

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

Offers a portrait of Swami Vivekananda and his relationship with his guru, the legendary Ramakrishna. This work focuses on Vivekananda's reinterpretation and formulation of diverse Indian spiritual and mystical traditions and practices as "Hinduism" and how it served to create, distort, and justify a national self-image.

This book provides a critical history of the distinctive tradition of Indian secularism known as Tolerance. Examining debates surrounding the activities of the Arya Samaj - a Hindu reform organization regarded as the exemplar of intolerance - it finds that Tolerance functioned to disengage Indian secularism from the politics of caste.

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-Vedanta*

In *The Brahmo Samaj and its Vaiśāva Milieus: Intersections of Knowledge and Love in Nineteenth Century Bengal*, Ankur Barua offers an intellectual history of the motif of religious universalism in the writings of some intellectuals associated with the Brahmo Samaj.

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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.

This volume is the outcome of the Ninth International Indology Graduate Research Symposium held at Ghent University in September 2017, the fifth publication of proceedings from this series of symposiums. Like previous volumes, the current edition presents the results of recent research by early-career scholars into the texts, languages, as well as literary, philosophical and religious traditions of South Asia. The articles here collected offer a broad range of disciplinary perspectives on a wide array of subject. In addition, in the lines of the well-established tradition of research in Jainism at Ghent University, this edition has a more specific "Jains and the others" main theme. The purpose of such a theme is to contribute to determine the input of Jainism in the broader framework of South Asian traditions, as well as to invite the reader to think beyond boundaries of religious or cultural identity. In this dynamic, two papers deal with Jain adaptations of famous Puranic narratives and two others with the relation between textual tradition and soteriological practices in Jainism. In concert, other

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innovative papers elaborate on Puranic and kavya literature, include technical discussions on linguistics and engage in philosophical studies. Finally, set in the historical context of the hosting institution, this volume opens with a history of Indology in Belgium.

The British Empire in India involved recursive transactions between the global East and West, channeling cultural, political, and religious formations that were simultaneously distinct and shared, local, national, and transnational.

In *Untouchable Bodies, Resistance, and Liberation* Joshua Samuel engages in constructing an embodied comparative theology of liberation by comparing divine possessions among Hindu and Christian Dalits in South India.

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

Dialogue between characters is an important feature of South Asian religious literature: entire narratives are often presented as a dialogue between two or more individuals, or the narrative or discourse is presented as a series of embedded conversations from different times and places. Including some of the most established scholars of South Asian religious texts, this book examines the use of dialogue in early South Asian texts with an interdisciplinary approach that crosses traditional boundaries between religious traditions. The contributors shed new light on the cultural ideas and practices within religious traditions, as well as presenting an understanding of a range of dynamics - from hostile and competitive to engaged and collaborative. This book is the first to explore the literary dimensions of dialogue in South Asian religious sources, helping to reframe the study of other literary traditions around the world.

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.

Providing detailed descriptions of the beliefs, rituals, history, and organization of the world's eight major religious traditions, including Judaism, Christianity, Islam, Buddhism, Hinduism, Confucianism, Taoism, and Shinto, this fully revised and updated edition is an easy-to-use comparative guide for anyone seeking basic religious literacy. Clearly and

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eloquently written by a scholar with more than 40 years of study and teaching experience, The Handy Religion Answer Book is organized into chapters on each major religion and contains a wealth of information about their history, beliefs, symbols, membership, leaders, observances, and customs. The reference answers more than 800 questions, such as What is the significance of the Star of David? How did so many different Christian churches come into being? What is the importance of the month of Ramadan? What is an Ayatollah? and Do Taoists believe in heaven and hell?, as well as new questions concerning religion and violence and suborganizations that claim affiliation with the major faith communities. A glossary of religious terminology, maps of the general coverage areas for each religion, and suggestions for further reading are also included.

