

## Unifying Hinduism Philosophy And Identity In Indian Intellectual History South Asia Across The Disciplines

Hinduism is one of the world's oldest and greatest religious traditions. In captivating prose, Shashi Tharoor untangles its origins, its key philosophical concepts and texts. He explores everyday Hindu beliefs and practices, from worship to pilgrimage to caste, and touchingly reflects on his personal beliefs and relationship with the religion. Not one to shy from controversy, Tharoor is unsparing in his criticism of 'Hindutva', an extremist, nationalist Hinduism endorsed by India's current government. He argues urgently and persuasively that it is precisely because of Hinduism's rich diversity that India has survived and thrived as a plural, secular nation. If narrow fundamentalism wins out, Indian democracy itself is in peril.

The Oxford Handbook of Indian Philosophy tells the story of philosophy in India through a series of exceptional individual acts of philosophical virtuosity. It brings together forty leading international scholars to record the diverse figures, movements, and approaches that constitute philosophy in the geographical region of the Indian subcontinent, a region sometimes nowadays designated South Asia. The volume aims to be ecumenical, drawing from different locales, languages, and literary cultures, inclusive of dissenters, heretics and sceptics, of philosophical ideas in thinkers not themselves primarily philosophers, and reflecting India's north-western borders with the Persianate and Arabic worlds, its north-eastern boundaries with Tibet, Nepal, Ladakh and China, as well as the southern and eastern shores that afford maritime links with the lands of Theravda Buddhism. Indian Philosophy has been written in many languages, including Pali, Prakrit, Sanskrit, Malayalam, Urdu, Gujarati, Tamil, Telugu, Bengali, Marathi, Persian, Kannada, Punjabi, Hindi, Tibetan, Arabic and Assamese. From the time of the British colonial occupation, it has also been written in English. It spans philosophy of law, logic, politics, environment and society, but is most strongly associated with wide-ranging discussions in the philosophy of mind and language, epistemology and metaphysics (how we know and what is there to be known), ethics, metaethics and aesthetics, and metaphilosophy. The reach of Indian ideas has been vast, both historically and geographically, and it has been and continues to be a major influence in world philosophy. In the breadth as well as the depth of its philosophical investigation, in the sheer bulk of surviving texts and in the diffusion of its ideas, the philosophical heritage of India easily stands comparison with that of China, Greece, the Latin west, or the Islamic world.

This volume addresses the question 'What role does religion play in the maintenance, revival and/or shift, of languages?' The chapters in this volume explore the complex and dynamic relationship between religion and the

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maintenance, revival and/or shift of languages in different multilingual multicultural contexts, under diverse sociopolitical conditions, at different points in time. The 12 chapters cover data from Algeria, India, Israel, Malaysia, Nigeria, Singapore, UK, USA and Uganda and discuss the impact of context, ideology, identity and education on the following religions: Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, and some religions closely associated with China such as Confucianism and Taoism, and their respective languages and varieties of language in these regions. The languages discussed by the writers in this volume include Arabic, English, Hebrew, Malay, Mandarin, Portuguese, Punjabi, Pali, Sanskrit, Tamazight and Yoruba.

Unifying Hinduism Philosophy and Identity in Indian Intellectual History Columbia University Press

Sri Ramakrishna is widely known as a nineteenth-century Indian mystic who affirmed the harmony of all religions on the basis of his richly varied spiritual experiences and eclectic religious practices, both Hindu and non-Hindu. In *Infinite Paths to Infinite Reality*, Ayon Maharaj argues that Sri Ramakrishna was also a sophisticated philosopher of great contemporary relevance. Through a careful study of Sri Ramakrishna's recorded oral teachings in the original Bengali, Maharaj reconstructs his philosophical positions and analyzes them from a cross-cultural perspective. Sri Ramakrishna's spiritual journey culminated in the exalted state of "vijñana," his term for the "intimate knowledge" of God as the Infinite Reality that is both personal and impersonal, with and without form, immanent in the universe and beyond it. This expansive spiritual standpoint of vijñana, Maharaj contends, opens up a new paradigm for addressing central issues in cross-cultural philosophy of religion, including divine infinitude, religious pluralism, mystical experience, and the problem of evil. Sri Ramakrishna's vijñana-based religious pluralism--when grasped in all its subtlety--proves to have major philosophical advantages over dominant Western models. Moreover, his mystical testimony and teachings not only cut across long-standing debates about the nature of mystical experience but also bolster recent defenses of its epistemic value. Maharaj further demonstrates that Sri Ramakrishna's unique response to the problem of evil resonates strongly with Western "soul-making" theodicies and contemporary theories of skeptical theism. A pioneering interdisciplinary study of one of India's most important philosopher-mystics, Maharaj's book is essential reading for scholars and students in philosophy of religion, theology, religious studies, and Hindu studies.

