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Chapter 1 : Project MUSE - Between Jerusalem and Benares

A comparison of the institutions of Moses with those of the Hindoos and other ancient nations: with remarks on Mr. Dupuis's Origin of all religions, the laws and institutions of Moses methodized, and an address to the Jews on the present state of the world and the prophecies relating to it.

Jews, Christians, and Atheists: Even though Jews made up a tiny percentage of the population of early America, this time period still boasts of quite a variety of Jewish-related booksâ€” written by Christians. For the most part, writings about Judaism were important insofar as they contributed to learning about Christianity. Jacob Green, *An inquiry into the constitution and discipline of the Jewish Church*. Printed by Hugh Gaine, He argues that not only is Judaism rational, but that the Jews themselves are the progenitors of Western civilization and the moral superiors of the Greeks. Bailey for a Christian audience! What interest would Christians have in a book which claimed to completely prove, through reason and an examination of history, the validity and superiority of Judaism? Reason and faith, or, Philosophical absurdities, and the necessity of revelation Philadelphia: The rise of secular thinking threatened Christians as well as Jews. The theologian authors from this time period lamented the apathetic and heretical attitudes people began to assume towards religion. In this climate, any defense of religion could be seized as a weapon, especially one which, like Faith and Reason, engages with the philosophers in their language and shows how reason and logic can be compatible with belief. Portrait File [graphic], PR A comparison of the institutions of Moses with those of the Hindoos and other ancient nations. Speaking out against the persecution, slander, and harassment the Jews historically received in Europe, the anonymous author of *Israel Vindicated* declared it a moral imperative that he expose Christianity for its supposed lies and weaknesses. In page after page of fictional letters, he attacks the divinity of the New Testament, the morality of Christians, andâ€” the gravest insult of allâ€” the existence of Jesus Christ. Many of these authors found Judaism as problematic and unenlightened as they did Christianity. Most likely a group of Jewish leaders, feeling the urgent need to defend themselves from the Christian missionary threat but fearful of retaliation, employed Houston for the job. Retaliation could not be avoided completely, however. The struggle was fierce as Christians and Jews both fought attempted to maintain their statuses and stay relevant to their followers and each other in a changing world. A common enemy does not always necessarily create the best of friends. Reason and faith, or, Philosophical absurdities, and the necessity of revelation. Published by Abraham Collins, Greenwich-street, A comparison of the institutions of Moses with those of the Hindoos and other ancient nations; with Remarks on Mr.

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*A comparison of the institutions of Moses with those of the Hindoos and other ancient nations; with remarks on Mr. Dupuis's Origin of all religions, the laws and institutions of Moses methodized [Joseph Priestley] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Tracys Analysis, I have read once; and wish to read it a Second time. It Shall be returned to you. But I wish to be informed whether this Gentleman is of that Family of Tracys with which the Marquis La Fayette is connected by intermarriages.? I have read, not only the Analysis, but Eight Volumes out of 12 of The origine de tous les Cultes, and if Life lasts will read the other four. Would it not be better, to apply these pious Subscriptions, to purify Christendom from the Corruptions of Christianity; than to propagate those Corruptions in Europe Asia, Africa and America.! They are not tertian or Quartan Agues. Ages and Centuries are Sometimes required to cure them. It is more worth your while to live to read Dupuis than Grim. My History of the Jesuits, is in 4. It has obstructed the Progres of Reformation and the Improvement of the human Mind in Society much longer and more fatally. The Situation of England may be learned from the enclosed Letter, which I pray you to return to me. Little reason as I have to love the old Lady, I cannot but dread that She is going after France, into a Revolution which will end like that of England in and like that of France in In all Events, our Country must rise. The Astronomy has arrived in one Ship and Colledge Books in another. We hope your Books are equally Safe: It seems that Father and Son have been employed in contemplating The Heavens. Those cunning Edinburgh men break off, at the Point of the only Subject that excited my Curiosity the ancient modern Religion and Government of Persia. They have reviewed Grim who is not of half the importance to Mankind. Cullen, John Catanzariti, Barbara B. Oberg, and others, eds. Weiner, and others, eds. London, , appeared in the Edinburgh Review 26 Superfluous closing quotation mark before the exclamation point editorially omitted. Omitted closing quotation mark supplied from FC.

