that of the divine. The massive growth is also due to those who wish to extend beyond the confines of traditional religion, which in the West happens to be Christianity, in search for something diverse, mysterious, cultural, expressive, and foreign. As a result it is no longer surprising to see books, or sacred texts, dedicated to these religions in our Western bookstores, for instance one should, with minimal effort, come across the Vedas of Hinduism, the Pali Canon of Buddhism, and the Yi-Ching of Confucianism. However, in this brief blog article I wish to illustrate several differences between that of the Eastern religions and Christianity. This would help to give readers a better understanding of these mysterious Eastern faith systems that we may hear very little about in the West if one does not actively seek it. This blog article is surely by no means exhaustive. I shall add future additions in blog posts. In an Eastern worldview, Hinduism for instance, God is an impersonal force or principle that does not transcend nature, in other words the Hindus, and many other Easterners, are pantheists who believe that God is part of the natural world. This is entirely antithetical to Christian theism in the way that the Christian God totally transcends his creation. The Christian God is also personal as he is manifest in his creation, in our rationality, in our moral compass, and perhaps most notably in the historical person of Jesus. The Christian concept of God is an eternal, living, spirit being John 4: Being polytheistic Hinduism has a pantheon of over million of these gods, the most popular of these are Shiva, Brahma, and Vishnu of all who have come to earth in various incarnations to the aid of human beings or avatars. Furthermore, an Eastern worldview is also diametrically opposed to Christian theism in the way that he ultimate goal of humanity is to become one with nature because nature is God. The Eastern thought of man being divine sounds very similar to the very temptation by Satan in Eden: Christianity and Hinduism also differ greatly in their conception of the universe, or its beginning. In another blog article I noted that the Hindu sacred texts hold to a problematic view of the universe by denying Big Bang cosmology in favour of the oscillating model. In The Bible Genesis 1: As the physicist Victor Weisskopf succinctly puts it: Altogether this is different to that of Jesus who not only proclaimed the one true Kingdom of God, but also claimed to be the only way to God John This is unlike Buddha, and Krishna Muhammad, Smith, and others who never claimed such a thing, and thus Jesus stands in a class of his own. We are also told that Jesus is close to us in a personal way, in fact closer than any brother Proverbs That is impossible for Christianity as the entire belief system hinges upon Jesus, and his resurrection. On the other hand Hinduism has no known founder, prophet, or king that know of, nor does Confucianism have historical verification to support and establish it as a divine system. The teaching of Confucius basically was neither religious nor philosophical, but merely social. The Hindu Vedas are also not historical documents in the way that the Old and New Testaments are, of which detail many peoples, cultures, cities, nations etc. Many narratives in the Vedas are praises to many gods while other narratives seem to be that of mythical stories and events. From this it is difficult to discern whether the narratives are actually intended to be taken as history or symbolical. These details significantly separate the Christian religion from other Eastern faiths, and this has lead E. Harrison to wrote that: Christianity is not one of these. Eastern religion does not see man as one who has been separated from God, as opposed to Christian theism that clearly illustrates that all men have fallen short of the glory of God through sin Romans 3: Subsequently, in Hinduism the soul has always existed and will continue to exist until via a process of rebirths it has merged with the ultimate reality Brahman. The process of enlightenment and the journey to the ultimate reality is undergirded by the doctrine of karma " this means that everything from joy, sadness, wealth, health and affliction is the result of karma that is a debt paid off over lives, and in our present lives. This debt accumulates as a result bad choices and deeds one does in his life, and thus karma is simply seen as neither

good nor bad, just reality. Such is again antithetical to Christian theism in the way that man is his own saviour, he via decisions and choices will determine his future, as one commentator, David Bentley, adds: We cannot save ourselves, hence why God sent his Son Jesus to die for our sins. Jesus is the one who bridged chasm between humankind and God. Much of Buddhism and Hinduism seems to be about escape. One must pay off their karmic debt to achieve oneness with an ultimate reality, for the Buddhist he longs for Nirvana, the transcendent state in which there is no more suffering, desire, sense of self, and the where the person is released from the effects of karma and the cycle of death and rebirth. Whereas on Christianity there is a place called Heaven in which believers will go to be with God for eternity. In that place there will be fellowship with God John In a nutshell, Heaven will be the place where humans were meant to be. Quite to the contrary of some proponents of pluralism in our age that propound the notion that all religions or belief systems are the same, or that they are just different avenues to God, I think falls short of actuality. We clearly have seen that these differences above, of which are by no means exhaustive, illustrate this.