*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

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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.

A free open access ebook is available upon publication. Learn more at [www.luminosoa.org](http://www.luminosoa.org). During the height of Muslim power in Mughal South Asia, Hindu and Muslim scholars worked collaboratively to translate a large body of Hindu Sanskrit texts into the Persian language. *Translating Wisdom* reconstructs the intellectual processes and exchanges that underlay these translations. Using as a case study the 1597 Persian rendition of the *Yoga-Vasistha*—an influential Sanskrit philosophical tale whose popularity stretched across the subcontinent—Shankar Nair illustrates how these early modern Muslim and Hindu scholars drew upon their respective religious, philosophical, and literary traditions to forge a common vocabulary through which to understand one another. These scholars thus achieved, Nair argues, a nuanced cultural exchange and interreligious and cross-philosophical dialogue significant not only to South Asia's past but also its present.

*The History of Indian Philosophy* is a comprehensive and authoritative examination of the movements and thinkers that have shaped Indian philosophy over the last three thousand years. An outstanding team of international contributors provide fifty-eight accessible chapters, organised into three clear parts: knowledge, context, concepts philosophical traditions engaging and encounters: modern and postmodern. This outstanding collection is essential reading for students of Indian philosophy. It will also be of interest to those seeking to explore the lasting significance of this rich and complex philosophical tradition, and to philosophers who wish to learn about Indian philosophy through a comparative lens.

*The Historical Dictionary of Hinduism* relates the history of Hinduism through a chronology, an introductory essay, photos, an extensive bibliography, and over 1,000 cross referenced dictionary entries on Hindu terminology, names of major historical figures and movements, gods and goddesses, prominent temples, terms for items used in Hindu practice, major texts, philosophical concepts, and more. This book is an excellent access point for students, researchers, and anyone wanting to know more about Hinduism.

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In *The Birth of Indology as an Islamic Science* Mario Kozah examines the pioneering contribution by Bṛh̥n̥ (d. ca. 1048) to the study of comparative religion in his major work on India.

Originating in the Atharva Veda, the concept of Indra's Net is a powerful metaphor for interconnectedness. It was transmitted via Buddhism's Avatamsaka Sutra into Western thought, where it now resides at the heart of post-modern discourse. According to this metaphor, nothing ultimately exists separately by itself and all boundaries can be deconstructed. This book invokes Indra's Net to articulate the open architecture, unity and continuity of Hinduism. Seen from this perspective, Hinduism defies pigeonholing into the traditional, modern and post-modern categories by which the West defines itself; rather, it becomes evident that Hinduism has always spanned all three categories simultaneously and without contradiction. It is fashionable among intellectuals to assert that dharma traditions lacked any semblance of unity before the British period, and that the contours of contemporary Hinduism were bequeathed to us by our colonial masters. Such arguments routinely target Swami Vivekananda, a key interlocutor who shattered many deeply rooted prejudices against Indian civilization. They accuse him of having camouflaged various alleged 'contradictions' within traditional Hinduism, and charge him with having appropriated the principles of Western religion to 'manufacture' a coherent and unified worldview and set of practices known today as Hinduism. *Indra's Net: Defending Hinduism's Philosophical Unity* provides a foundation for theories that slander contemporary Hinduism as illegitimate, ascribing sinister motives to its existence, and characterizing its fabric as oppressive. Rajiv Malhotra offers a detailed, systematic rejoinder to such views, and articulates the multidimensional, holographic understanding of reality that grounds Hindu dharma. He also argues that Vivekananda's creative interpretations of Hindu dharma informed and influenced many Western intellectual movements of the post-modern era. Indeed, as he cites with many insightful examples, appropriations from Hinduism have provided a foundation for cutting-edge discoveries in several fields, including cognitive science and neuroscience.