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Chapter 3 : John Adams to Thomas Jefferson, 4 November

A Comparison of the Institutions of Moses With Those of the Hindoos and Other Ancient Nations by Joseph Priestley. Download. Read. Paperback. Premium. Clothbound.

Rutt often used a different edition than the ones listed below. Below are the dates when the manuscript was first published. Printed for the use of the Students at Warrington. A Chart of Biography, with a book containing an Explanation of it, and all the Names inserted in it. Remarks on some Paragraphs in the fourth volume of Dr. An Answer in the St. Calculated to promote Religious Knowledge. Published under the direction of Dr. The Use of Reason in Matters of Religion. The Power of Man to do the Will of God. The Divinity of Christ. Atonement for Sin by the Death of Christ. Elwall for Heresy and Blasphemy. Thomas Morgan, and to Mr. Institutes of Natural and Revealed Religion Vol. Institutes of Natural And Revealed Religion. A Letter of Advice to those Dissenters who conduct the Application to Parliament for Relief from certain Penal Laws, with various Observations relating to similar subjects. By the Author of the "Free Address to Protestant dissenters as such. Institutions of Natural and Revealed Religion. A Letter to a Layman on the subject of the Rev. An Examination of Dr. Experiments and Observations on different Branches of Air, and other Branches of Natural Philosophy, connected with the subject. Higgins; interspersed with Observations relating to different kinds of Air. Experiments and Observations Vol. To which is added, the History of the Philosophical Doctrine concerning the Soul and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. A Course of Lectures on Oratory and Criticism. Priestley; to which are added, by Dr. Priestley, an Introduction, explaining the Nature of the Controversy, and Letters to several Writers who have animadverted on his Disquisitions relating to Matter and Spirit, or his Treatise on Necessity. Thomas and John Jevis. Published at the request of many Persons who have occasionally heard it. A Letter to the Rev. A Letter to Jacob Bryant, Esq. Two Letters to Dr. Letters to a Philosophical Unbeliever. By a Lover of Peace and Truth. On the Duty of not Living to Ourselves. Both preached to Assemblies of Protestant Dissenting Ministers, and published at their request. Horsley; in which the Rev. Samuel Badcock, the writer of that Review, is called upon to defend what he has advanced in it. To which are added, Strictures on Mr. Experiments and Observations, Vol. A Letter to the Right Hon. Defenses of Unitarianism for the year , containing Letters to Dr. Price and to Mr. Parkhurst, on the Person of Christ. Discourses on Various Subjects, including several on Particular Occasions. Letters to the Jews, Part I. Letters to the Jews, Part II. Lewis de Marolles, and M. Translated from the French, , and now republished. Lectures on History and General Policy. Rutt used the edition and that added lectures on the United States Constitution A Sermon on the subject of the Slave Trade, delivered to a Society of Protestant Dissenters at the New Meeting in Birmingham, and published at their request. Defenses of Unitarianism for the year , containing Letters to the Rev. Geddes, to the Rev. Printed at the request of the Committee of the seven Congregations of the Denominations of Protestant Dissenters in Birmingham. In three volumes, being the former six abridged and methodized, with many Additions. Familiar Letters addressed to the Inhabitants of Birmingham, in Refutation of several Charges advanced against the Dissenters and Unitarians by the Rev. Madan; also, Letters to the Rev. A Sermon on the admission of the Rev. Field , of Warwick, July 13 , with a Charge, by the Rev. Defenses of Unitarianism, for the years and , containing Letters to Dr. Horsley, Lord Bishop of St. Knowles, and the Rev. A Sermon on occasion on the Death of the Rev. Robert Robinson, of Cambridge, delivered at the New Meeting at Birmingham, June 13, , and published at the request of those who heard it, and of Mr. A Philosophical Inquiry concerning Human Liberty. By Anthony Collins, Esq. Republished with a Preface. A Discourse on occasion of the Death of Dr. Price, delivered at Hackney, on Sunday, May 1, Also a short Sketch of the Life of Dr. Price, with an account of his Publications. Original Letters by the Rev. John Wesley and his Friends, illustrative of his early History, with other curious Papers: To which is prefixed an Address to the Jews. Part I, occasioned by Mr. To which is added, a Letter from W. Letters to the Philosophers and

