

## Religion In Focus Hinduism

This book presents an integrated review and critical analysis of the recent research in the positive psychology of religion, with focus on the positive psychology of religion across different cultures and religions. The book provides a review of the literature on different contributions of religion and spirituality to positive functioning and well-being and reviews religions across the world, including Christianity, Islam, Buddhism, Judaism, Sikhism, Native American religions, and Hinduism. It fills a unique place in the market's increasing interest and demand in the psychology of religion, as well as positive psychology. While the target audience is researchers, scholars, and students in psychology, cross-cultural studies, religious studies, and social sciences, it will be useful for anyone interested in better understanding the contributions of religion and culture in subjective well-being.

The religious landscape of South Asia is complex and fascinating. While existing literature tends to focus on the majority religions of Hinduism and Buddhism, much less attention is given to Jainism, Sikhism, Islam or Christianity. While not neglecting the majority traditions, this valuable resource also explores the important role which the minority traditions play in the religious life of the subcontinent, covering popular as well as elite expressions of religious faith. By examining the realities of religious life, and the ways in which the traditions are practised on the ground, this book provides an illuminating introduction to religion in South Asia.

"Through historical recounting and self-study, Dr. Sabrina D. MisirHiralall makes a case for restoring the sacred in Hindu dance. All who read this text will benefit from understanding the need for a postcolonial awareness that comprehends the complexities of religion and culture." Michael D. Waggoner, Professor of Postsecondary Education, University of Northern Iowa, and Editor of *Religion & Education* "Through a postcolonial self-study, Dr. Sabrina D. MisirHiralall challenges conceptions of Hindu dance as 'culture' as she reclaims Hindu dance as a form of sacred devotional practice, with ontological, rather than just epistemological implications. She illustrates how embodied knowledge and movement can illuminate important distinctions between religion and culture." Vanessa de Oliveira Andreotti, Professor, Canada Research Chair in Race, Inequalities and Global Change, The University of British Columbia, Canada "This book stands at the cutting-edge of numerous directions in the study of religion and with our work as public intellectuals to cultivate the common good. Drawing upon the theopoetics of sacred embodiment and the devotional rhythms of dancing for the Divine, in combination with a dynamic decolonial approach, Dr. MisirHiralall provides us with a text which allows the reader to encounter Hinduism in an unexpected and original fashion." Christopher Fici, Instructor, Religious Studies Department, Iona College, and Co-Director of Sacred Ecology Forum, USA This book sheds light on the purpose of Hindu dance as devotional. Dr. Sabrina D. MisirHiralall explains the history of Hindu dance and how colonization caused the dance form to move from sacred to a Westernized system that emphasizes culture. Postcolonialism is a main theme throughout this text, as religion and culture do not remain static. MisirHiralall points to a postcolonial return to Hindu dance as a religious and sacred dance form while positioning Hindu dance in the Western culture in which she lives. Sabrina D. MisirHiralall holds a doctorate in pedagogy and philosophy from Montclair State University. She currently teaches as an online adjunct professor for several institutions and serves as an Associate Editor for the *Blog of the American Philosophical Association*.

Religious ideas, practices, discourses, institutions, and social expressions are in constant flux. This volume addresses the internal and external dynamics, interactions between individuals, religious communities, and local as well as global society. The contributions concentrate on four areas: 1. Contemporary religion in the public sphere: The Tactics of (In)visibility among Religious Communities in Europe; Religion Intersecting De-nationalization and Re-nationalization in Post-Apartheid South Africa; 2. Religious transformations: Forms of Religious

Communities in Global Society; Political Contributions of Ancestral Cosmologies and the Decolonization of Religious Beliefs; Esoteric Tradition as Poetic Invention; 3. Focus on the individual: Religion and Life Trajectories of Islamists; Angels, Animals and Religious Change in Antiquity and Today; Gaining Access to the Radically Unfamiliar in Today's Religion; Religion between Individuals and Collectives; 4. Narrating religion: Entangled Knowledge Cultures and the Creation of Religions in Mongolia and Europe; Global Intellectual History and the Dynamics of Religion; On Representing Judaism.

Focus on Hinduism  
A Guide to Audio-visual Resources for Teaching Religion  
Anima Publications  
The Regulation of Religion and the Making of Hinduism in Colonial Trinidad  
UNC Press Books

This work offers a study of the physical representations of God as the central feature of Hinduism. Each of the essays explores a different topic of religion in India: bhakti, popular village procession, puja rituals, spirit possession and guru cults.