"Spiritual Despots" by historian of religion J. Barton Scott zeroes in on the quaint term priestcraft to track anticlerical polemics in Britain and South Asia during the colonial period. Scott's aim is to show how anticlerical rhetoric spread through the colonies alongside ideas about modern secular subjectivity. Through close readings of texts in English, Hindi, and Gujarati, he shows in compelling detail how the critique of priestly conspiracy gave rise to a new ideal of the self-disciplining subject and a vision of modern Hinduism that was based on unmediated personal experience and self-regulation rather than priestly tutelary power. "Spiritual Despots" offers a new perspective on what some scholars have called Protestant Hinduism, and, more broadly, contributes to the emerging field of post-secular studies by shedding light on the colonial genealogy of secular subjectivity."

"This pioneering study examines the philosophy of the nineteenth-century Indian mystic Sri Ramakrishna and brings him into dialogue with recent Western thinkers. Sri Ramakrishna's expansive conception of God as the impersonal-personal Infinite Reality, Maharaj argues, opens up an entirely new paradigm for addressing central issues in the philosophy of religion"--

In the second half of the eighteenth century, several British East India Company servants published accounts of what they deemed to be the original and ancient religion of India. Drawing on what are recognised today as the texts and traditions of Hinduism, these works fed into a booming enlightenment interest in Eastern philosophy. At the same time, the Company's aggressive conquest of Bengal was facing a crisis of legitimacy and many of the prominent political minds of the day were turning their attention to the question of empire. In this original study, Jessica Patterson situates these Company works on the 'Hindu religion' in the twin contexts of enlightenment and empire. In doing so, she uncovers the central role of heterodox religious approaches to Indian religions for enlightenment thought, East India Company policy, and contemporary ideas of empire.

Narrative Cultures and the Aesthetics of Religion studies narrativity as situated modes of engaging with reality in religious contexts

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across the globe, equally shaped by the immersive character of the stories told and the sensory qualities of their performances. 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 chapters provide a synopsis of the liveliest areas of contemporary research and set new agendas for nascent directions of exploration. Each of the chapters provides compelling evidence that in the global exercise of human intellectual skills India, throughout its history, has been a hugely sophisticated and important presence, host to an astonishing range of exceptionally creative minds engaged in an extraordinary diversity of the most astute philosophical exploration conceivable. 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, meta-ethics, and aesthetics, and meta-philosophy. 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.

With historical-critical analysis and dialogical even-handedness, the essays of this book re-assess the life and legacy of Swami Vivekananda, forged at a time of colonial suppression, from the vantage point of socially-engaged religion at a time of global dislocations and international inequities. Due to the complexity of Vivekananda as a historical figure on the cusp of late modernity with its vast transformations, few works offer a contemporary, multi-vocal, nuanced, academic examination of his liberative vision and legacy in the way that this volume does. It brings together North American, European, British, and Indian scholars associated with a broad array of humanistic disciplines towards critical-constructive, contextually-sensitive reflections on one of the most important thinkers and theologians of the modern era.

An anthology of primary texts on meditation and contemplative prayer from a wide range of religious traditions. This is the first theoretically informed and historically accurate comparative anthology of primary texts on meditation and contemplative prayer. Written by international experts on the respective texts and corresponding traditions, *Contemplative Literature* provides introductions to and primary sources on contemplative practice from various religious traditions. The contributors explore classical Daoist apophatic meditation, Quaker silent prayer, Jewish Kabbalah, Southern Buddhist meditation, Sufi contemplation, Eastern Orthodox prayer, Pure Land Buddhist visualization, Hindu classical Yoga, Dominican Catholic prayer, Daoist internal alchemy, and modern therapeutic meditation. Each introduction to a contemplative text discusses its historical context, the associated religious tradition and literature, the method of contemplative practice, and the text's legacy and influence. Volume editor Louis Komjathy opens the work with a thoughtful consideration of interpretive issues in the emerging interdisciplinary field of contemplative studies. Readers will gain not only a nuanced understanding of important works of contemplative literature, but also resources for

