Hindu Theology In Early Modern South Asia Oxford Theology And Religion Monographs

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Hinduism in Modern Indonesia

This examination of Hinduism in the context of modernity will be of interest to all students of Hinduism, as well as to those interested in the sociology and history of religion. Shows Hinduism to be a highly dynamic world-view which challenges western notions of modernity. Considers a broad range of topics including women, the caste system, the self, divinities and gurus. Contains up-to-date discussions of modern Hindu culture and beliefs.

Religious Cultures in Early Modern India

Hinduism in the Modern World presents a new and unprecedented attempt to survey the nature, range, and significance of modern and contemporary Hinduism in South Asia and the global diaspora. Organized to reflect the direction of recent scholarly research, this volume breaks with earlier texts on this subject by seeking to overcome a misleading dichotomy between an elite, intellectualist "modern" Hinduism and the rest of what has so often been misleadingly termed "traditional" or "popular" Hinduism. Without neglecting the significance of modern reformist visions of Hinduism, this book reconceptualizes the meaning of "modern Hinduism" both by expanding its content and by situating its expression within a larger framework of history, ethnography, and contemporary critical theory. This volume equips undergraduate readers with

the tools necessary to appreciate the richness and diversity of Hinduism as it has developed during the past two centuries.

Hindu Theology in Early Modern South Asia

Published in the year 2004, Source Book Modern Hinduism is a valuable contribution to the field of Asian Studies.

Hindu Pluralism

Whitehead had a place for God in his comprehensive cosmological vision, and his theism has long attracted interest from some Christian theologians. But Whitehead's ideas have much wider use. Some Buddhists have found help in articulating their nontheistic vision and relating it to the current world of thought and action. In this book religious writers in seven different traditions articulate how they can benefit from Whitehead's work. So this volume demonstrates that various features of his thought can contribute to many communities. According to his followers, Whitehead shows that the deepest convictions and commitments of the major religious communities can be complementary rather than in conflict. Readers of this book will see how that plays out in some detail. A Whiteheadian Hindu can recognize the truth in a Whiteheadian Judaism, and both can appreciate the insights of Chinese Whiteheadians committed to their classical thinking. Perhaps a new day in interreligious understanding has come.

Hindu Pluralism

Global Interactions in the Early Modern Age is an interdisciplinary introduction to cross-cultural encounters in the early modern age (1400–1800) and their influences on the development of world societies. In the aftermath of Mongol expansion across Eurasia, the unprecedented rise of imperial states in the early modern period set in motion interactions between people from around the world. These included new commercial networks, large-scale migration streams, global biological exchanges, and transfers of knowledge across oceans and continents. These in turn wove together the major regions of the world. In an age of extensive cultural, political, military, and economic contact, a host of individuals, companies, tribes, states, and empires were in competition. Yet they also cooperated with one another, leading ultimately to the integration of global space.

Global Interactions in the Early Modern Age, 1400–1800

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.

Unifying Hinduism

The state of Goa on India's southwest coast was once the capital of the Portuguese-Catholic empire in Asia. When Vasco Da Gama arrived in India in 1498, he mistook Hindus for Christians, but Jesuit missionaries soon declared war on the alleged idolatry of the Hindus. Today, Hindus and Catholics assert their own religious identities, but Hindu village gods and Catholic patron saints attract worship from members of both religious communities. Through fresh readings of early Portuguese sources and long-term ethnographic fieldwork, this study traces the history of Hindu-Catholic syncretism in Goa and reveals the complex role of religion at the intersection of colonialism and modernity.

Against a Hindu God

The books in The Other Voice in Early Modern Europe series chronicle the heretofore neglected stories of women between 1400 and 1700 with the aim of reviving scholarly interest in their thought as expressed in a full range of genres: treatises, orations, and history; lyric, epic, and dramatic poetry; novels and novellas; letters, biography, and autobiography; philosophy and science. Teaching Other Voices: Women and Religion in Early Modern Europe complements these rich volumes by identifying themes useful in literature, history, religion, women's studies, and introductory humanities courses. The volume's introduction, essays, and suggested course materials are intended as guides for teachers--but will serve the needs of students and scholars as well.

