

Indian Architecture Buddhist And Hindu Period

The Meaning of Life in Hinduism and Buddhism Buddhism Vs Hinduism India and South-East Asia Discerning The Buddha: A Study Of Buddhism And Of The Brahmanical Hindu Attitude To It Comparative Ethics in Hindu and Buddhist Traditions A Dictionary of Buddhist and Hindu Iconography, Illustrated Thresholds in Hindu-Buddhist Studies Indian Philosophy Hinduism and Buddhism Hinduism, Buddhism and Jainism in Ancient India Words and Deeds Hinduism and Buddhism, Vol III. (of 3) Hinduism and Buddhism Against a Hindu God The Architecture of India Dharma Myths and Legends of the Hindus and Buddhists Dialogue in Early South Asian Religions Hindu and Buddhist Ideas in Dialogue The Concept of Self in Hinduism, Buddhism, and Christianity and Its Implication for Interfaith Relations *Floyd H Ross Dharam Vir Mangla Christopher Tadgell Lal Mani Joshi Roderick Hindery Fredrick W. Bunce Arvind Sharma Richard King Ananda Kentish Coomaraswamy B. R. Verma Jñān Gengnagel Charles Eliot Charles Eliot Parimal G. Patil Satish Grover Veena R. Howard Sister Nivedita Dr Brian Black Irina Kuznetsova Kiseong Shin*

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originally published in 1952 this volume by discussing significant insights of hinduism and buddhism answers the question what is the meaning of life it illustrates the importance of buddhist and hindu teachings and their relevance to the west as well as clarifying some of the religious and philosophical problems western readers must grapple with

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 history of architecture is a series of books that focuses on the story of the classical tradition from its origins in egypt mesopotamia through to the present day and the modernist and post modernist styles

description modern enlightened hindus wedded to the vaidika sanatana dharma tradition hold that the buddha was a hindu reformer buddhism a hindu sect that original buddhist teaching was vedantic or hinduistic and that the buddhists have misunderstood the fulfilment of the hindu religion and distorted the original teachings of the great master on the other hand stalwarts like swami vivekananda and sarvapalli dr radhakrishnan also say that the buddha is one of the makers of hinduism the former even said that the buddha was the greatest hindu seer philosopher vedantin karmayogin and the only god who walked on the earth satkari mookerjee has declared that every hindu is a buddhist the puranas inform us that the son of suddhodana born among the non aryan tribe of kikatras was no other than the supreme lord visnu who had assumed a false avatara for the sole purpose of misleading demons this incarnation of god had criticised the vedas opposed the sacred vedic ceremonies and questioned the supremacy of the brahmanas the present book attempts an analysis and a systematic study of the traditional brahmanical now called hindu attitude to buddhism in india the bulk of the volume however is devoted to an exposition of the fundamental doctrines of buddhism in the indian context the evolution of hinduism the differences between buddhism and brahmanism hinduism the differences between the ancient and medieval representatives and modern representatives of the brahmanical tradition to buddhism buddhist responses to this modern hindu attitude and a review of buddhist contributions to indianism are some of the subjects discussed in this book one of the most important parts of the book deals with what the author has called god s alternative in buddhism an outline of buddhology as a systematic study of the idea of buddhahood is one of the new themes discussed here

the exploratory volume in the new field of comparative ethics serves the diverse goals of groups variously interested in international law and morality in comparative religious ethical ideals or simply in cross cultural literature and drama the author draws moral ideals from primary hindu sources popular and formal literary and spiritual the same method is applied for buddhist moral texts introducing method in comparative ethics with a synopsis of hindu mystical tradition the author discusses in detail ethics in the rgveda upaniisads laws of manu ramayana gita other popular classics poetry drama philosophers and reformers after summarizing pluralism in hindu ethiics the author sketches ethical thought in mahayana buddhiist texts the book contains elaborate notes two appendices critical textual matter a diagram of topical parallels a bibliography and an index

this dictionary attempts to reveal the divine paradoxes of buddhist hindu iconography by even interpreting the nuances of their iconic language it explains vividly thousands of iconic representations visual conceptual symbols images objects concepts rites

chiefly on hinduism

richard king provides an introduction to the main schools of hindu and buddhist thought emphasising the living history of interaction and debate between the various traditions

words and deeds is a collection of articles on rituals in south asia with a special focus on their texts and context the volume presupposes that a comprehensive definition of ritual does

not exist instead the papers in it avoid essentialist definitions allowing for a possible polythetic definition of the concept to emerge papers in this volume include those on initiation pre natal rites religious processions royal consecration rituals which mark the commencement of ritual rituals of devotion and vedic sacrifice as well as contributions which address the broader theoretical issues of engaging in the study of ritual texts and ritual practice both from the etic and the emic perspective these studies show that any study of the relationship between the text and the context of rituals must also allow for the possibility that different categories of performers can and do subjectively constitute the relationship between their ritual knowledge and ritual practice between text and context in differing and nuanced ways

an historical sketch covering buddhism outside india and the mutual influence of eastern and western religions

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

dharma is central to all the major religious traditions which originated on the indian subcontinent such is its importance that these traditions cannot adequately be understood apart from it often translated as ethics religion law or social order dharma possesses elements of each of these but is not confined to any single category familiar to western thought neither is it the straightforward equivalent of what many in the west might usually consider to be a philosophy this much needed analysis of the history and heritage of dharma shows that it is instead a multi faceted religious force or paradigm that has defined and that continues to shape the different cultures and civilizations of south asia in a whole multitude of forms organizing many aspects of life experts in the fields of hindu jain buddhist and sikh studies here bring fresh insights to dharma in terms both of its distinctiveness and its commonality as these are expressed across and between the several religions of the subcontinent exploring ethics practice history and social and gender issues the contributors engage critically with some prevalent and often problematic interpretations of dharma and point to new ways of appreciating these traditions in a manner that is appropriate to and thoroughly consistent with their varied internal debates practices and self representations

reprinted after many years this book is a study of the myths and legends of india both buddhist and hindu

dialogue between characters is an important feature of south asian religious literature entire narratives are often presented as a dialogue between two or more individuals or the narrative or discourse is presented as a series of embedded conversations from different times and places including some of the most established scholars of south asian religious texts this book examines the use of dialogue in early south asian texts with an interdisciplinary approach that crosses traditional boundaries between religious traditions the contributors shed new light on the cultural ideas and practices within religious traditions as well presenting an understanding of a range of dynamics from hostile and competitive to engaged and

collaborative this book is the first to explore the literary dimensions of dialogue in south asian religious sources helping to reframe the study of other literary traditions around the world

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

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

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