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understanding contemplative practice and contemplative experience from a comparative and cross-cultural perspective. “We have not seen anything this bold and this global since Friedrich Heiler wrote his classic study on the typology of prayer over eighty years ago. Komjathy and his essayists have vastly expanded the scope, depth, and sophistication of this project here. In the process, they have struggled with all of the critical questions around religious pluralism, tradition, and religious authority, and have emboldened the comparative project itself. Contemplation and comparison, it turns out, go very well together.” — Jeffrey J. Kripal, author of *Comparing Religions: Coming to Terms* “Teachers and scholars, undergraduate and graduate students, and general readers interested in contemplative practice will cherish a book like this. I’m happy that Louis Komjathy has done this great work. It will undoubtedly be hailed as a milestone.” — Ruben L. F. Habito, author of *Healing Breath: Zen for Christians and Buddhists in a Wounded 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.

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.

Peter Adamson and Jonardon Ganeri present a lively introduction to one of the world's richest intellectual traditions: the philosophy of classical India. They begin with the earliest extant literature, the Vedas, and the explanatory works that these inspired, known as Upanisads. They also discuss other famous texts of classical Vedic culture, especially the *Mahabharata* and its most notable section, the *Bhagavad-Gita*, alongside the rise of Buddhism and Jainism. This opening section emphasizes the way that philosophy was practiced as a form of life in search of liberation from suffering. From there, Adamson and Ganeri move on to the explosion of philosophical speculation devoted to foundational texts called 'sutras,' discussing such traditions as the logical and epistemological Nyaya school, the monism of Advaita Vedanta, and the spiritual discipline of Yoga. The final section charts

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further developments within Buddhism, highlighting Nagarjuna's radical critique of 'non-dependent' concepts and the no-self philosophy of mind found in authors like Dignaga, and within Jainism, focusing especially on its 'standpoint' epistemology. Adamson and Ganeri then conclude by considering much-debated question of whether Indian philosophy may have influenced ancient Greek philosophy and the impact that this area of philosophy on later Western thought. Unlike other introductions that cover the main schools and positions, consider philosophical themes such as non-violence, political authority, and the status of women, while also covering textual traditions typically left out of overviews of Indian thought, like the Charvaka school, Tantra, and aesthetic theory.

Vishwa Adluri and Joydeep Bagchee undertake a careful and rigorous hermeneutical approach to nearly two centuries of German philological scholarship on the Mahabharata and the Bhagavad Gita. Analyzing the intellectual contexts of this scholarship, beginning with theological debates that centered on Martin Luther's sola fide doctrine and proceeding to scientific positivism via analyses of disenchantment (Entzauberung), German Romanticism, pantheism (Pantheismusstreit), and historicism, they show how each of these movements progressively shaped German philology's encounter with the Indian epic. They demonstrate that, from the mid-nineteenth century on, this scholarship contributed to the construction of a supposed "Indo-Germanic" past, which Germans shared racially with the Mahabharata's warriors. Building on nationalist yearnings and ongoing Counter-Reformation anxieties, scholars developed the premise of Aryan continuity and supported it by a "Brahmanical hypothesis," according to which supposedly later strata of the text represented the corrupting work of scheming Brahmin priests. Adluri and Bagchee focus on the work of four Mahabharata scholars and eight scholars of the Bhagavad Gita, all of whom were invested in the idea that the text-critical task of philology as a scientific method was to identify a text's strata and interpolations so that, by displaying what had accumulated over time, one could recover what remained of an original or authentic core. The authors show that the construction of pseudo-histories for the stages through which the Mahabharata had supposedly passed provided German scholars with models for two things: 1) a convenient pseudo-history of Hinduism and Indian religions more generally; and 2) a platform from which to say whatever they wanted to about the origins, development, and corruption of the Mahabharata text. The book thus challenges contemporary scholars to recognize that the "Brahmanic hypothesis" (the thesis that Brahmanic religion corrupted an original, pure and heroic Aryan ethical and epical worldview), an unacknowledged tenet of much Western scholarship to this day, was not and probably no longer can be an innocuous thesis. The "corrupting" impact of Brahmanical "priestcraft," the authors show, served German Indology as a cover under which to disparage Catholics, Jews, and other "Semites."