What is 'evil'? What are the ways of overcoming this destructive and morally recalcitrant phenomenon? To what extent is the use of punitive violence tenable? *Evil and the Philosophy of Retribution* compares the responses of three modern Indian commentators on the Bhagavad-Gita — Aurobindo Ghose, Bal Gangadhar Tilak and Mahatma Gandhi. The book reveals that some of the central themes in the Bhagavad-Gita were transformed by these intellectuals into categories of modern socio-political thought by reclaiming them from pre-modern debates on ritual and renunciation. Based on canonical texts, this work presents a fascinating account of how the relationship between 'good', 'evil' and retribution is construed against the backdrop of militant nationalism and the development of modern Hinduism. Amid competing constructions of Indian tradition as well as contemporary concerns, it traces the emerging representations of modern

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Hindu self-consciousness under colonialism, and its very understanding of evil surrounding a textual ethos. Replete with Sanskrit, English, Marathi, and Gujarati sources, this will especially interest scholars of modern Indian history, philosophy, political science, history of religion, and those interested in the Bhagavad-Gita.

Sadhus in Indian Politics: Dynamics of Hindutva maps the changing face of contemporary Hindu politics, evaluating the influence of sadhus (ascetics) on the course of politics in India. This book explores the anxieties around ascetic engagement with public affairs, understanding politics as *janaseva* and politics as *rajniti*, and the authority exercised by these sadhus. It investigates the spirit of 'individualism' reflected by the sadhus in the organized and unorganized domains of politics, and traces the dialectics of 'Hindutva' reflected through selected case studies, exposing the patterns of how the sadhus got involved in the muddled world of politics. This book also demonstrates the uneasy conflict between the modern Hindu right wing and Hindu traditionalists with their advocacy of Sanatan Dharma. It turns towards sadhus and gurus to explore the 'Hindu-ness' of the Hindus and confronts the metanarrative of Hindutva offered by various institutions.

Why were Chinese and Indian ways of thinking excluded from European philosophy in early modern times? This is a study of what happened to the European understanding of China and India between the late 16th century and the first half of the 18th century. Investigating the description of these two Asian civilizations during a century and a half of histories of philosophy, this book accounts for the change of historiographical paradigms, from Neoplatonic *philosophia perennis* and Spinozistic atheism to German Eclecticism. Uncovering the reasons for inserting or excluding Chinese and Indian ways of thinking within the field of Philosophy in early modern times, it reveals the origin of the Eurocentric understanding of Philosophy as a Greek-European prerogative. By highlighting how this narrowing and exclusion of non-Western ways of thought was a result of conviction of superiority and religious prejudice, this book provides a new way of thinking about the place of Asian traditions among World philosophies.

Read the story of two worlds that converge: one of Hindu immigrants to America who want to preserve their traditions and pass them on to their children in a new and foreign land, and one of American spiritual seekers who find that the traditions of India fulfil their most deeply held aspirations. Learn about the theoretical approaches to Hinduism in America, the question of orientalism and 'the invention of Hinduism'. Read about: · how concepts like karma, rebirth, meditation and yoga have infiltrated and influenced the American consciousness · Hindu temples in the United States and Canada · how Hinduism has influenced vegetarianism · the emergence of an increasingly assertive socially and politically active American Hinduism. The book contains 30 images, chapter summaries, a glossary, study questions and suggestions for further reading.