Seeking recognition presents an important driving force in the making of religious minorities, as is shown in this study that examines current debates on religion, globalization, diaspora, and secularism through the lens of Hindus living in the French overseas department of La Réunion. Through the examination of religious practices and public performance, the author offers a compelling study of how the Hindus of the island assert pride in their religion as a means of gaining recognition, self-esteem, and social status.

The Book Attempts To Interrogate The Categories Used In Western Discourse In The Study Of Religion. In Doing So, The Book Outlines A Broad Overview Of The Discussions On Issues Relating To The Methods And Theories In The Study Of Religion, With A Special Focus On The Study Of Indian Religions. It Attempts To Introduce Students Of Religion In India To The Academic Study Of Religion As It Developed In The West And At The Same Time Provides An Insight Into Some Of The Key Issues That Need Clarity In Dealing With Indian Religions.

Digital Hinduism examines how Hinduism is being defined, reformed, and rearticulated in the digital era and how these changes are impacting the way Hindus view their own religious identities.

The study of medicine and healing traditions is well developed in the discipline of anthropology. Most religious studies scholars, however, continue to assume that "medicine" and "biomedicine" are one and the same and that when religion and medicine are mentioned together, the reference is necessarily either to faith healing or bioethics. Scholars of religion also have tended to assume that religious healing refers to the practices of only a few groups, such as Christian Scientists and pentecostals. Most are now aware of the work of physicians who attempt to demonstrate positive health outcomes in relation to religious practice, but few seem to realize the myriad ways in which healing pervades virtually all religious systems. This volume is designed to help instructors incorporate discussion of healing into their courses and to encourage the development of courses focused on religion and healing. It brings together essays by leading experts in a range of disciplines and addresses the role of healing in many different religious traditions and cultural communities. An invaluable resource for faculty in anthropology, religious studies, American studies, sociology, and ethnic studies, it also addresses the needs of educators training physicians, health care

professionals, and chaplains, particularly in relation to what is referred to as "cultural competence" - the ability to work with multicultural and religiously diverse patient populations.

An Introduction to the Study of Some Living Religions of the East is a textbook by author Sydney Cave, who lived amongst Hindus for many years of his life and intimately studied other Eastern religions. He intended this work to be a beginner's guide to the study of non-Christian religions. Cave has divided this textbook into five sections, each discussing a separate religion or religions. Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, and Islam are all explored in depth in this book. The author follows a similar path for each section of the book. Each religion is introduced with a focus on its history and core beliefs. Important religious figures are discussed, with a focus on the spiritual significance of these individuals. The societies where these religions are practiced are also analyzed, helping to add some much needed social context to the discussion. As a primer on the non-Christian religions, Sydney Cave's book is largely a success. The reader with little or no knowledge of the religions discussed will certainly find themselves with a greater understanding of the world's religions upon conclusion of this book. The author's style is eminently readable, with clear, concise prose lending an air of authority to the text. His section on Hinduism, the religion in which Cave is most knowledgeable, is probably the highlight of the book and is certainly the most thorough. An Introduction to the Study of Some Living Religions of the East is a terrific guide for those interested in learning about the world's religions. Any student of religious studies will find this to be a valuable text, as will anybody else with an interest in learning more about the belief systems of the people that surround them. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Learn the Basics about Hindu Beliefs, Gods and Rituals This book contains an easily accessible overview of the Hindu religion, with a focus on those coming from the Western religions and cultures. While quite a few of us in the west are familiar with at least some aspects of the religion (karma for instance), most of us lack any real depth of understanding of the complexities and nuances of one of the world's oldest and most diverse religions. I hope that by reading this book you can at least begin to scratch the surface of this rich and intricate religion. We will cover the basics of the belief system, including the concepts of karma, reincarnation, ahimsa, and the one Supreme Being. These concepts unite all the