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Politicians of France on the subject of Religion. Experiments on the Generation of Air from Water; to which are prefixed, Experiments relating to the Decomposition of Dephlogisticated and Inflammable Air. Discourses on the Evidence of Revealed Religion. Read before the American Philosophical Society, Feb. To which are added, Considerations on the Doctrine of Phlogiston, and the Decomposition of Water, addressed to Messrs. Discourses relating to the Evidences of Revealed Religion, delivered in the Church of the Universalists at Philadelphia, and published at the request of many of the Hearers. Discourses relating to the Evidences of Reveled Religion, delivered in the Church of the Universalists at Philadelphia. An Outline of the Evidences of Revealed Religion. Boullanger; the Laws and Institutions of Moses methodized: Letters to the Inhabitants of Northumberland and its Neighborhood, on Subjects interesting to the Author and to them. To which is added, a Letter to a Friend in Paris relating to M. Socrates and Jesus Compared. John Blair Linn, A. A General History of the Christian Church. A Second Letter to the Rev. John Blair Linn, D. The Doctrines of Heathen Philosophy compared with those of Revelation. Index to the Bible, in which the various Subjects which occur in the scriptures are alphabetically arranged; with accurate References to all the Books of the Old and New Testaments. Designed to facilitate the Study of these invaluable Records. Four Discourses, intended to have been delivered at Philadelphia. Published by desire of the Author. Letters to the Bishop upon the Subject of the Controversy with Dr.

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Chapter 4 : Unitarianism and early American interest in Hinduism - Christopher L. Walton

*The Comparison of the Institutions of Moses with Those of the Hindoos and Other Ancient Nations [Joseph Priestley] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