Bourgeois Hinduism, or Faith of the Modern Vedantists

Since its inception over two hundred years ago, Swaminarayan Hinduism has flourished into a transnational movement described as one of the fastest growing Hindu groups in the world. Despite being one of the largest and most visible Hindu traditions both in India and the West, surprisingly little is known about what the Swaminarayan fellowship believes. An Introduction to Swaminarayan Hindu Theology provides a comprehensive doctrinal account of the Swaminarayan tradition's belief system, drawing on its rich corpus of theological literature, including the teachings of Swaminarayan himself and classical commentaries on canonical Vedāntic texts. Part I delineates the sources and tools of Swaminarayan Hindu

theology, while Part II systematically expounds upon its distinctive five eternal entities - Parabrahman, Akṣarabrahman, māyā, īśvara and jīva - and mukti (spiritual liberation). In presenting these key themes theologically and lucidly, Swami Paramtattvadas makes the Swaminarayan Hindu belief system intelligible to scholars, students and serious readers.

Modern Hindu Personalism

Bhakti, a term ubiquitous in the religious life of South Asia, has meanings that shift dramatically according to context and sentiment. Sometimes translated as "personal devotion," bhakti nonetheless implies and fosters public interaction. It is often associated with the marginalized voices of women and lower castes, yet it has also played a role in perpetuating injustice. Barriers have been torn down in the name of bhakti, while others have been built simultaneously. Bhakti and Power provides an accessible entry into key debates around issues such as these, presenting voices and vignettes from the sixth century to the present and from many parts of India's cultural landscape. Written by a wide range of engaged scholars, this volume showcases one of the most influential concepts in Indian history--still a major force in the present day.

Historians of Early Modern Europe

A bold retelling of the origins of contemporary Hinduism, and an argument against the long-established notion of religious reform. By the early eighteenth century, the Mughal Empire was in decline, and the East India Company was making inroads into the subcontinent. A century later Christian missionaries, Hindu teachers, Muslim saints, and Sikh rebels formed the colorful religious fabric of colonial India. Focusing on two early nineteenth-century Hindu communities, the Brahmo Samaj and the Swaminarayan Sampraday, and their charismatic figureheads—the "cosmopolitan" Rammohun Roy and the "parochial" Swami Narayan—Brian Hatcher explores how urban and rural people thought about faith, ritual, and gods. Along the way he sketches a radical new view of the origins of contemporary Hinduism and overturns the idea of religious reform. Hinduism Before Reform challenges the rigid structure of revelation-schism-reform-sect prevalent in much history of religion. Reform, in particular, plays an important role in how we think about influential Hindu movements and religious history at large. Through the lens of reform, one doctrine is inevitably backward-looking while another represents modernity. From this comparison flows a host of simplistic conclusions. Instead of presuming a clear dichotomy between backward and modern, Hatcher is interested in how religious authority is acquired and projected. Hinduism Before Reform asks how religious history would look if we eschewed the obfuscating binary of progress and tradition. There is another way to conceptualize the origins and significance of these two Hindu movements, one that does not trap them within the teleology of a predetermined modernity.

Christian Identity and Dalit Religion in Hindu India, 1868-1947

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 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.

Essays in Hindu Theology

International conference proceedings, June 2007, Teheran.

A Hindu Theology of Liberation

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 havedeveloped over thousands of years. Today, the United States is hometo approximately one million Hindus. If you've heard of this ancient religion and are looking for areference that explains the intricacies of the customs, practices,and teachings of this ancient spiritual system, Hinduism ForDummies is for you! Provides a thorough introduction to this earliest and popularworld belief system Information on the rites, rituals, deities, and teachingsassociated with the practice of Hinduism Explores the history and teachings of the Vedas, Brahmans, andUpanishads Offers insight into the modern daily practice of Hinduismaround the world Continuing the Dummies tradition of making the world's religionsengaging and accessible to everyone, Hinduism For Dummies isyour hands-on, friendly guide to this fascinating religion.

The Future of Hindu–Christian Studies

A free open access ebook is available upon publication. Learn more at 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.

A Vaisnava Poet in Early Modern Bengal

In 1839 a diverse group of Hindu leaders began gathering in Calcutta to share and propagate their faith in a non-idolatrous form of worship. The group, known as the Tattvabodhini Sabha, met weekly to worship and hear discourses from members on the virtues of a rational and morally responsible mode of worship. They called upon ancient sources of Hindu spirituality to guide them in developing a form of modern theism they referred to as "Vedanta." In this book, Brian Hatcher translates these hitherto unknown discourses and situates them against the backdrop of religious and social change in early colonial Calcutta. Apart from bringing to light the theology and moral vision of an association that was to have a profound influence on religious and intellectual life in nineteenth-century Bengal, Hatcher's analysis promotes reflection on a variety of topics central to understanding the development of modern forms of Hindu belief and practice.