various sects of the Hindu religion, as well as all of the regional and familial variations in what is a rich and complex religion. The pantheon of the gods is described, with an emphasis on each god's function. The rich symbolism present in their depictions is also explored, for a small sampling of the main deities. A full treatment of the symbolism is a subject worthy of a full semester college course. Not only is Hinduism rich in its diversity of gods and goddesses, it is also filled with many different rituals and festivals. Some of the most important rituals that punctuate the life of a Hindu are described. Rituals that are performed for pregnancy, birth, and death are common. Like we are accustomed to in the west, the Hindu religion also celebrates many holidays. I describe some of the most popular. Finally, I give a brief overview of what can only be considered one of the largest collections of religious scriptures in the world. They number over 100, though not all are accorded the same significance. This work is intended to serve as a jumping off point for you to begin your self-exploration of the world's oldest and third largest religion. In this book, you'll learn... Fundamental Beliefs The Many Faces of Brahman Hindu Rituals, Ceremonies, and Festivals Hindu Holy Texts Much, much more! Buy the book today to learn the basics of Hindu Beliefs, Gods and Rituals..and get the FREE bonus Ebook and ecourse on Mindful Meditation. Tags: Hinduism, Gods, Beliefs, Rituals, Religion

The Focus Of This Book Is On The Essential Beliefs Of The Hindu Religion; It Introduces The Reader To The Vedas Including Sanskrit To English Translation Of Mantras. The Book Also Focuses On Spiritual Aspects Of The Raj Yoga, Definitions Of Certain Words Like Mantra, Karma, Etc.

Public Hinduism critically analyses the way in which Hinduism is produced and represented as an established feature of modern public landscapes. It examines the mediation, representation and construction of multiple forms of Hinduism in a variety of social and political contexts, and in the process establishes it as a dynamic and developing modern concept. The essays in this volume are divided into themes that address different aspects of the processes that form modern Hinduism. The book includes discussions on topics such as ecumenical initiatives, the contemporary interpretation of particular sampradaya and guru traditions, modes of community mobilisation and the mediation strategies of different groups. It also provides India and diaspora-focused case studies as well as 'Snapshot' views elaborating on different themes. Taking a critical approach to the idea of Hinduism and the way it becomes public, the book provides an interesting read on contemporary Hinduism.

Development and Religion explores how the world's five major religions Hinduism, Buddhism, Judaism, Christianity and Islam understand and practice development through an examination of their sacred texts, social teaching and basic beliefs. Religious belief is a common human characteristic with eighty percent of the world's population professing religious faith.

Observable in all societies, religious belief is pervasive, profound, persuasive and persistent. The premise of this book is that despite this, religion has long been ignored within mainstream development paradigms and by development practitioners (both locally and at the international level) resulting in sub-optimal development outcomes. Matthew Clarke argues that each

religion offers useful insights into various issues concerning development that should be considered by donors, NGOs, and others seeking to improve the lives of the poor.

Undergraduate and postgraduate students of development studies, religious studies and theology will gratefully welcome this highly regarded book.

Digital Religion does not simply refer to religion as it is carried out online, but more broadly studies how digital media interrelate with religious practice and belief. This collection explores Digital Hinduism and consequentially studies how Hinduism is expressed in the digital sphere and how Hindus utilise digital media. Highlighting digital Hinduism and including case studies with foci on India, Asia and the global Hindu diaspora, this book features contributions from an interdisciplinary and international panel of academics. The chapters focus on specific case studies, which in summary exemplify the wide variety and diversity of what constitutes Digital Hinduism today. Applying methods and research questions from various disciplinary backgrounds appropriate to the study of religion and digital culture, such as Religious Studies, South Asian Studies, Anthropology and Media and Communication Studies, this book is vital reading for any scholar interested in the relationship between religion and the digital world.

Heathen, Hindoo, Hindu is a groundbreaking analysis of American representations of religion in India before the turn of the twentieth century. In their representations of India, American writers from a variety of backgrounds described "heathens," "Hindoos," and, eventually "Hindus." Before Americans wrote about "Hinduism," they wrote about "heathenism," "the religion of the Hindoos," and "Brahmanism." Various groups interpreted the religions of India for their own purposes. Cotton Mather, Hannah Adams, and Joseph Priestley engaged the larger European Enlightenment project of classifying and comparing religion in India.

Evangelical missionaries used images of "Hindoo heathenism" to raise support at home.

Unitarian Protestants found a kindred spirit in the writings of Bengali reformer Rammohun Roy. Transcendentalists and Theosophists imagined the contemplative and esoteric religion of India as an alternative to materialist American Protestantism, while popular magazines and common school books used the image of dark, heathen, despotic India to buttress Protestant, white, democratic American identity. Americans used the heathen, Hindoo, and Hindu as an other against which they represented themselves. The questions of American identity, classification, representation and the definition of "religion" that animated descriptions of heathens, Hindoos, and Hindus in the past still animate American debates today.