Chapter 2 : Hinduism and Other Eastern Religions (World Faiths) - | SlugBooks

*Hinduism and Other Eastern Religions (World Faiths) [Trevor Barnes] on racedaydvl.com *FREE* shipping on qualifying offers. Starting with the origins of Hinduism 4, years ago, this book offers an introduction to the numerous religious traditions of the Eastern world.*

Brahman , the ultimate reality is uncreated, omnipotent, omnipresent and eternal. The Creator aspect of the divine. Presented often with four head and arms with red skin. Linked often to Maya, symbol of eternal illusion. Avidya Maya is the ignorance and Vidya Maya is the liberating knowledge. The one who preserves the universe. At times of society crisis in the past, Vishnu has appeared on earth in 9 different forms. He is most famously identified with His avatars, or incarnations of God, most especially Krishna and Rama. Vishnu is usually depicted as a four-armed male-form with new-cloud-like-blue skin, standing on a lotus flower, and holding four attributes. Shiva is the supreme God of Shaivism, one of the three main branches of Hinduism. Shiva movements provide the energy that drives the universe. The Creator and Destroyer of the Universe. Shiva is the protector who wards off evil and often associated with Ganges river tumbling from his hairs. Around his neck is a serpent representing Kundalini the spiritual energy. He holds a trident in his left hand. Hinduism believes in Rebirth cycle Samsara and the idea that soul is eternal. Therefore a person is experiencing the results of his own actions through the rebirth cycle. The law of cause and effects is called Karma. In order to achieve good karma we have to live according to dharma what is right, according to: Dharma is determined by a person gender, caste and stage of life. Samsara refers to the concept of reincarnation or rebirth in Hinduism. The idea is to escape from samsara, seen as ignorance Avidya of the True Self. Everyday illusion is called Maya. The state of liberation from samsara is Moksha mukti, nirvana, and mahasamadhi. Hinduism being the path to get out of samsara holds various beliefs in order to achieve moksha. The four main ways to reach the divine reality, the paths to liberation which are not mutually exclusive are called: Knowledge , it is said to be the shortest but steepest way to moksha. Mainly followed by Brahmin class. Is about experiencing the true nature of reality, overcoming Maya or illusion. Learning to discriminate between what is eternal and temporal. Vedanta monism , Sankya. Selfless Action is living according to dharma without desire or expectation of reward. Mahatma Gandhi has been advocating this path: The way of Meditation , it has 8 steps and is described by Patanjali in yoga sutra. Suitable for emotional detachment by focusing on the divine and away from selfish concern. Bhakti , jnana and karma yoga are discussed in the Bhagavad Gita. The four major works are gathering all the aspects of daily life: The books are arranged according to the number of hymns they possess. Made to meet the demands of a ceremonial religion, it contains sacred formulas, invocations and spells muttered by the Hindu priests who performed the sacrificial rites.

Chapter 3 : Hinduism: The View of Other Religions | apricotpie

Trevor begins with a brief introduction explaining the difference between Eastern and Western religions generally. Hinduism is discussed with more depth than the other religions in the book; information includes various gods and goddess, origins of the religion, sacred texts, and Hindu worship practices.