I now most cordially indorse my Thanks over to you. I Shall never read it, any more than Taylors Aristocracy. Mrs Adams reads it, with great delight, and reads to me, what She finds interesting, and that is indeed the whole Book. I have not time to hear it all. Writtenhouse was a virtuous and amiable Man; an exquisite Mechanician; Master of the Astronomy known in his time; an expert Mathematician, a patient calculator of Numbers. The Improvement of the Orrery to the Planetarium was an easy, natural thought and nothing was wanting but calculations 5 of orbits Distances, 6 and Periods of Revolutions all of which were made to his hands, long before he existed. Patience, Perseverance and Slight of hand is his undoubted Merit and Praise. I wrote a Letter to him and he candidly acknowledged that the Pages were sent me, with his consent. I wait with impatience for the Publication and Annunciation of the Work. Arator ought not 8 to have been adulterated with Politicks: Your research in the Laws of England, establishing Christianity as the Law of the Land and part of the common Law, are curious and very important. Questions without number will arise in this Country. Religious Controversies, and Ecclesiastical Contests are as common and will be as Sharp as any in civil Politicks foreign, or domestick? In what Sense and to what extent the Bible is Law, may give rise to as many doubts and quarrells as any of our civil political military or maritime Laws and will intermix with them all to irritate Factions 10 of every Sort. I dare not look beyond my Nose, into futurity. Every thing is transmuted into an Instrument of Electioneering. Election is the grand Brama, the immortal Lama, I had almost Said, the Jaggernaut, for Wives are almost ready to burn upon the Pile and Children to be thrown under the Wheel. You will perceive, by these figures that I have been looking into Oriental History and Hindoo religion. I thank him for the labour, and forgive, though I lament the hurry. You would be fatigued to read, and I, just recruiting a little from a longer confinement and indisposition than I have had for 30 years, have not Strength to write many observations. But I have been disappointed in the principal Points of my Curiosity. I am disappointed, by finding that no just Comparison can be made, because the original Shasta, and the original Vedams 11 are not obtained, or if obtained not yet translated into any European Language. In not finding Such Morsells of the Sacred Books as have been translated and published, which are more honourable to the original Hindoo 13 Religion than any thing he has quoted. In the History of the Rebellion of innumerable Hosts of Angells in Heaven against the supream Being, who after Some thousands of years of War conquered them and hurled them down to the Region of total darkness, where they Suffered a part of the Punishment of their Crime, and then were mercifully released from Prison permitted to ascend to Earth and migrate into all Sorts of Animals, reptiles, Birds Beasts and Men according to their Rank and Character, 15 and even into Vegetables and Minerals, there to serve on probation. If they passed without reproach their Several gradations they were permitted to become Cows and Men. If as Men they behaved well, i. In not finding the Prophecy of Enoch deduced from India in which the fallen Angels make Such a figure. But you are weary. Priestly has proved the superiority of the Hebrews to the Hindoos, as they appear in the Gentoo Laws and Institutes 16 of Menu: In his remarks on Mr Dupuis. It has only been inferred, from a wrong interpretation of one passage in the 2d Epistle of Peter, and a corresponding one in that of Jude, as has been Shewn by judicious Writers. That there is such a Person as The Devil is no part of my Faith, nor that of many other Christians; nor am I sure that it was the belief of any of the christian Writers. Neither do I believe the doctrine of demoniacal possessions, whether it was believed by the Sacred Writers or not; and yet my unbelief 18 in these Articles does not affect my faith in the great facts of which the Evangelists were eye and ear Witnesses. They might not be competent Judges, in the one case, tho perfectly So, with respect to the other. If so; by whom made? Was it to Support, or found the doctrine of The Fall of Man, Original Sin, the universal Corruption depravation and guilt of human nature

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and mankind; and the Subsequent Incarnation of God to make Attonement and Redemption! I wish he had favoured Us with his right interpretation of them. I believe with him, and have maintained in my Writings, that this history is either an Allegory, or founded on uncertain Tradition: I had much more to Say about this Work. I Shall never be a Disciple of Priestley. He is as absurd inconsistent, credulous and incomprehensible as Athanasius. Read his Letter to The Jews in this Volume. Could a rational Creature write it? It has never crossed the Atlantic. It contains the Lives of the Saints. It was compiled in the beginning of the 16th Century by Bollandus, Henschenius and Papebrock. What would I give to possess in one immense Mass, one Stupendous draught all the Legends, true doubtful and false. These Bollandists dared to discuss Some of the Facts and to hint that Some of them were doubtful. For these bold Scepticisms he was libelled in Pamphlets and denounced to the Pope and the Inquisition in Spain. The Inquisition condemned him: But as the Physicians cure one disease by exciting another, as a Fever by a Salivation, this Bull was produced by a new Claim. TJ Papers , FC Lb in MHi: TJ Papers , ser. Weiner, and others, eds. Cobham Brewer, Dictionary of Phrase and Fable [], Hicks, Loeb Classical Library []; repr. Matthew and Brian Harrison, eds. Preceding three words interlined. Word not in FC. Omitted closing quotation mark editorially supplied.

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Chapter 5 : A Comparison of the Institutions of Moses With Those of the Hindoos and Other Ancient Nations

A comparison of the institutions of Moses with those of the Hindoos and other ancient nations; with Remarks on Mr. Dupuis's Origin of all religions, The laws and institutions of Moses methodized, and An address to the Jews on the present state of the world and the prophecies relating to it.

