



# *Western and Eastern Religions in Contrast:*

|                                             | <b>Western/Christian</b>                                                                                                 | <b>Eastern/Hindu</b>                                                                                                     |
|---------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| <b>Encounter With God:</b>                  | God is <b>heard</b> (texts)                                                                                              | God is <b>seen</b> (images)                                                                                              |
| <b>Mediated through:</b>                    | <b>Prophets</b> (messengers of God, bring God to people)                                                                 | <b>Gurus</b> (personal spiritual guides, bring people to truth)                                                          |
| <b>Revelation/Enlightenment:</b>            | God revealed in the <b>world</b> through <b>miraculous</b> historical & relational <b>Events</b> ( <b>supernatural</b> ) | Gods revealed <b>in nature</b> ; abstract truths revealed to the <b>mind</b> through wisdom & philosophical <b>ideas</b> |
| <b>Relationship Between Self &amp; God:</b> | <b>Dualistic</b> ("I and Thou")                                                                                          | <b>Identity</b> ("That art Thou")                                                                                        |

# Religion The Western Mind

**Richard Henry Drummond**



## **Religion The Western Mind:**

**The Closing of the Western Mind** Charles Freeman, 2007-12-18 A radical and powerful reappraisal of the impact of Constantine's adoption of Christianity on the later Roman world and on the subsequent development both of Christianity and of Western civilization. When the Emperor Constantine converted to Christianity in 368 AD he changed the course of European history in ways that continue to have repercussions to the present day. Adopting those aspects of the religion that suited his purposes, he turned Rome on a course from the relatively open, tolerant and pluralistic civilization of the Hellenistic world towards a culture that was based on the rule of fixed authority, whether that of the Bible or the writings of Ptolemy in astronomy and of Galen and Hippocrates in medicine. Only a thousand years later, with the advent of the Renaissance and the emergence of modern science, did Europe begin to free itself from the effects of Constantine's decision, yet the effects of his establishment of Christianity as a state religion remain with us in many respects today. Brilliantly wide-ranging and ambitious, this is a major work of history.

**Religion and the Western Mind** Ninian Smart, 1987-01-01 Ninian Smart believes that the modern study of religion should occur in the context of a radical reappraisal of our educational system. This is a worldview analysis of religion appropriate to today's global city. It attacks narrowness, whether found in Western philosophy or Christian theology, and argues for a disestablishmentarian stance. *Religion and the Western Mind* presents the explosive possibilities of religions of world views that have the power to shape history. It offers a theory regarding the need of nations for religious justifications. It examines three fundamental backlashes: the Moral Majority, the Muslim Brotherhood, and Gush Emunim. It looks at the contrasting Indian and Sri Lankan responses to Western influence and delineates the Indian tradition in a new way. And finally, it diagnoses the future, exploring the ethical inferences of the worldview and supporting a position that runs like a thread through this book.

**Passion of the Western Mind** Richard Tarnas, 2011-10-19 This magnificent critical survey, with its inherent respect for both the West's mainstream high culture and the radically changing world of the 1990s, offers a new breakthrough for lay and scholarly readers alike. Allows readers to grasp the big picture of Western culture for the first time. SAN FRANCISCO CHRONICLE: Here are the great minds of Western civilization and their pivotal ideas, from Plato to Hegel, from Augustine to Nietzsche, from Copernicus to Freud. Richard Tarnas performs the near miracle of describing profound philosophical concepts simply but without simplifying them. Ten years in the making and already hailed as a classic, *THE PASSION OF THE WESTERN MIND* is truly a complete liberal education in a single volume.