Photo by Elton Melo Several major religions have their roots in the East: India, China, Southeast Asia, and Japan. It is part of Eastern culture for faith to be strongly linked to worldview, ethics, and even social structures. These are now practiced all over the world, and have been incorporated into other thought systems, or mutated into different versions or hybrids. Hinduism Hinduism is thought to be one of the oldest religions in the world Along with Jainism, Sikhism and Buddhism, it emerged in India. All of the Indian religions play on certain themes, though the meaning and interpretation vary per thought system. For example, all Indian religions have a concept of karma. In general, karma is action, with each action bringing about both positive and negative consequences. However, in Hinduism, specifically the theistic school of Vedanta, karma is brought about by a supreme being called Ishvara, who metes a neutral and objective justice: Believers of Hinduism are guided by dharma or religious living, which is synonymous with balanced and righteous living. They are guided by several scriptures, such as the Vedas and the Upanishads, as well as the Bhagavad Gita. Hinduism is considered to be a polytheistic religion, meaning it worships several gods. Buddhism Buddhism first emerged in the 5th century BCE, and is thought to have been developed by a person named Siddharta Gautama. Buddhism does not worship any gods. Instead, followers are called to pursue the Four Noble Truths and the Eightfold Path, towards the goal of achieving Enlightenment. In the process, the followers become liberated from samsara, There are two major schools of Buddhism: Theravada Buddhism and Mahayana Buddhism. The schools of Buddhism are typically divided into Theravada and Mahayana. Buddhism teaches that someone who becomes enlightened without instruction is a buddha. The primary goal of Buddhism is the liberation from samsara, or the cycle of death and life caused by karma. Samsara is also described as a journey, plagued by illusion and suffering. It is only in confronting samsara, and eventually conquering it, can people achieve true happiness. Jainism Like the Buddhists, followers of Jainism wish to escape the cycle of rebirth and death. They believe that their soul jiva can only do this by following a strict code of ethics, grounded on protecting all living things and avoiding doing any harm. For this reason, they are strict vegetarians. This belief system also urges them to prevent hurting others through thought, word and deed. Jainism followers see Mahavir as their religious leader. Sikhism Sikhism was developed from the body of teachings of Guru Nanak Dev, who rebelled against the Hindu caste system and the traditional beliefs and rituals of Hinduism. The followers are instead called to return to the universal God, who is formless and yet found in every form. This God is both creator and destroyer. Guru Nanak Dev called his followers to reject empty, meaningless rituals like fasting and pilgrimage and focus instead on living ethically, helping the poor, and chants to God. Taoism There are different kinds of Taoism. Religious Taoism have main deities composed of Laozi and the Three Pure Ones , and incorporate nature and ancestor spirits. There are also non-religious Taoists that focus on the strong system of ethics and the metaphysical approach. Wu-wei sees right action as natural and effortless, with a strong sense of doing the right thing, at the right time, in the right place. Lao-Tzu wrote the book Tao Te-Ching. It is pantheistic and worships several gods and spirits found at different shrines. Of all the gods the sun god occupies the highest position, and the early Japanese believed that their emperors were its direct descendant and therefore had a divine mandate to rule. Shinto followers also believe in divination and spirit possession, and practice faith healing and rituals associated with shamanism. Confucianism Confucianism is an interesting blend of moral, political, social, and religious thought. It was based on the teachings of Confucius, a scholar who lived in China during the sixth century BCE. Confucianism has a strict code of conduct and rules for harmonious relationships, duty, discipline, virtue, and proper action. However, there was a time when Confucianism was banned, and many important texts were destroyed during the Qin dynasty. However, some ancient manuscripts are revered for holding important fragments of Confucian belief and teachings.

Chapter 4 : Comparison of Eastern Faiths – Buddhism, Hinduism, Taoism, Confucianism, Shinto – Ma

*Hinduism and Other Eastern Religions (World Faiths) [Trevor Barnes, Editors of Kingfisher] on racedaydvl.com *FREE* shipping on qualifying offers. World Faiths: Hinduism and Other Eastern Religions explores the major religions of the Eastern world, including Hinduism.*

An Essay By Hannah D. It is also important to note that many of the religions mentioned here are associated with Hinduism already. Jainism and Buddhism, in particular, focus on the sannyasin stage of life in Hinduism and go about as beggars meditating on God. Sikhism arose when the Muslims took over India and religious conflict ensued; the Sikhs tried to reconcile the two religions in theirs. But differences between Christianity and Hinduism could not be emphasized enough. For Hindus honestly believe that Christ is a reincarnation of their own god Shiva or goddess Kali. There are several other examples of Smith comparing Hinduism and Christianity. For example, bhakti yoga uses a method called Japam in their practices. Most proof of the alleged connection between the two religions focuses on bhakti yoga in particular, since it is based on love and a personal God. It is God as parent, lovingly merciful, almighty, our eternal contemporary, the companion who understands. Indeed, from the Hindu point of view, Christianity is one great brilliantly lit bhakti highway toward God, other paths being not neglected, but less clearly marked. Smith reminds his readers that Christians view God as loving Father, Christ as the bridegroom of His church and of the friendship Christians strive to have with Him. There is one difficulty, however, in how Christians could possibly have a parental love for God. But are they really that similar? The bhakti, personal God has already shown to be indifferent to death and suffering as well as being the creator of evil in this world; the Biblical God hates evil and sees death as an enemy 1 Corinthians What does Hindu doctrine have to say about God in general? Utter reality, utter consciousness, and utterly beyond all possibility of frustration – this is the basic Hindu view of God. The Hindu God is also said to have two contradictory aspects. Infinite and impersonal, he has no attributes, physical, emotional or otherwise, and only is. Saguna Brahman is the bhakti God, omnipotent, personal, and attributed with love for his people as well as the sat, chit and ananda as quoted above. From just one logical contradiction, a worldview is impossible; perhaps, however, that is not a bad thing for the Hindus. I said, for example, that to say we must live our lives as though they have meaning even though we know it is illusion is arbitrary. But arbitrariness is only to be avoided when one accepts that logic exists, and that we are logically bound to have solid reasons for what we believe. God will be Creator Brahma , Preserver Vishnu , and Destroyer Shiva , who in the end resolves all finite forms into the primordial nature from which they sprang. On the other hand, conceived [im]personally, God stands above the struggle, aloof from the finite in every respect. But even this is not the chief problem with Hinduism; its errors run into the law of morality etched into every human being, made in the image of God.