A Genealogy of Devotion

"Hindu Gods And Heroes" by Lionel D. Barnett. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten−or yet undiscovered gems−of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Teaching Other Voices

Tribal Roots of Hinduism

Religious authority and political power have existed in complex relationships throughout India's history. The centuries of the

'early modern' in South Asia saw particularly dynamic developments in this relationship. Regional as well as imperial states of the period expanded their religious patronage, while new sectarian centres of doctrinal and spiritual authority emerged beyond the confines of the state. Royal and merchant patronage stimulated the growth of new classes of mobile intellectuals deeply committed to the reappraisal of many aspects of religious law and doctrine. Supra-regional institutions and networks of many other kinds - sect-based religious maths, pilgrimage centres and their guardians, sants and sufi orders - flourished, offering greater mobility to wider communities of the pious. This was also a period of growing vigour in the development of vernacular religious literatures of different kinds, and often of new genres blending elements of older devotional, juridical and historical literatures. Oral and manuscript literatures too gained more rapid circulation, although the meaning and canonical status of texts frequently changed as they circulated more widely and reached larger lay audiences. Through explorations of these developments, the essays in this collection make a distinctive contribution to a critical formative period in the making of India's modern religious cultures. This book was published as a special issue of South Asian History and Culture.

Hindu Gods And Heroes

In 1839 a diverse group of Hindu leaders began gathering in Calcutta to share and propagate their faith in a non-idolatrous form of worship. The group, known as the Tattvabodhini Sabha, met weekly to worship and hear discourses from members on the virtues of a rational and morally responsible mode of worship. They called upon ancient sources of Hindu spirituality to guide them in developing a form of modern theism they referred to as "Vedanta." In this book, Brian Hatcher translates these hitherto unknown discourses and situates them against the backdrop of religious and social change in early colonial Calcutta. Apart from bringing to light the theology and moral vision of an association that was to have a profound influence on religious and intellectual life in nineteenth-century Bengal, Hatcher's analysis promotes reflection on a variety of topics central to understanding the development of modern forms of Hindu belief and practice.

Hinduism as a Missionary Religion

In this book, Patton E. Burchett offers a path-breaking genealogical study of devotional (bhakti) Hinduism that traces its understudied historical relationships with tantra, yoga, and Sufism. Beginning in India's early medieval "Tantric Age" and reaching to the present day, Burchett focuses his analysis on the crucial shifts of the early modern period, when the rise of bhakti communities in North India transformed the religious landscape in ways that would profoundly affect the shape of modern-day Hinduism. A Genealogy of Devotion illuminates the complex historical factors at play in the growth of bhakti in Sultanate and Mughal India through its pivotal interactions with Indic and Persianate traditions of asceticism, monasticism, politics, and literature. Shedding new light on the importance of Persian culture and popular Sufism in the history of

devotional Hinduism, Burchett's work explores the cultural encounters that reshaped early modern North Indian communities. Focusing on the Rāmānandī bhakti community and the tantric Nāth yogīs, Burchett describes the emergence of a new and Sufi-inflected devotional sensibility—an ethical, emotional, and aesthetic disposition—that was often critical of tantric and yogic religiosity. Early modern North Indian devotional critiques of tantric religiosity, he shows, prefigured colonial-era Orientalist depictions of bhakti as "religion" and tantra as "magic." Providing a broad historical view of bhakti, tantra, and yoga while simultaneously challenging dominant scholarly conceptions of them, A Genealogy of Devotion offers a bold new narrative of the history of religion in India.

Swaminarayan Hinduism

Towards the end of the eighteenth century, a lone pilgrim reached Gujarat and joined a small ashram in Loj. In time, his followers not only accepted him as the leader of the ashram but also as the manifestation of deity and called him Swaminarayan. His followers increased rapidly and today Swaminarayan Hinduism is a transnational religious movement with major centers in India, East Africa, UK, USA, and Australasia. In a first multidisciplinary study of the movement, this volume provides new and vital information about its history, theology, as well as its transnational development, and brings forth current academic research from fields as diverse as the arts, architecture, sociology, and migration studies, among others. It analyses the philosophy, conduct, and principles that guide Swaminarayan Hindus and provides a case study of the historical and social processes of adapting religious traditions to shape new identities in response to evolving social, economic, and political changes.

Religions in the Making

This book is a pioneering attempt to understand the prehistory of Hinduism in South Asia. Exploring religious processes in the Deccan region between the eleventh and the nineteenth century with class relations as its point of focus, it throws new light on the making of religious communities, monastic institutions, legends, lineages, and the ethics that governed them. In the light of this prehistory, a compelling framework is suggested for a revision of existing perspectives on the making of Hinduism in the nineteenth and the twentieth century.

