

# Eastern religion thought

Religion



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Eastern Religion thought The Middle East is a region that encompasses a larger part of western Asia. In spite of being a main center of world affairs, many major religions all over the world have their origins in the Middle East. Such religions like Judaism, Islam, and Christianity among others were established within the region. From Further East came Buddhism and Hinduism in their two versions, both the old and the new versions. Religions from the Further East created spiritual paths through churches and other specialized forms of knowledge. Several movements were created through the religion to support action in the world and through devotion. The creation of movements brought together charismatic leaders as well as supernatural techniques with a sense of approaching new age (Catherine Albanese 230). Religions of the Nearer, Middle, and Further East show the increase of religions to quite a large number and thus the expansion of the religious culture. At the same time, these religions point to the counter-energy that leads people, within the religions, to merge their worlds and contract. Religious combination is the critical issue realized from the tendencies, expansion and contraction. A union of an atheistic person with a theosophical individual and others from the Catholic religion or the Protestants expressed an expansive Universalist creed and an ethical code. Additionally, the contemporary new age has contributed to the culture of expansion through the new technology whereby channels like radio and televisions help to spread spiritualism (Catherine Albanese 232). Ritual work in the new age stresses the material world by stimulating the forces of mind and imagination so as to have control over matter. The Christian rights movement created from the combination of religions is an evidence of the religious culture of contraction. It has a strong tradition of religious privatism

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whose concern was to mobilize a segment of the population who were never concerned with the public life. The movement developed a sense of togetherness and support for a world looking inward and not outward (Catherine Albanese 235).

Work cited

Catherine Albanese. American Religions and religion, Fifth Edition. University of California, Santa Barbara, 2012