Chapter 5 : Religion-Religions – COMMON CHARACTERISTICS

Other Indian religions such as Buddhism believe that karma simply follows a law of cause and effect. Believers of Hinduism are guided by dharma or religious living, which is synonymous with balanced and righteous living.

We can see immediately that there is a vast difference between Eastern and Western religions, with the Eastern goals being unitive and introspective and the Western goals being dualistic, extroverted. The Eastern mind tends to see God everywhere, in all things, and to see everything as sacred. The Western mind considers it heresy to believe that God pervades all things, and makes a strong difference between what is sacred and what is profane. In general we notice the Eastern holding to karma, reincarnation and liberation, the Western postulating a single life for the soul, followed by reward or punishment. Keep in mind that this is not a comprehensive comparison, as it does not take into account the East Asia religions-Taoism, Confucianism and Shinto. To discover your own belief patterns, take a pencil and put a check mark next to the view - Eastern or Western - which is closest to your own belief on each of the subjects. We might note here that the Eastern religions described here all originated in India, and that Jainism, Buddhism and Sikhism were offshoots of Hinduism. Among the Western faiths, Judaism, Christianity and Islam all share a common root in Abraham, and in recent times the term Abrahamic has been coined to denote these three world religions. Naturally there are important exceptions to the views expressed for example, Buddhism does not believe in a Personal God. Nevertheless these broad generalities are useful, as they give a scholarly window into the East and the West.

Belief in a Supreme Deity, maker of all souls and all things and in lesser Deities and Mahadevas. On God and Devas: Religion must be based on ethical and moral conduct, for their opposite lead us away from God. The purpose of life is to evolve, through experience, into our spiritual destiny. Things of the world are not the purpose of the world. On the Destiny of the Soul: There is more to reality than we experience with the senses. The soul is immortal, deathless and eternal, merging in God. On the Nature of Reality: There is more reality than the things of this world. The universe exists in endless cycles of creation, preservation and destruction. There is no absolute end to the world, neither is there a duality of God and world, but a unity. The world was created by God and at some point in the future will be forever destroyed by Him. He is distinct from it, and rules it from above. Stresses a dualistic nature of the world. There is but one true and absolute God. All religions speak of Him. God is pure Love and Consciousness but may be terrifying as well. On the True God: There is but one true God and one true religion. God is loving as well as wrathful. Personal, inner and often mystical experience of God is the crux of religion. Man can and ultimately must know God during earthly life. Individually oriented and introspective. On Personal Experience of God: It is presumptuous for man to seek personal knowledge of God. The linchpin of religion is not experience but belief and faith, coupled with a virtuous life. Socially oriented and extroverted. Man is free to choose his form of worship, for all paths lead ultimately to God. Sin is only of the mind, not of the soul, which is pure. There is no Judgment Day for God does not judge or punish. He lovingly guides all souls back to Himself. On the Path to God, and Divine Judgement: Only one path leads to God, others are false and futile. Everyone must convert to the one true religion. Failing that, the soul, laden with sin, will be damned on Judgment Day. He is ever on a progressive path which leads from ignorance to knowledge, from death to immortality. God is Love and is inextricably one with the soul, guiding it through karmas into the fulfillment of dharma and finally to moksha, liberation. Hell is a lower astral realm, not a physical place; nor is it eternal. Hell exists as a period of karmic intensity or suffering, a state of mind in life or between lives. On Judgment Day the physical body of every soul that ever lived is brought to life, and God consigns pure souls to heaven and sinners to hell, a physical place where the body burns without being consumed and one suffers the anguish of knowing he will never be with God. There is no intrinsic evil. No force in the world or in man opposes God, though the veiling instinctive-intellectual mind keeps us from knowledge of Him. There is indeed genuine evil in the world, a living force which opposes the will of God. This evil is embodied in Satan and his demons, and partially in man as one of his tendencies. Virtuous conduct and right belief are the foundation stones of religious life, the first step toward higher mystical communion. Liberation requires knowledge and personal attainment, not mere belief. On