Drawing on a large body of previously untapped literature, including documents from the Church Missionary Society and Bengali newspapers, Brian Pennington offers a fascinating portrait of the process by which "Hinduism" came into being. He argues against the common idea that the modern construction of religion in colonial India was simply a fabrication of Western Orientalists and missionaries. Rather, he says, it involved the active agency and engagement of Indian authors as well, who interacted, argued, and responded to British authors over key religious issues such as image-worship, sati, tolerance, and conversion. Reconsiders whether Hinduism can be considered a missionary religion. Is Hinduism a missionary religion? Merely posing this question is a novel and provocative act. Popular and scholarly perception, both ancient and modern, puts Hinduism in the nonmissionary category. In this intriguing book, Arvind Sharma reopens the question. Examining the historical evidence from the major Hindu eras, the Vedic, classical, medieval, and modern periods, Sharma's investigation challenges the categories used in current scholarly discourse and finds them inadequate, emphasizing the need to distinguish between a missionary religion and a proselytizing one. A distinction rarely made, it is nevertheless an illuminating and fruitful one that resonates with insights from the comparative study of religion. Ultimately concluding that Hinduism is a missionary religion, but not a proselytizing one, Sharma's work provides us with insights both about Hinduism and about religion in general. "Sharma is a prolific author who has made significant contributions to Hindu studies ... Readers will gain insight from Sharma's

careful inquiry.” — CHOICE

Most overviews of Hindu belief and practice follow a history from the ancient Vedas to today. Such approaches privilege Brahmanical traditions and create a sense of Hinduism as a homogenous system and culture, and one which is largely unchanging and based solely on sacred texts. In reality, modern Hindu faith and culture present an extraordinary range of dynamic beliefs and practices. 'Contemporary Hinduism' aims to capture the full breadth of the Hindu worldview as practised today, both in the sub-continent and the diaspora. Global and regional faith, ritualised and everyday practice, Brahmanical and non-Brahmanical belief, and ascetic and devotional traditions are all discussed. Throughout, the discussion is illustrated with detailed case material and images, whilst key terms are highlighted and explained in a glossary. 'Contemporary Hinduism' presents students with a lively and engaging survey of Hinduism, offering an introduction to the oldest and one of the most complex of world religions. Muthuraj Swamy provides a fresh perspective on the world religions paradigm and 'interreligious dialogue'. By challenging the assumption that 'world religions' operate as essential entities separate from the lived experiences of practitioners, he shows that interreligious dialogue is in turn problematic as it is built on this very paradigm, and on the myth of religious conflict. Offering a critique of the idea of 'dialogue' as it has been advanced by its proponents such as religious leaders and theologians whose aims are to promote inter-religious conversation and understanding, the author argues that this approach is 'elitist' and that in reality, people do not make sharp distinctions between religions, nor do they separate political, economic, social and cultural beliefs and practices from their religious traditions. Case studies from villages in southern India explore how Hindu, Muslim and Christian communities interact in numerous ways that break the neat categories often used to describe each religion. Swamy argues that those who promote dialogue are ostensibly attempting to overcome the separate identities of religious practitioners through understanding, but in fact, they re-enforce them by encouraging a false sense of separation. *The Problem with Interreligious Dialogue: Plurality, Conflict and Elitism in Hindu-Christian-Muslim Relations* provides an innovative approach to a central issue confronting Religious Studies, combining both theory and ethnography.

This Work Surveys The State Of Hindu Studies Over The Ages By Studying The History Of Hinduism. Critically Analyzing The Literature That Emerged During Various Periods It Focuses Especially On The Hindu-Muslim Encounter At Political, Religious And Mythic Levels. It Also Analyses The Concept Of Conversion And Secularism In India And Deals With The Origin Of Hindu Fundamentalism In Hindu Society.

This book is a printed edition of the Special Issue Religious Experience in the Hindu Tradition that was published in Religions

When a form of Christianity from one corner of the world encounters the religion and culture of another, new and distinctive forms of the faith result. In this volume Chad Bauman considers one such cultural context -- colonial Chhattisgarh in north central India. In his study Bauman focuses on the interaction of three groups: Hindus from the low-caste Satnami community, Satnami converts to Christianity, and the American missionaries who worked with them. Informed by archival snooping and ethnographic fieldwork, the book reveals the emergence of a unique Satnami-Christian identity. As Bauman shows, preexisting structures of thought, belief, behavior, and more altered this emerging identity in significant ways, thereby creating a distinct regional Christianity.