An Introduction to Hinduism

Hinduism Before Reform

A much-needed, comprehensive and up-to-date thematic and historical survey of Hinduism.

Culture and Circulation

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit 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.

An Introduction to Swaminarayan Hindu Theology

This book examines the practice of poetry in the devotional Vaiṣṇava tradition inspired by Śrī Kṛṣṇa Caitanya (1486-1533), through a detailed study of the Sanskrit poetic works of Kavikarṇapūra, one of the most significant sixteenth-century Caitanya Vaiṣṇava poets and theologians. It places his ideas in the context both of Sanskrit literary theory (by exploring his use of earlier works of Sanskrit criticism) and of Vaiṣṇava theology (by tracing the origins of his theological ideas to earlier Vaiṣṇava teachers, especially his guru Śrīnātha). Both Kavikarṇapūra's poetics as well as the style of his poetry is in many ways at odds with those of his time, particularly with respect to the place of phonetic ornamentation and rasa. Like later early modern theorists, Kavikarṇapūra reaches back to the earliest Sanskrit poeticians whom he attempts to harmonise with the theories current in his time, to develop a new poetics that values both literary ornamentation and the suggestion of emotion through rasa. This book argues that the reasons of and purposes for Kavikarṇapūra's literary innovations are firmly rooted in his unique Vaiṣṇava theology, and exemplifies this through a careful reading of select passages from the Ānanda-vṛndāvana, his poetic retelling of Kṛṣṇa's play in Vṛndāvana.

Hindu-Catholic Encounters in Goa

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

Hinduism in the Modern World

This book provides new data and perspectives on the development of 'world religion' in post-colonial societies through an analysis of the development of 'Hinduism' in various parts of Indonesia from the early twentieth century to the present. This development has been largely driven by the religious and cultural policy of the Indonesian central government, although the process began during the colonial period as an indigenous response to the introduction of modernity.

Introduction to Swaminarayan Hinduism

The field of Hindu-Christian studies revives theology as a particularly useful interreligious discipline. Though a sub-division of the broader Hindu-Christian dialogue, it is also a distinct field of study, proper to a smaller group of religious intellectuals. At its best it envisions a two-sided, mutual conversation, grounded in scholars' knowledge of their own tradition and of the other. Based on the Westcott-Teape Lectures given in India and at the University of Cambridge, this book explores the possibilities and problems attendant upon the field of Hindu-Christian Studies, the reasons for occasional flourishing and decline in such studies, and the fragile conditions under which the field can flourish in the 21st century. The chapters examine key instances of Christian–Hindu learning, highlighting the Jesuit engagement with Hinduism, the modern Hindu reception of Western thought, and certain advances in the study of religion that enhance intellectual cooperation. This book is a significant contribution to a sophisticated understanding of Christianity and Hinduism in relation. It presents a robust defense of comparative theology and of Hindu-Christian Studies as a necessarily theological discipline. It will be of wide interest in the fields of Religious Studies, Theology, Christianity and Hindu Studies.

Bhakti and Power

Culture and Circulation presents a range of essays that investigate the dialogue between the multiple literary cultures of early modern India, shedding light on processes of cultural exchange between disparate social groups.

Bourgeois Hinduism, or Faith of the Modern Vedantists

An Introduction to Swaminarayan Hinduism, third edition, offers a comprehensive study of a contemporary form of Hinduism. Begun as a revival and reform movement in India 200 years ago, it has now become one of the fastest growing and most prominent forms of Hinduism. The Swaminarayan Hindu transnational network of temples and institutions is expanding in India, East Africa, the UK, USA, Australasia, and in other African and Asian cities. The devotion, rituals, and discipline taught by its founder, Sahajanand Swami (1781-1830) and elaborated by current leaders in major festivals, diverse media, and over the Internet, help preserve ethnic and religious identity in many modern cultural and political contexts. Swaminarayan Hinduism, here described through its history, divisions, leaders, theology and practices, provides valuable case studies of contemporary Hinduism, religion, migrants, and transnationalism. This new edition includes up-to-date information about growth, geographic expansion, leadership transitions, and impact of Swaminarayan institutions in India and abroad.