Virtue and Salvation: Religion is cosmic, eternal, transcending human history, which is cyclical. On the Origin of Religion: Religion is historical, beginning with a prophet or event. Stress is placed on the past and on the rewards or punishments of the future. History is linear, never to be repeated. Doctrines tend to be subtle, complex and even paradoxical. Freedom to worship and to believe in a variety of ways is predominant. Doctrines tend to be simple, clear and rational. Worship and belief are formalized, exacting and required. Other paths are endured, but not honored. The goals of enlightenment and liberation are to be found in this life, within the context of time, within man himself. Doctrines may be dual or nondual, dvaitic or advaitic. On Liberation and Enlightenment: Salvation comes at the end of the world, the end of time, and has nothing to do with enlightenment. Mystical sects, though minor, provide exceptions. Path to saintliness is through self-discipline, purification, concentration and contemplation. On the Path to Sainthood: Path to saintliness is through self-sacrifice, submission to God and concern for the welfare of others. Value is placed on good works, social concerns and scriptural study, with little emphasis on yoga or asceticism. Worship is individual, highly ritualistic and meditative, centering around the holy temple and the home shrine all days of the week. On the Nature of Worship: Worship is congregational, simple in its rituals, centering around the church, synagogue or mosque, mostly on a Sabbath day.

Chapter 6 : Hinduism and Other Eastern Religions by Trevor Barnes

Just a few of the Eastern religions that are followed in India are Buddhism, Hinduism, Sikhism, and Jainism. Buddhism is based on dharma where the goal is to liberate oneself from the suffering of the Earth.

Abraham is the Common founder of all these religions. There are no common founders, but the teachings have commonalities. Which are given to us according to our actions on earth. Do not believe in reincarnation, there is one Life on Earth, one in the afterlife. Believe we are reborn as long as Mind finds attractions in the world, Liberation when there is no more craving for world experiences. Believe our actions on earth play a part in our future in the hereafter. All Abrahamic Religions are Monotheistic. Authority of the Books: Have higher authority to Books, rules and commandments are drawn from them directly and sometimes literally. One can not reject the book. There are too many books, books are considered guidelines, One can reject the book. Belief system Vs Enquiry: Start with the Belief there is a God, and has laid out rules and commandments for our betterment on earth and easy access to Heaven. Rejection of scriptures amounts to blasphemy. Religion starts with Belief in God, Everything that comes from God is revered, believed and followed. Religion starts as a solution to Human Condition Pain, confusion, no-reality of appearance , God is found as the finality of Quest. Treat humans as birds caught in the Net of Samsara, purpose is to make humans lose the bondage of Net and learn to fly to Liberation. View of Other Religions: There are many God given Religions, however ours is the right one, others are messed with. There can be many right ways to the Truth, there will be some in the future too. All right religions are valid. Borrow rules for the society from the books directly. There are numerous books, inherently believe in social rules changing with time. We are children of God, Islam: Something worthy to be sent to hell for. Oppose it, it is unnatural and a wrong act, criticized in scriptures; But with modern time people look for the verses of peace and love which are more inclusive of people. There is some hesitation to acceptance, especially the human evolution, because of the texts, however texts can be interpreted differently. Texts generally support Creationism. Believe in Evolution of Souls, thus evolution of body is naturally acceptable. There are many creation stories too, but with long time scales like billions of year, as opposed to thousands, thus allowing for evolution as well. Oppose abortion on philosophical lines. However it is not very concrete and text based. It has to be decided on case by case basis. They are frowned upon, They go to hell for their disbelief in God. Okay, but still not Good enough. Good enough, try to find the truth through Meditation, by cultivating Right Perspective of Life, through Right Actions which make sense regardless of belief Time: Even the creation is cyclical, all of it disappears and re appears. Believe in spreading their religion as one of the good things to get to heaven. There are no rules against and some do.