*Who Invented Hinduism?* presents ten masterly essays on the history of religious movements and ideologies in India by the eminent scholar of religious studies, David N. Lorenzen. Stretching from a discussion on the role of religion, skin colour and language in distinguishing between the Aryas and the Dasas, to a study of the ways in which contact between Hindus, on the one hand, and Muslims and Christians, on the other, changed the nature of the Hindu

religion, the volume asks two principal questions: how did the religion of the Hindus affect the course of Indian history and what sort of an impact did the events of Indian history have on the Hindu religion. The essays cast a critical eye on scholarly Arguments which are based as much on current fashion or on conventional wisdom as on evidence available in historical documents. Taking issue with renowned scholars such as Louis Dumont, Romila Thapar, Thomas Trautmann and Dipesh Chakrabarty on some central conceptions of the religious history of India, Lorenzen establishes alternative positions on the same through a thorough and compelling look at a vast array of literary sources. Touching upon some controversial arguments, this well-timed and insightful volume draws attention to the unavoidably influential role of religion in the history of India, and in doing so, it creates a wider space for further discussion focusing on this central issue.

The Encyclopedia of Indian Religions offers a complete overview of Hinduism and all other religions found in India and the Diaspora, such as Buddhism, Jainism, Sikhism, Islam, Christianity, Judaism and so on. It is strongly characterized by two special features, each pertaining to the fact that Hinduism is closely associated with India but has now become global in its reach. In relation to Hinduism in India, it views Hinduism not in isolation but in dynamic interaction, first with other religions of Indian origin and then with religions which did not originate in India but have been a lasting feature of its religious landscape, namely, Islam and Christianity and, to a lesser extent, Zoroastrianism and Judaism. Secondly, the encyclopedia seriously takes into account the phenomenon of Hinduism in the Diaspora. The Indian Diaspora is now beginning to make its presence felt, both in India and abroad. In India, the Indian government annually hosts a Diaspora event called Pravasi Bharatiya Divas (PBD), in recognition of the growing importance of the 20 million strong Diaspora. And the role it is playing in the computer software industry around the world is well known. Although not all Indians are Hindus, most are, both in India and abroad. A strong sense of Hindu identity is emerging among diasporic Hindus. This has led to an increasing amount of research on Hindu traditions and Indian identity, and the relation of Hinduism with other world religions. The Encyclopedia of Indian Religions will fill the need for information and clarification of modern day Hinduism and Hindu history and traditions to Hindus in the Diaspora. Three main aspects of diasporic Hinduism have been kept in mind while preparing this reference work: firstly the active language of diasporic Hindus is English. Secondly diasporic Hindus need a rational rather than a devotional or traditional exposition of the religion, and thirdly they need information and arguments to address the stereotypes which characterize the presentation of Hinduism in the academia and the media, especially in the West. The above is covered in a comprehensive reference work that covers: (1) Hinduism in various parts of the world such as Africa, North America and so on, along with the description of it as practiced in India; (2) the various religious movements of a Hindu hue which have had international impact such as Hare Krishna, and (3) Hindu beliefs and practices as they are being understood and lived out in a modern global environment. And (4), as not all Indians are Hindu, this encyclopedia will contain entries on all religions found in India in the same spirit.

Your hands-on guide to one of the world's major religions The dominant religion of India, "Hinduism" refers to a widevariety of religious traditions and philosophies that have developed over thousands of years. Today, the United States is home to approximately one million Hindus. If you've heard of this ancient religion and are looking for a reference that explains the intricacies of the customs, practices, and teachings of this ancient spiritual system, Hinduism For Dummies is for you! Provides a thorough introduction to this earliest and popular world belief system Information on the rites, rituals, deities, and teachings associated with the practice of Hinduism Explores the history and teachings of the Vedas, Brahmins, and Upanishads Offers insight into the modern daily practice of Hinduism around the world Continuing the Dummies tradition of making the world's religions engaging and accessible to

everyone, *Hinduism For Dummies* is your hands-on, friendly guide to this fascinating religion. Critically assesses recent debates about the colonial construction of Hinduism. Written by experts in their field, the chapters present historical and empirical arguments as well as theoretical reflections on the topic, offering new insights into the nature of the construction of religion in India.