In the fifty- to sixty-year period following American independence, almost the only American writers to show serious, sustained interest in the religious ideas and texts of India belonged to the social and religious world of New England Unitarianism, which itself coalesced as a uniquely American religious movement during that period. They shared an interest in Hinduism with a modest tradition of earlier Unitarian writers who had been studying the latest books of European scholarship on India as early as the 1780s. According to Carl Jackson, Unitarians made the most important of the decisive American transactions with Oriental thought in the early 19th century. *The Oriental Religions and American Thought*, What can this mean for Unitarian historians as well as for students of Hinduism in America? Distinctive features of early Unitarianism made certain aspects of Hinduism especially appealing to Unitarian readers. Consequently some of the early American studies of Hinduism written by Unitarians have introduced or amplified certain biases in the general American perception of Indian religiosity. Furthermore, early students of Hinduism entirely overlooked or radically missed certain aspects of Hinduism, perpetuating a range of misperceptions within the American Unitarian tradition as well as in the larger society. In this paper, I will highlight features of the early Unitarian responses to Hinduism as found in the writings of Joseph Priestley, John Adams, and Ralph Waldo Emerson, showing how their responses to Indian texts set the stage for some contemporary Unitarian Universalist responses to Hinduism, and posing questions about the adequacy of traditional Unitarian modes of response to religious diversity. I argue throughout this paper that the Unitarians showed an unusually intense interest in Hinduism, highlighting ethical, philosophical, and literary aspects in the Hindu traditions while generally minimizing the significance of ritual practice and cultural context. While Priestley and Adams may be thought of as forerunners of the study of comparative religion in America, Emerson inaugurated another strain of American religious thought: The early Unitarians, in other words, helped initiate two ongoing American traditions of response to religious pluralism. Mather, the famous Boston Puritan, received tracts and a copy of the New Testament translated into Tamil from the missionaries. Carl Jackson writes that these texts were "perhaps the first Asian publications to reach America" 4. European translations of Indian texts, however, would not arrive for several decades. The first American ships arrived in Canton, China, and off the coast of Pondicherry on the Indian subcontinent in or 1784. Until the War of 1812, American trade with India was concentrated in the New England port town of Salem, Massachusetts, where the liberal minister of the Second Congregational Church took a particular interest in the Far East. William Bentley, an early Unitarian, read more than twenty languages, including Arabic and Persian. In 1793, he encouraged the formation of the East India Marine Society, to be made up of seamen who had sailed in Asian waters. The Society collected works of art and other cultural artifacts which Bentley described in his diaries between 1793 and 1800. Bentley drafted the articles of association for the Society, in which he directed "sea captains to collect books and to take notes on the customs of the peoples they contacted" Jackson 8. Bentley did not learn to read Indian languages, and may not have seen texts from India, although he showed great interest in travel accounts. These early encounters were superficial at best. Until the 1820s, the American reception of Hinduism involved only the accounts of sailors and unusual specimens brought back by trading ships. The rarest specimens brought to America from India were human: Bentley also writes of seeing "a native of the Indies" in 1793. See Jackson 9; Riepe 8. The "Oriental tale" was usually set in vaguely Middle Eastern settings, although a number were set in Chinese or Indian contexts. Joseph Priestley, the British Unitarian minister and emigre celebrated today as the discoverer of the chemical element oxygen, settled in Pennsylvania in the 1780s and turned his attention to comparative religion. In 1785 he published *A Comparison of the Institutions of Moses with those of the Hindoos and other Ancient Nations* after his public lectures in