Chapter 7 : Hinduism and other religions - Wikipedia

The Eastern religions are the religions originating in East, South and Southeast Asia and thus having dissimilarities with Western religions. This includes the East Asian religions (Shintoism, Sindoism, Taoism and Confucianism), Indian religions (Hinduism, Buddhism, Sikhism and Jainism) as well as animistic indigenous religions.

Countless deities, gods, goddesses, and incarnations abound, and are defined in sacred Hindu texts, such as the Rigveda, the Bhagavad Gita, and the Upanishads. Yet the Hindu acknowledges a "supreme reality" in Brahman. Smith 60 Two fundamentally different perceptions of God Brahman persist. On the first hand, God is personal, and affects physical change in the world. This view is evidenced in the Hindu trinity: Brahma the creator, Vishnu the preserver, and Shiva the destroyer. Smith 62 On the other hand, God is transpersonal, i. The pliability of Hinduism allows both schools of thought to coexist – it even allows for the possibility that God is both personal and transpersonal. The believer in a personal God would be more convinced that God is actively involved in his life, and thus, concerned about his life-purpose. Theravada Buddhism, in stark contrast with Hinduism, does not worship any deities or gods, and does not place emphasis on rituals or worship. Most Buddhists do not perceive of a personal God the way Abrahamic religions do, but similarities abound between nirvana and a "Godhead. Personal or social religious goals – a comparison of Taoism and Shinto Shinto, the oldest and one of the major religions of Japan, tells us that proximate achievement is just as important as ultimate achievement. Shinto emphasizes the "here and now" and stresses immediate happiness, whereas other prominent religions, such as Christianity and Buddhism, downplay earthly happiness and set their sights on happiness in the afterlife. Earhart One particular personal goal of Shinto that stands out is the "emphasis [that] is placed on cleanliness and purification. Purification rites are essential to Shinto, but are not limited to bodily purification. Taoism, like Shinto, also touts the importance of cleanliness and purification, but places special emphasis on Tao, loosely defined as the "source and order in the universe" Overmyer in Earhart Evident from the beginnings of Taoism is the Tai-ping-jing the Scripture of Great Peace and Prosperity. In it lies the foundations for personal and social goals; among them are commandments to share what one has accumulated. The accumulation of both De inner vitality and Tao ["the source of order in the universe" Overmyer in Earhart] are to be shunned. The Taoist is encouraged to share his spiritual wealth with others who are less fortunate. Overmyer in Earhart Confucianism can be thought of as a social order, a religion, a philosophy, or any combination of the three – Confucius himself placed greater emphasis on humanity and sociology than on spiritual matters. Overmyer in Earhart ; Lester in Earhart Taoist ethics are quite similar to Confucian ethics – indeed there is much co-mingling. Confucianism and Taoism both indicate that harmony and peace on earth are goals of their teachings and codes of ethical behavior. The Religions of China and Japan: Commentary" The interoperability of these religions is due in part to their focus on human behavior and their deemphasis on specific gods and deities. Ranks or functions – a comparison of Shinto and Confucianism Confucianism as a religion has little or no "priesthood" or religious ranks, evidenced implicitly by its apparent absence from our texts. However, the doctrine it espoused taught social order within distinct ranks. For example, when one studies Confucianism, and its principles of loyalty, harmony, and order, "li [the ordering principle] is strengthened and one eventually becomes a wise and mature person who can help bring order to family, society, and government. Due to its emphasis on specialized ranks, functions, and hierarchies, Confucianism became a state religion, so to speak, by the authoritarian Chinese government circa Overmyer in Earhart Shinto, in comparison to Confucianism, is the more formal religion of the two Earhart and has an established priestly class. During medieval times, Shinto shrines organized as their teachings reacted against Japanese Buddhism , which was burgeoning in popularity. Prayer would also be interchangeable with nary a second thought. One priest usually the Buddhist priest would conduct this "dual" service and usually have more authority over it ; Shinto priests had to struggle for rank and did their best to keep from getting absorbed completely into Japanese Buddhism. Means, institutions, techniques, and rites – a comparison of Buddhism and Hinduism Surpassing imperfection is the ultimate religious goal of a Hindu. Jnana yoga is a technique used to find God through knowledge. Karma is a means by which followers find their way to God through