How can religious freedom be granted to people who do not have a religion? While Indian indentured workers in colonial Trinidad practiced cherished rituals, "Hinduism" was not a widespread category in India at the time. On this Caribbean island, people of South Asian descent and African descent came together—under the watchful eyes of the British rulers—to walk on hot coals for fierce goddesses, summon spirits of the dead, or honor Muslim martyrs, practices that challenged colonial norms for religion and race. Drawing deeply on colonial archives, Alexander Rocklin examines the role of the category of religion in the regulation of the lives of Indian laborers struggling for autonomy. Gradually, Indians learned to narrate the origins, similarities, and differences among their fellows' cosmological views, and to define Hindus, Muslims, and Christians as distinct groups. Their goal in doing this work of subaltern comparative religion, as Rocklin puts it, was to avoid criminalization and to have their rituals authorized as legitimate religion—they wanted nothing less than to gain access to the British promise of religious freedom. With the indenture system's end, the culmination of this politics of recognition was the gradual transformation of Hindus' rituals and the reorganization of their lives—they fabricated a "world religion" called Hinduism.

Sexism, pervasive in religion, limits access to high leadership positions; dictates gender-related religious practices and roles; portrays women in limited ways in sacred texts; excludes or condemns them if they are lesbian, bisexual, or transgender; and makes them subject to violence by people of other faiths as well as their own. This volume is organized into eight chapters, each focusing on a different region of the world—North America, Latin America and the Caribbean, Europe, North Africa and the Middle East, Sub-Saharan Africa, Central and East Asia, South and Southeast Asia, and Oceania. Chapters cover women's status and experiences in the religions of each region, including indigenous religions and such major world religions as Christianity, Judaism, Islam, Buddhism, and Hinduism. Additionally, they cover issues of religion for women, such as women in religious leadership, women in sacred texts, LGBTQ issues in religion, the intersections of religion and politics for women, the legacy of Christian missionaries on the colonial project, religious violence against women, and women's resistance to religious oppression.

Some postcolonial theorists argue that the idea of a single system of belief known as "Hinduism" is a creation of nineteenth-century British imperialists. Andrew J. Nicholson introduces another perspective: although a unified Hindu identity is not as ancient as some Hindus claim, it has its roots in innovations within South Asian philosophy from the fourteenth to seventeenth centuries. During this time, thinkers treated the philosophies of Vedanta, Samkhya, and Yoga, along with the worshippers of Visnu, Siva, and Sakti, as belonging to a single system of belief and practice. Instead of seeing such groups as separate and contradictory, they re-envisioned them as separate rivers leading to the ocean of Brahman, the ultimate reality. Drawing on the writings of philosophers from late medieval and early modern traditions, including Vijñānabhikṣu, Madhava, and Madhusudana Sarasvati, Nicholson shows how

influential thinkers portrayed Vedanta philosophy as the ultimate unifier of diverse belief systems. This project paved the way for the work of later Hindu reformers, such as Vivekananda, Radhakrishnan, and Gandhi, whose teachings promoted the notion that all world religions belong to a single spiritual unity. In his study, Nicholson also critiques the way in which Eurocentric concepts—like monism and dualism, idealism and realism, theism and atheism, and orthodoxy and heterodoxy—have come to dominate modern discourses on Indian philosophy.

This work contrasts the living guru in whom disciples place their trust to other objects of faith found in the world religions. Of these, two main alternatives emerge: past founders and great gods, to whom all may have access; and the sanctified way of life known to those within enduring cultures. Coming together in diverse configurations within different religious traditions, these primary objects of faith are taken as the basic elements of a syntax of religious perception. Although Daniel Gold focuses on examples from North Indian Hinduism, he writes for generalists in religious studies, developing a broad comparative framework and reflecting on some possibilities for the growth of knowledge in history of religions.

This text looks at women and religion in a wide range of international contexts: Hinduism, Buddhism, Chinese religions, Judaism, Christianity, Islam, Aboriginal religions, and new religions that focus on the Goddess. Each chapter is organized around common themes and two case studies of experiences of religious women in North America are included.

While the Hindu population is growing rapidly in the United States, most American Christians don't know enough about Hinduism to effectively present Christ to this group. The author, an Indian now living and teaching in a Bible college in the United States, helps readers understand the types of Hinduism they're likely to encounter, tips and methods to reach out to Hindu friends, and suggests answers to Hindu concerns about Christianity. The book also can be used by missionaries in India and Asian countries.

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