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Philadelphia on the subject in had generated considerable interest. He writes in the introductory chapter: The fundamental principles of these were probably prior to those of Moses" quoted in Riepe Priestley concludes, however, that an objective comparison of the beliefs, practices, and origins of the two religions clearly demonstrates the superior claims of Christianity. The following statements are Carl T. Priestley had read the earliest serious European scholarship on Asian religions, including the publications of the Asiatic Society of Bengal, and his work suffers from the often severe misrepresentations of this early scholarship. The significant point, however, is that Priestley actually engaged in a comparative study that involved considerable research in the leading European studies on India. He did attract one notable student, though. Like Priestley, Adams was a Unitarian, but they held different philosophical views representative of the differences between English and American Unitarianism at the time. He wrote to Jefferson in that his respect for ancient Indian civilization had increased: We find that Materialists and Immaterialists existed in India and that they accused each other of Atheism, before Berkly or Priestley, or Dupuis, or Plato, or Pythagoras were born. Indeed Neuton himself, appears to have discovered nothing that was not known to the Antient Indians. He has only furnished more ample demonstrations of the doctrines they taught. In fact, he admitted to Jefferson that if he were a younger man, he would have changed vocations and become a scholar Jackson As it was, Adams became a student of Asia in his retirement and never published his observations on Hinduism. The earliest American studies of Hinduism remained confined to the Pennsylvania publications of a transplanted British preacher-scientist and to the correspondence of two former presidents musing on philosophy. Before turning to the more consequential legacy of the Hindu studies of Ralph Waldo Emerson, it is worth considering the following question: The significance of Unitarianism to the emergence of Transcendentalism is obvious: Could one similarly argue that Unitarianism is crucial to an understanding of the early American reception of Hinduism? One could easily argue, as Riepe argues, that Priestley and Adams held opposed philosophical views in spite of their common religious identification, and that they looked to non-Western texts for different philosophical resources. One sees a difference of philosophical temper rather than a shared religious perspective. One could also identify these early Unitarian students of Hinduism as elites whose interest in exotic subjects was simply a consequence of their socio-economic position in early American society. By this line of reasoning, the sort of people who could be interested in Hinduism between and were already likely to be Unitarians for strictly socio-economic reasons. While it is true that the mercantilism of Bentley, the materialist polemics of Priestley and the ethical Christianity of Adams illustrate a variety of intellectual priorities, and while it is true that the Unitarians enjoyed several decades of unusual prominence in American society, one will miss something crucial to the intellectual and religious outlook of these early students of Hinduism if one disregards their Unitarianism. Let us consider how Unitarianism shaped early serious study of Hinduism by Americans. Three dimensions of the earliest Unitarian responses to Hinduism have important implications for us as students of Hinduism or of Unitarianism. Their comparative approach is especially important because Priestley and Adams believed that a genuinely objective comparison was not only possible, but was also the approach they should take as Christians. The champion of early American Unitarians, William Ellery Channing, argued that because the Bible is "written for men, in the language of men,. Their comparative approach set Christianity as a religion among other religions, even as they assumed Christianity would prove more equal than others. As I will show at the end of this paper, there are complex and difficult implications of this Unitarian Universalist tradition of religious "comparativism. Adams began his study of Hinduism in order to answer a question about the superiority of Christian moral teachings. Action and thought he could understand, but not devotion. Emerson may have read the Gita many times, but one of its central concerns seems not to have caught his notice. The Unitarian emphasis on the intellectual and ethical dimensions of religion continues today, leading its critics to observe an ongoing blindness to the ritual, communal, and visceral dimensions of religion. The early Unitarians were not alone in emphasizing Vedanta and the "Laws of Manu" more accurately known today as the Manu Smrti or Manava Dharma Shastra , for they depended on European scholars who shared a similar bias. Finally, the text-based nature of the early investigations into Hinduism is worth noticing. It is