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A free ebook version of this title is available through Luminos, University of California Press's new open access publishing program for monographs. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. Hindu devotional traditions have long been recognized for their sacred geographies as well as the sensuous aspects of their devotees' experiences. Largely overlooked, however, are the subtle links between these religious expressions. Based on intensive fieldwork conducted among worshippers in Bengal's Navadvip-Mayapur sacred complex, this book discusses the diverse and contrasting ways in which Bengal-Vaishnava devotees experience sacred geography and divinity. Sukanya Sarbadhikary documents an extensive range of practices, which draw on the interactions of mind, body, and viscera. She shows how perspectives on religion, embodiment, affect, and space are enriched when sacred spatialities of internal and external forms are studied at once.

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.

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,

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including Vijnanabhiksu, 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.

The question of truth has never been more urgent than today, when the distortion of facts and the imposition of pseudo-realities in the service of the powerful have become the order of the day. In *The Paradox of Being* Poul Andersen addresses the concept of truth in Chinese Daoist philosophy and ritual. His approach is unapologetically universalist, and the book may be read as a call for a new way of studying Chinese culture, one that does not shy away from approaching “the other” in terms of an engagement with “our own” philosophical heritage. The basic Chinese word for truth is *zhen*, which means both true and real, and it bypasses the separation of the two ideas insisted on in much of the Western philosophical tradition. Through wide-ranging research into Daoist ritual, both in history and as it survives in the present day, Andersen shows that the concept of true reality that informs this tradition posits being as a paradox anchored in the inexistent Way (Dao). The preferred way of life suggested by this insight consists in seeking to be an exception to ordinary norms and rules of behavior which nonetheless engages what is common to us all.

An inspired gathering of religious writings that reveals the "divine reality" common to all faiths, collected by Aldous Huxley "The Perennial Philosophy," Aldous Huxley writes, "may be found among the traditional lore of peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions." With great wit and stunning intellect—drawing on a diverse array of faiths, including Zen Buddhism, Hinduism, Taoism, Christian mysticism, and Islam—Huxley examines the spiritual beliefs of various religious traditions and explains how they are united by a common human yearning to experience the divine. *The Perennial Philosophy* includes selections from Meister Eckhart, Rumi, and Lao Tzu, as well as the Bhagavad Gita, Tibetan Book of the Dead, Diamond Sutra, and Upanishads, among many others.

*Hinduism: A Contemporary Philosophical Investigation* explores Hinduism and the distinction between the secular and religious on a global scale. According to Ranganathan, a careful philosophical study of Hinduism reveals it as the microcosm of philosophical disagreements with Indian resources, across a variety of topics, including: ethics, logic, the philosophy of thought, epistemology, moral standing, metaphysics, and politics. This analysis offers an original and fresh diagnosis of studying Hinduism, colonialism, and a global rise of hyper-nationalism, as well as the frequent acrimony

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between scholars and practitioners of Hindu traditions. This text is appropriate for use in undergraduate and graduate courses on Hinduism, and Indian philosophy, and can be used as an advanced introduction to the problems of philosophy with South Asian resources.

A translation of the *Īvara Gītā*, a parallel text to the *Bhagavad Gītā* that promotes religious inclusion. While the *Bhagavad Gītā* is an acknowledged treasure of world spiritual literature, few people know a parallel text, the *Īvara Gītā*. This lesser-known work is also dedicated to a god, but in this case it is *Īva*, rather than *Kṛṣṇa*, who is depicted as the omniscient creator of the world. Andrew J. Nicholson's *Lord Īva's Song* makes this text available in English in an accessible new translation. A work of both poetry and philosophy, the *Īvara Gītā* builds on the insights of Patañjali's *Yoga Sūtra* and foreshadows later developments in tantric yoga. It deals with the pluralistic religious environment of early medieval India through an exploration of the relationship between the gods *Īva* and *Vīṣṇu*. The work condemns sectarianism and violence and provides a strategy for accommodating conflicting religious claims in its own day and in our own. "This is an excellent introduction to, and a sound scholarly translation of, a foundational text. Andrew J. Nicholson is a first-rate scholar." — Andrew O. Fort, author of *Jīvanmukti in Transformation: Embodied Liberation in Advaita and Neo-Vedānta*