work. A Hindu will find joy in working not for himself, but for God. Such work brings about a sense of purpose to his actions. Finding God through work means surrendering everything and shrinking the ego. Such psychophysical exercises are not performed on the body, but on the mind; mental experiments are performed and the effects are observed. Smart 95 Originally, Buddhist teaching did not dictate specific techniques or rituals necessary to reach said goals. To elaborate, Buddha founded a religion without priestly authority, rituals, tradition, or deities and the supernatural. Smith He reacted against the established Hindu caste system and taught that true enlightenment could be achieved in one lifetime. Over time, however, ritual and deities began to creep back into the religion, namely the Mahayana strain. While both Theravada and Mahayana Buddhism both have the same ends, the means by which to achieve those ends differ. Such myths, whether of the lives of Indra, Vishnu, Siva, or countless other gods and deities, encompass a large part of historical Hindu scripture. Through study of the Vedas, the Hindu student can piece together the mythology of the gods. Knipe in Earhart From a practical standpoint, myths serve a two-fold purpose: One particularly interesting deity is Agni, described by Knipe as not being just the god of fire, but as being the mysterious sacred fire itself. The latter contains the Bhagavad Gita the Song of the Lord , an epic-within-an-epic which mythologizes Lord Krishna, an incarnation of Vishnu. Doctrinal Dimension " Buddhism Dharma can be considered Buddhist doctrine, for the word can be translated as doctrine, teaching, duty, Eternal Truth, law, religion, or right conduct. Theravada Buddhists regard their doctrine to be the original teachings of Buddha. Their Arhat ideal states that disciples must isolate themselves from the distractions of the world and "with prodigious concentration, [proceed] unswervingly toward that goal" of nirvana. Smith Mahayana Buddhists regard the Arhat ideal to be selfish and instead aspire to be bodhisattvas , or "being[s] striving for enlightenment. In a nutshell, the Four Noble Truths state that: Smith While Theravada and Mahayana Buddhists have different interpretations of these ideals interpretations which have been coalescing of late , the foundational doctrine of Buddha remains the same today as it was at its inception. Indeed, Earhart agrees that "Shinto was used more as a patriotic rationale than as an established religion. Shinto " or any affective religion for that matter " is not wholly a private matter, but intermingles with society until they are synonymous. Shinto is but a fraction of a larger Japanese society which synthesizes many traditions and religions. One could argue whether Confucianism was a religion or "merely" a ethical system. Indeed, author Huston Smith has put forth such a debate; he reminds us that Confucianism gives special consideration to morality and personal conduct , especially among rulers and political leaders, who were the role models. According to Confucius, the ideal leader would have an "inner sense of ethical commitment," Overmyer in Earhart summed up in jen. Smith Other facets of Confucian ethics are chun tzu a mature and moral person , li propriety and manners , te using power virtuously , and wen a passion for the arts.

Chapter 8 : 7 Major Eastern Religions

In an Eastern worldview, Hinduism for instance, God is an impersonal force or principle that does not transcend nature, in other words the Hindus, and many other Easterners, are pantheists who believe that God is part of the natural world.

Jainism Jainism is the religion of the followers of Mahavira. He is said to be the 24th Tirthankara , or the 24th in a line of teachers espousing Jain principles. Jains reject the Vedas and highlight the practice of austerity. Jain philosophy states that the jiva , or soul, can escape the cycle of rebirth and death through strict ethical behavior. When nothing remains but the purity of the jiva, that person is called a jina, or winner, which is the origin of the term Jain. Karma is viewed as an accumulation that burdens the soul, causing attachment and suffering. Ahimsa , or non-violence, is central to Jain faith, philosophy and practice. It is interpreted very strictly as prohibiting all forms of harm to other living beings. Due to this, Jainism requires a strict vegetarian lifestyle. Sikhism Sikhism is a religion which began in Punjab of Northern India. It is founded on the teachings of Guru Nanak Dev and the nine human gurus that followed. He received a vision to preach the way to enlightenment and God in Sultanpur. His views rejected the traditional worships and caste of the Hindu faith. God is formless and simultaneously in every form. Sikhs believe that there is one universal God who is the ultimate creator, sustainer, and destroyer. Rituals, religious ceremonies or empty worship are considered of little use and Sikhs are discouraged from fasting or going on pilgrimages. Sikhism also has a strong warrior tradition which arose in defense of religious freedom and human rights from a tyrannical Moghul occupation of India. East Asian religions[edit] Main article: They may be considered as forming a group within world religions [9] comparable to the Abrahamic or Dharmic groups. The Taoic faiths claim at least million members worldwide. Taoism Taoism, also known as Daoism, comprises a variety of related religious and philosophical traditions. Categorization of Taoist sects and movements is very controversial. Taoist propriety and ethics places an emphasis on the Three Jewels of the Tao ; love, moderation, humility. Taoist theology focuses on doctrines of wu wei "non-action" , spontaneity, humanism , relativism and emptiness. There are disagreements regarding the proper composition of this pantheon. Popular Taoism typically presents the Jade Emperor as the head deity. Intellectual, or "elite", Taoism usually presents Laozi and the Three Pure Ones at the top of the pantheon. Nature and ancestor spirits are common in popular Taoism. But this sort of shamanism is eschewed for an emphasis on internal alchemy among the "elite" Taoists. Tao itself is rarely an object of worship, being treated more like the South Asian concept of atman.

