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# The Religion Of India: The Sociology Of Hinduism And Buddhism

*Max Weber*

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**Max Weber : The Religion Of India: The Sociology Of Hinduism And Buddhism** before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Religion Of India: The Sociology Of Hinduism And Buddhism:

1 of 2 people found the following review helpful. Four Stars By Trevor Walsh Good Purchase. Great book. 7 of 9 people found the following review helpful. Amazing understanding and insight By Masahiko OKAZAKI This book is a part of gThe economical ethics of the world religions, h which consists mainly of three parts; others are gThe Confucian and the Taoism h and gThe Ancient Judaism. h It also includes two important short briefs. This article tries to reveal the relation between the social behaviors and religious ideas of the Hinduism and Buddhism derived from the ancient India. Its analysis is founded on the fundamental question why the Capitalism hasn't developed under these religions. The conclusion is that both disturbs the economical rationalization; the caste system of the Hinduism inhibits the free market of workers, while the ideal of the Buddhism isn't the success of business, but the liberation from the inner world. Both ideas of the salvation have nothing to do with the economy. The content of this analysis begins from the religious idea and ends with its influence on the economical behavior. We can't help amazing his understanding of these religions and insight to the impact on common people. If anything should be added to his analysis of the Buddhism, its original preaching has never legitimated the caste system, but tried to overcome its temptation to keep the peaceful state of mind. If you are concerned about the modern India and the South East Asia where these religions have lived now, this book will be useful to understand their style of life.

Product Dimensions: 23x15x3 cm. Description: Max Weber's early twentieth-century study of the religions and civilization of India is a great pioneering adventure in the sociology of ancient India. Weber's insight and analysis- especially his application of the sociological perspective to the work of classical Indologists and the religious texts available to him-were to add much to the store of the social scientist. Later, historians and archaeologists were to confirm a surprising number of Weber's theories. The central concern of this and other of Weber's studies of countries we today describe as developing was with the obstacles to industrialization and modernization. Weber anticipated by several decades a problem that has come to occupy the post-World War II world. Why had these countries failed to display the full consequences of these rationalizing tendencies which, to Weber's mind had so powerful an affinity with the scientific technical transformation of the West. He isolated religious institutions and the key social strata which mediate them to wider society as crucial for the original formation of social-psychological orientations to the practical concerns of life and, hence, for receptivity or resistance to industrialization.