"Tracing the development of Indian philosophy as a single tradition of thought, these two volumes provide a classical exposition of Indian thought. The author showcases ancient philosophical texts and relates them to contemporary issues of philosophy and religion. He presents the essential meaning and significance of individual texts and philosophies and also draws parallels between Indian and western philosophical traditions. The first volume covers the Vedic and Epic periods, including expositions on the hymns of the *Rig-Veda*, the *Upanishads*, Jainism, Buddhism, and the theism of the *Bhagavadgīta*. The second investigates the six Brahmanical philosophical systems, the theism of Ramanuja, Saiva ethics, metaphysics and literature, and the theism of the later Vaishnavas." "This second edition, with a new Introduction by eminent philosopher, J.N. Mohanty, underlines the continuing relevance of the two volumes and the philosophic tradition they represent. Lucidly written, these books will form essential reading for students, teachers, scholars of Indian philosophy as well as general reader interested in the development and growth of Indian thought."--Jacket.

**PRACTICAL TEACHINGS FOR PEACE AND FULFILLMENT** In this clear introduction to the Vedānta philosophy of India, you'll discover a new perspective that can bring inner peace, inner strength and improve your relationships for a happier life. This spiritual book written by Paul Hourihan, an American, introduces these ancient teachings in a way that Westerners, in particular, can easily relate to and understand. Why learn about the teachings of Vedānta? - According to Vedānta, ignorance of our real nature is the cause of our suffering and grief. The practical application of this philosophy is



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the means to Self-discovery, integration and inner peace for those of all faiths and those with no particular faith. - By stressing the universal truths common to all religions, they provide a unifying basis for mutual understanding and peace in a world increasingly fragmented by opposing beliefs. - They provide a foundation for understanding why a moral and ethical life are necessary. - This knowledge gives us the means for realizing our true identity as Children of Immortal Bliss. Using the teachings of the Upanishads, this study covers the main principles and core concepts of Vedanta and covers important subjects such as meditation, nonattachment. It also provides an overview of the mysticism of India and a summary of the Yoga system of thought, as well as the Bhagavad Gita, another key Vedantic scripture. The last section reveals the universality of these teachings through confirmations of great mystics from other traditions including Plotinus, Lao Tzu, Meister Eckhart and the Sufis of Islam. Vedanta shows the way to inner peace, harmony among all peoples, and respect for all life.

'How do gender constructions transform religious experiences?' 'What is the role of bodily materiality in ethics and epistemology?' 'How does rethinking gender and sexuality force us to reconceptualise settled ontological frameworks?' This collection provides the first research resource to Indian philosophical gender issues, exploring a variety of texts and traditions from Indian philosophy where the treatment of gender is dynamic and diverse. Organised around three central themes - the gender dynamics of enlightenment in the Hindu and Buddhist traditions; the simple binary opposition of genders in Indian traditions; the ways in which symbolic representations of gender differ from social realities in Hindu and Buddhist practice – a team of respected scholars discuss feminist readings, examinations of femininity and masculinity, as well as queer and trans identities, representations, and theories. Beginning with the Vedic tradition and ending with sections on Sri Ramakrishna and Gandhi, this wide-ranging handbook encourages fresh inquiry into classic philosophical questions. Offering critical analyses relevant to literary, cultural and religious studies, The Bloomsbury Research Handbook of Indian Philosophy and Gender opens up new ways of understanding gender and South Asian philosophy.

This handbook brings together a distinguished team of scholars from philosophy, theology, and religious studies to provide the first in-depth discussion of Vedanta and the many different systems of thought that make up this tradition of Indian philosophy. Emphasizing the historical development of Vedantic thought, it includes chapters on numerous classical Vedantic philosophies as well as the modern Vedantic views of Sri Ramakrishna, Sri Aurobindo, and Romain Rolland. The volume offers careful hermeneutic analyses of how Vedantic texts have been interpreted, and it addresses key issues and debates in Vedanta, including religious diversity, the nature of God, and the possibility of embodied liberation. Venturing into cross-philosophical and cross-cultural territory, it also brings Vedanta into dialogue with Saiva Nondualism as well as contemporary Western analytic philosophy. Highlighting current scholarly controversies and charting new paths of inquiry, this is an indispensable research guide for anyone interested in the past, present, and future of Vedanta and Indian philosophy.