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worth asking why the Unitarians remained so content to absorb the "lofty ideals" and showed so little interest in the religion as it was practiced. Part of the answer, of course, is that books travel much more easily than people. But the Unitarians were already bookish. To a large extent, the Unitarians tended to view "lofty ideals" as the original or inspired aspect of a religion and tended to view traditional practices as the debased or superstitious aspect of a religion. The radical Transcendentalist-Unitarian Theodore Parker extended this line of thinking to Christianity, arguing that "pure Christianity" would exist even if Jesus had never lived. The spiritual truths of Christianity are permanent, he argued; all else is transient. Unlike Joseph Priestley or John Adams, Emerson and Thoreau read Hindu texts and texts about Hinduism not in order to identify the superior credentials of one religion over another, but in order to develop their own religious thoughts and practices. His journals demonstrate that Emerson came to be passionately interested in Hinduism sometime in the mids. Although a few scholars, such as S. His famous journals include passages from a remarkable range of books and ideas. Each of his essays and lectures is made of pieces gathered out of his journals and reshaped to meet the rhetorical needs of each work. Examining the references, it becomes clear that they serve one purpose again and again: As an idealist and Transcendentalist, he believed that Reality was spiritual and that this spirituality permeated all peoples. Further, he believed that this universal spirit appeared in purest form in highly developed geniuses who from time to time emerged to renew the divine element. His universalizing clearly belongs to the Idealist and Romantic spirit of his times. It also expresses what the historian Peter Williams has identified as a continuing alternative tradition in American religious thought that differs fundamentally from the "distinctively Western religions" Judaism and Christianity. Harmonialism in its myriad of shifting forms is based on the premise that this-worldly phenomena are in correspondence with higher truths in other realms of being, which are ultimate objects of our ongoing quest. What is sought after, fundamentally, is a state of harmony with the ultimate principles that underlie the universe. In July , Emerson inaugurated a series in the Transcendentalist periodical *The Dial* that featured extracts from non-Western scriptures. Calling the series "Ethnical Scriptures," Emerson writes: The "collation" of sacred books from diverse cultures is both wise and devout. Finally, Emerson here identifies the process of collation as, ideally, a religious rather than literary task. In my discussion of the import of Unitarianism for understanding the earliest American responses to Hinduism, I suggested that Unitarians regarded religions as comparable; that they valued the philosophical and the ethical over the devotional or behavioral aspects of religion; and that they especially valued the textual dimension of religion. When Emerson writes that "within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One" "The Over-Soul," Ralph Waldo Emerson, ed. But did Emerson arrive at his view through acquaintance with the Vedanta advaitists? Emerson wrote "The Over-Soul" in Quoting Colebrooke on Vedanta, Emerson writes, "He who eternally restrains this and the other world, and all beings therein; who, standing in the earth, is other than the earth; whom the earth knows not, whose body the earth is, who interiorly restrains the earth, the same is thy soul, and the Internal Check immortal" *Journal*, VII, , quoted in Christy Emerson immediately noticed the similarities, and began to explore them. Could his doctrine of the Over-Soul have Hindu influences prior to his first direct encounter with Vedanta? Probably, as several scholars have argued, but the essay itself owes its language to mystical and idealist trains of thought in the Western tradition, not to philosophical thought in India. Emerson had already read Victor Cousin, however, from whose comments on Hinduism he had learned that "nothing exists but the eternal principle, being itself" in Sharpe, *The Universal Gita*, Twenty years later, after considerable exploration in Hindu texts, Emerson does explicitly link his terms to the Sanskrit terms *atman* and *paramatman*: Over-Soul; to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so called *Maia* of Creation. Quoted in Versluis 66 Emerson also writes that "there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins" "The Over-Soul" Is this really an advaita view?

Chapter 6 : John Adams to Thomas Jefferson, Februaryâ€“3 March

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Chapter 7 : Project MUSE - Brahma in the West

But in he mounted a rousing defense of Christianity, at least his Unitarian version of it, when he published A Comparison of the Institutions of Moses with Those of the Hindoos and Other Ancient Nations.

Chapter 8 : Joseph Priestley: used books, rare books and new books @ blog.quintoapp.com

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A Comparison of the Institutions of Moses with those of the Hindoos and Other Ancient Nations (J. Priestley) search Acta Sanctorum (J. de Bolland and others) search Adams, Abigail Smith (John Adams's wife); reading habits of search.