Muslim Cultures in the Indo-Iranian World During the Early-modern and Modern Periods

Philosophical arguments for and against the existence of God have been crucial to Euro-American and South Asian philosophers for over a millennium. Critical to the history of philosophy in India, were the centuries-long arguments between Buddhist and Hindu philosophers about the existence of a God-like being called Isvara and the religious epistemology used to support them. By focusing on the work of Ratnakirti, one of the last great Buddhist philosophers of India, and his arguments against his Hindu opponents, Parimal G. Patil illuminates South Asian intellectual practices and the nature of philosophy during the final phase of Buddhism in India. Based at the famous university of Vikramasila, Ratnakirti brought the full range of Buddhist philosophical resources to bear on his critique of his Hindu opponents' cosmological/design argument. At stake in his critique was nothing less than the nature of inferential reasoning, the metaphysics of epistemology, and the relevance of philosophy to the practice of religion. In developing a proper comparative approach to the philosophy of religion, Patil transcends the disciplinary boundaries of religious studies, philosophy, and South Asian studies and applies the remarkable work of philosophers like Ratnakirti to contemporary issues in philosophy and religion.

Was Hinduism Invented?

This work offers a series of theological explorations of themes not usually addressed in standard treatments of the Hindu tradition. RambachanÂs retrieval of these distinctive insights of Hindu theology has implications that extend across the world's religions, and that touches upon key areas of mutual interest and concern. Beginning with a general introduction to the Hindu theological tradition, the book examines several key issues in Hindu theology and its engagement with

contemporary religious, social, political, and inter-faith questions, including the theological methods employed in the study of Hinduism, the discernment of vocation, the theological grounds for social justice in the Hindu tradition, religion and nationalism, violence and non-violence, theological resources for interreligious dialogue (especially among Hindus and Christians), hospitality and openness to the stranger, and spirituality and holiness. In exploring these issues, this study draws deeply from Hindu authoritative sources, but does not limit itself to description. Each chapter is also a work in constructive theology, offering an interpretation of the Hindu tradition appropriate for life in our contemporary world. Essays in Hindu Theology will be of great interest not only to theologians and scholars, but to all who are invested in interreligious understanding and theological engagements with modern challenges.

Source Book Modern Hinduism

Based on the author's thesis (University of Oxford).

A Prehistory of Hinduism

Discusses Hindu Advaita Vedānta as a philosophy of social justice for the modern world. This expansive and accessible work provides an introduction to the Hindu tradition of Advaita Vedānta and brings it into discussion with contemporary concerns. Advaita, the non-dual school of Indian philosophy and spirituality associated with Śaṅkara, is often seen as "other-worldly," regarding the world as an illusion. Anantanand Rambachan has played a central role in presenting a more authentic Advaita, one that reveals how Advaita is positive about the here and now. The first part of the book presents the hermeneutics and spirituality of Advaita, using textual sources, classical commentary, and modern scholarship. The book's second section considers the implications of Advaita for ethical and social challenges: patriarchy, homophobia, ecological crisis, child abuse, and inequality. Rambachan establishes how Advaita's non-dual understanding of reality provides the ground for social activism and the values that advocate for justice, dignity, and the equality of human beings. "Rambachan has written an original, creative, and provocative book that will assure that Hinduism has a greater voice in the general arena of interreligious dialogue." — Paul F. Knitter, Union Theological Seminary "This is an important contribution to the advancement of constructive work in Hindu theology, comparative theology, and the study of South Asian religious traditions. It has the potential to revolutionize how scholars view Hinduism generally, and Advaita Vedānta in particular." — Jeffery D. Long, Elizabethtown College

Hinduism and Modernity

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.

Trade, State, and Religion in Early Modern India

This work explores the life and work of Bhaktisiddhanta Sarasvati (1874-1937), a guru of the Chaitanya (1486-1534) school of Vaishnavism who, at a time when various interpretations of nondualistic Hindu thought were most prominent, managed to establish a pan-Indian movement for the modern revival of personalist bhakti - a movement that today encompasses both Indian and non-Indian populations throughout the world.

Hinduism For Dummies

"Much has been written about the historical origins of the unity of Hinduism. Hindu difference has been read through the lens of the term "sectarianism," a concept that translates devotion as dissent, and community as a potential precursor to communalism. In Hindu Pluralism, Elaine. M. Fisher argues that it is the plurality of Hindu religious identities, and their embodiment and contestation in public space, that first reveals the emergence of Hinduism as a unified religion in south India and an integral feature of a distinctively Indic early modernity prior to British Colonialism."--Provided by publisher.

Translating Wisdom

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ROMANCE ACTION & ADVENTURE MYSTERY & THRILLER BIOGRAPHIES & HISTORY CHILDREN'S YOUNG ADULT FANTASY HISTORICAL FICTION HORROR LITERARY FICTION NON-FICTION SCIENCE FICTION