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This work provides an anthology of close textual readings and examinations of a wide range of topics by leading scholars in interreligious scholarship and Hindu-Jewish dialogue, offering innovative approaches to categories such as ritual, sacrifice, ethics, and theology while underscoring affinities between Hindu and Jewish philosophy and religion

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. In *Hindu Pluralism*, Elaine M. Fisher complicates the traditional scholarly narrative of the unification of Hinduism. By calling into question the colonial categories implicit in the term "sectarianism," Fisher's work excavates the pluralistic textures of precolonial Hinduism in the centuries prior to British intervention. Drawing on previously unpublished sources in Sanskrit, Tamil, and Telugu, Fisher argues that the performance of plural religious identities in public space in Indian early modernity paved the way for the emergence of a distinctively non-Western form of religious pluralism. This work provides a critical resource for understanding how Hinduism developed in the early modern period, a crucial era that set the tenor for religion's role in public life in India through the present day.

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program for monographs. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. How did the patronage activities of India's Vijayanagara Empire (c. 1346–1565) influence Hindu sectarian identities? Although the empire has been commonly viewed as a Hindu bulwark against Islamic incursion from the north or as a religiously ecumenical state, Valerie Stoker argues that the Vijayanagara court was selective in its patronage of religious institutions. To understand the dynamic interaction between religious and royal institutions in this period, she focuses on the career of the Hindu intellectual and monastic leader Vyasatirtha. An agent of the state and a powerful religious authority, Vyasatirtha played an important role in expanding the empire's economic and social networks. By examining his polemics against rival sects in the context of his work for the empire, Stoker provides a remarkably nuanced picture

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of the relationship between religious identity and sociopolitical reality under Vijayanagara rule.

Description What exactly is 'Indian' food? Can it be classified by region, or religion, or ritual? What are the culinary commonalities across the Indian subcontinent? Do we Indians have a sense of collective self when it comes to cuisine? Or is the pluralism in our food habits and choices the only identity we have ever needed? Turmeric Nation is an ambitious and insightful project which answers these questions, and then quite a few more. Through a series of fascinating essays- delving into geography, history, myth, sociology, film, literature and personal experience-Shylashri Shankar traces the myriad patterns that have formed Indian food cultures, taste preferences and cooking traditions. From Dalit 'haldiya dal' to the last meal of the Buddha; from aphrodisiacs listed in the Kama Sutra to sacred foods offered to gods and prophets; from the use of food as a means of state control in contemporary India to the role of lemonade in stoking rebellion in 19th-century Bengal; from the connection between death and feasting and between fasting and pleasure, this book offers a layered and revealing portrait of India, as a society and a nation, through its enduring relationship with food.

In ancient China, the preparation of food and the offering up of food as a religious sacrifice were intimately connected with models of sagehood and ideas of self-cultivation and morality. Drawing on received and newly excavated written sources, Roel Sterckx's book explores how this vibrant culture influenced the ways in which the early Chinese explained the workings of the human senses, and the role of sensory experience in communicating with the spirit world. The book, which begins with a survey of dietary culture from the Zhou to the Han, offers intriguing insights into the ritual preparation of food - some butchers and cooks were highly regarded and would rise to positions of influence as a result of their culinary skills - and the sacrificial ceremony itself. As a major contribution to the study of early China and to the development of philosophical thought, the book will be essential reading for students of the period, and for anyone interested in ritual and religion in the ancient world.

A major contribution toward the ongoing debates on the nature and history of Hinduism in India Is Hinduism coherent, or should it be viewed as a conglomeration of many distinctive traditions? What were (or are) its most important and central teachings? When did the idea of "Hinduism" first arise and what have been the consequences? What were the effects of British rule on the religion and what are the effects of continuing modernization? This book responds to all such debates surrounding Hinduism in the colonial and contemporary periods. It emphasizes on Hinduism as it arose and developed in the subcontinent itself—an approach which facilitates greater attention to detail and an understanding of the specific context in which new movements and changes have taken place.