Chapter 9 : Difference between Eastern and Western Religion | Eastern vs Western Religion

World Faiths: Hinduism and Other Eastern Religions explores the major religions of the Eastern world, including Hinduism, Jainism, Sikhism, and Buddhism. From Hindu gods and goddesses to life in a Buddhist monastery, it reveals the origins of each religion, the key elements of its belief systems, and the appeal of Eastern religions to the West.

History[edit] There has been some debate on historical connections between Christianity and Indian religion, it has focused on both Buddhism via Greco-Buddhism as well as Hinduism. While it is evident that a number of Indian sages visited Constantinople in Classical Antiquity, claims of significant influence in either direction have failed to gain wide acceptance. Christianity revolves heavily around the life of Jesus Christ as detailed in the Bible, whereas Hinduism is not based on any one personality or one book, but rather on the philosophy that there is a god, or no god and just self, etc. Nevertheless, some scholars have studied whether there are links between the story of Jesus and that of Krishna; "Krishnology" is a term coined to express these claimed theological parallels between Krishnaism and the Christological dogmas of Christianity. The declaration *Nostra aetate* by the Second Vatican Council officially established inter-religious dialogue between Catholics and Hindus, promoting common values between the two religions among others. There are over Doctrine[edit] Buddhism, Hinduism and Christianity differ on fundamental beliefs on heaven, hell and reincarnation, to name a few. From the Hindu perspective, heaven Sanskrit: After a soul suffers its due punishment in hell, or after a soul has enjoyed enough in heaven, it again enters the life-death cycle. There is no concept in Hinduism of a permanent hell like that in Christianity; rather, the cycle of "karma" takes over. Permanent heaven or bliss is "moksha". The Holy Trinity of Christianity, consisting of the Father, Son, and Holy Spirit, is sometimes seen as roughly analogous to the Trimurti of Hinduism, whose members -- Brahma , Vishnu and Shiva -- are seen as the three principal manifestations of Brahman , or Godhead. The specific formulation of this trinitarian relationship is not identical between the two religions; for example, in Hinduism there is a Parabrahma, or an ultimate creator who created the Trimurti, for which there exists no parallel in Christianity. Some consider Brahma to be more similar to the demiurge of Christian gnosticism, in that he at least initially wrongly thought himself as the "Creator" and also as the highest or even the only god. There have been Christian writers such as the 17th century mystic Jane Leade and the 19thth century theologian Sergei Bulgakov, who have described the feminine Sophia wisdom as an aspect of the Godhead. Nevertheless, although the concept that we can come to know God through sophia has played a role in Christian thought, no major Christian denominations profess Sophia as an independent aspect of God. Hindu sannyasi Swami Tripurari states: Christ represents the intermediary between God and humanity, and his life aptly illustrates the fact that it is sacrifice by which we come to meet our maker. In Western countries, Vedanta has influenced some Christian thinkers, See also: Pierre Johanns , Abhishiktananda , Bede Griffiths. While others in the anti-cult movement have reacted against the activities of immigrant gurus and their followers. Hindu-Islamic relations Hindu-Islamic relations began when Islamic influence first came to be found in the Indian subcontinent during the early 7th century. Hinduism is the socio-religious way of life of the Hindu people of the Indian subcontinent , their diaspora, and some other regions which had Hindu influence in the ancient and medieval times. Islam is a strictly monotheistic religion in which the supreme deity is Allah Arabic: Hinduism mostly shares common terms with the other Indian religions , including Buddhism , Jainism and Sikhism. Islam shares common characteristics with Abrahamic religions --those religions claiming descent from the prophet Abraham --being, from oldest to youngest, Judaism , Christianity, Islam. Muslims believe it to be the verbatim, uncreated word of Allah. The Bhagavad Gita however enjoys a special status in that, it is considered on par with the Vedas by most Hindus.