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**Islam for the Western Mind** Richard Henry Drummond, 2005-08-17 Prophecy, politics, and the birth of a religion. More than a billion people consider themselves Muslim. It is the world's second largest religion. Yet

Western portrayals of the Islamic mind are often flawed Islam for the Western Mind is an intensive look from a Christian perspective at what inspires and motivates Muslims namely Muhammad and the teaching of the Koran Dr Drummond an ordained Presbyterian minister and former professor presents a balanced look at the life and teaching of Islam s founding Prophet paying detailed attention to the religious and political community that existed during Muhammad s time as well as after his death Dr Drummond also looks at the larger cultural impact of Islam examining what he calls the lightning like spread of the new religion across much of the Middle East North Africa and parts of Europe and examines Muhammad s teaching about women pagans and Jesus the Messiah Son of Mary He gives detailed attention to the ethical teaching of the Koran All this is with primary emphasis upon God as Lord of the Worlds yet merciful and compassionate and upon prophecy as divine revelation Islam for the Western Mind is an essential text for anyone wanting an unbiased look at Muhammad the Koran and the religion they inspired *The Making of the Western Mind* Florence Melian Stawell, Francis Sydney

Marvin, 1923 **Eastern Religion for Western Gnostics** Michael Faust, 2013-01-26 Is religion compatible with science The Tao of Physics by Fritjof Capra famously attempted to draw parallels between modern physics and Eastern mysticism What Capra conspicuously avoided was any comparison between the Abrahamic religions and physics These religions of faith have no scientific component The West has in the last few hundred years been the engine of scientific progress yet the dominant religions of the West are anti scientific This has led to a damaging dichotomy in the Western mind Doesn t the West have any enlightenment religions that might allow science and religion to find common ground This book compares and contrasts the Gnostic religion of Illumination the religion of the ancient secret society known as the Illuminati with the main Eastern religions of Hinduism Buddhism and Taoism and suggests that all four religions can be brought together under one banner Enlightenment that may stand in united opposition to Abrahamism knowledge against faith *Religion and the Specter of the West* Arvind-Pal S. Mandair, 2009-10-22 Arguing that intellectual movements such as deconstruction postsecular theory and political theology have different implications for cultures and societies that live with the debilitating effects of past imperialisms Arvind Mandair unsettles the politics of knowledge construction in which the category of religion continues to be central Through a case study of Sikhism he launches an extended critique of religion as a cultural universal At the same time he presents a portrait of how certain aspects of Sikh tradition were reinvented as religion during the late nineteenth and early twentieth centuries India s imperial elite subtly recast Sikh tradition as a sui generis religion which robbed its teachings of their political force In turn Sikhs began to define themselves as a nation and a world religion that was separate from but parallel to the rise of the Indian state and global Hinduism Rather than investigate these processes in isolation from Europe Mandair shifts the focus closer to the political history of ideas thereby recovering part of Europe s repressed colonial memory Mandair rethinks the intersection of religion and the secular in discourses such as history of religions postcolonial theory and recent continental philosophy Though seemingly unconnected these discourses are shown

to be linked to a philosophy of generalized translation that emerged as a key conceptual matrix in the colonial encounter between India and the West In this riveting study Mandair demonstrates how this philosophy of translation continues to influence the repetitions of religion and identity politics in the lives of South Asians and the way the academy state and media have analyzed such phenomena      **Zen and Western Thought** Masao Abe,1989-02-01 This collection of Abe s essays is a welcome addition to philosophy and comparative philosophy      **Religion, Materialism and Ecology** Sigurd Bergmann,Kate Rigby,Peter Manley Scott,2023-05-31 This timely collection of essays by leading international scholars across religious studies and the environmental humanities advances a lively discussion on materialism in its many forms While there is little agreement on what materialism means it is evident that there is a resurgence in thinking about matter in more animated and active ways The volume explores how debates concerning the new materialisms impinge on religious traditions and the extent to which religions with their material culture and beliefs in the Divine within the material can make a creative contribution to debates about ecological materialisms Spanning a broad range of themes including politics architecture hermeneutics literature and religion the book brings together a series of discussions on materialism in the context of diverse methodologies and approaches The volume investigates a range of issues including space and place hierarchy and relationality the relationship between nature and society human and other agencies and worldviews and cultural values Drawing on literary and critical theory and queer philosophical theological and social theoretical approaches this ground breaking book will make an important contribution to the environmental humanities It will be a key read for postgraduate students researchers and scholars in religious studies cultural anthropology literary studies philosophy and environmental studies

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