The Cultural Defense of Nations presents a timely, thought-provoking thesis on some of the most pressing issues of our time-global immigration, majority groups, and national identity. Never in human history has so much attention been paid to human movement. Global migration yields demographic shifts of historical significance, profoundly shaking up world politics-as has been seen in the refugee crisis, the Brexit referendum, and the 2016 U.S. election. The Cultural Defense of Nations addresses one of the greatest challenges facing liberalism today: is a liberal state justified in restricting immigration and access to citizenship in order to protect its majority culture? Liberal theorists and human rights advocates recognize the rights of minorities to maintain their unique cultural identity, but assume that majorities have neither a need for similar rights nor a moral ground for defending them. The majority culture, so the argument goes, "can take care of itself." However,

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with more than 250 million immigrants worldwide, majority groups increasingly seek to protect what they consider to be their national identity. In recent years, liberal democracies have introduced proactive immigration and citizenship policies that are designed to defend the majority culture. This book shifts the focus from the prevailing discussion of cultural minority rights and, for the first time, addresses the cultural rights of majorities. It proposes a new approach by which liberal democracies can welcome immigrants without fundamentally changing their cultural heritage, forsaking their liberal traditions, or slipping into extreme nationalism. Disregarding the topic of cultural majority rights is not only theoretically wrong, but also politically unwise. With forms of "majority nationalism" rising and the growing popularity of extreme right-wing parties in the West, time has come to liberally address the new challenge.

Designed to help readers deepen their understanding of Hinduism, and reflecting themes central to the study of religion and culture, Jessica Frazier explores classical Hindu theories of self, the body, the cosmos, and human action. Case studies from Hindu texts provide readers with direct access to primary sources in translation, ranging from ancient cosmology to philosophical teachings and modern ritual practices. Hinduism is often depicted as being so diverse that it is the most difficult of all of the world religions to understand or explain. Hindu Worldviews explains core ideas about the human mind and body, showing how they fit into concepts of the Self, and practices of embodiment in Hinduism. It draws on western theoretical concepts as a point of entry, connecting contemporary Hindu culture directly with both western and classical Hindu theories. Through the theme of the Self in classical Hindu sources, the chapters provide an interpretative framework for understanding classical approaches to ethics, liberation, and views of the body and the mind. These provide a key to the rationale behind many forms of modern practice such as divinisation rituals, worship of deities, and theological reflection. Reflecting central themes in courses on Hinduism and Indian Philosophy, Hindu Worldviews provides an accessible new perspective on both Hinduism and modern theory in the study of religion.

Hinduism is practised by nearly eighty per cent of India's population, and by some seventy million people outside India. In this Very Short Introduction, Kim Knott offers a succinct and authoritative overview of this major religion, and analyses the challenges facing it in the twenty-first century. She discusses key preoccupations of Hinduism such as the centrality of the Veda as religious texts, the role of Brahmins, gurus, and storytellers in the transmission of divine truths, and the cultural and moral importance of epics such as the Ramayana. In this second edition Knott considers the impact of changes in technology and the flourishing of social media on Hinduism, and looks at the presence of Hinduism in popular culture, considering pieces such as Sita Sings the Blues. She also analyses recent developments in India, and the impact issues such as Hindu nationalism and the politicization of Hinduism have on Hindus worldwide. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

A part of Harper Perennial's special "Resistance Library" highlighting classic works that illuminate the "Age of Trump": A boldly packaged

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reissue of the classic examination of dangerous nationalist political movements. “Its theme is political fanaticism, with which it deals severely and brilliantly.” —New Yorker A stevedore on the San Francisco docks in the 1940s, Eric Hoffer wrote philosophical treatises in his spare time while living in the railroad yards. The True Believer—the first and most famous of his books—was made into a bestseller when President Eisenhower cited it during one of the earliest television press conferences. Called a “brilliant and original inquiry” and “a genuine contribution to our social thought” by Arthur Schlesinger, Jr., this landmark in the field of social psychology is completely relevant and essential for understanding the world today as it delivers a visionary, highly provocative look into the mind of the fanatic and a penetrating study of how an individual becomes one.

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