This one-volume thematic encyclopedia examines life in contemporary India, with topical sections focusing on geography, history, government and politics, economy, social classes and ethnicity, religion, food, etiquette, literature and drama, and more. • Includes "Day in the Life" features that portray specific daily activities of various people in the country, from high school students to working class people to professionals, providing readers with insight into daily life in the country • Defines key terms related to the reading in a glossary • Highlights interesting facts and figures, including information on the military, industry and labor, and finances, in an appendix • Provides at-a-glance

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information about India's festivals and feast days with a chart of national holidays • Illuminates the text with photos and sidebars, helping to illustrate key topics and allow students to dive more deeply into ideas

This work explores how colonial India imagined human and divine figures to battle the nature and locus of sovereignty.

In today's world, the boundaries within which Christian theologians operate are becoming ever more permeable, and Christian theology is increasingly influenced and challenged by multiple 'outside' factors. In Western Europe, two such factors stand out in particular: the so-called 'turn to religion' in continental philosophy and religious diversity. Theologians working with contemporary continental philosophers and theologians engaging the multireligious world tend to work quite separately from one another. The aim of the present book is therefore to initiate a conversation between these two groups of theologians. The question of truth was chosen because it is both a key issue in contemporary-philosophical debates (in the continental and analytic traditions) and one that arises in complex and problematic ways in the praxis of, and theoretical reflection on, interreligious dialogue. Some of the pressing questions that are addressed by the contributors to this volume are: What is truth? What is theological truth? How does the issue of truth arise from interreligious encounter? To what extent can or should the nature of truth be discussed explicitly during interreligious dialogue? Or should the question of truth be rather postponed in the interest of successful interreligious encounter? Is there a hermeneutical concept of truth and, if so, how can it be of help for theological reflection on the question of truth and on the role and place of truth in the context of dialogue between religions?

This detailed book is a resource for students, practitioners, and leaders interested in how the major world religions have understood poverty and responded to the poor. • Addresses a topic of great importance: the intersection of religion, a universal cultural phenomenon; and the poor, a population whose demographics are on the rise globally • Fills the need for an accurate, authoritative resource on the way poverty and the poor are understood in the world's religions • Coedited by a published specialist in world religions and a recognized specialist, academic, and practitioner in international responses to poverty and emergency response in a variety of cultures

A cutting-edge introduction to contemporary religious studies theory, connecting theory to data This innovative coursebook introduces students to interdisciplinary theoretical tools for understanding contemporary religiously diverse societies—both Western and non-Western. Using a case-study model, the text considers: A wide and diverse array of contemporary issues, questions, and critical approaches to the study of religion relevant to students and scholars A variety of theoretical approaches, including decolonial, feminist, hermeneutical, poststructuralist, and phenomenological analyses Current debates on whether the term "religion" is meaningful Many key issues about the study of religion, including the insider-outsider debate, material religion, and lived religion Plural and religiously diverse societies, including the theological ideas of traditions and the political and social questions that arise for those living alongside adherents of other religions Understanding Religion is designed to provide a strong foundation for instructors to explore the ideas presented in each chapter in multiple ways, engage students in meaningful activities in the classroom, and integrate additional material into their lectures. Students will gain the tools to apply specific methods from a variety of disciplines to analyze the social, political, spiritual, and cultural aspects of religions. Its unique pedagogical design means it can be used from undergraduate- to postgraduate-level courses.

This book is product of the teaching and research that I have been engaged in Babasaheb Bhimrao Ambedkar University in the last fifteen years. It is a part of larger project on intellectual environmental history of India that I am pursuing currently. In this endeavour, several persons, institutes and agencies extended their help. I would humbly like to acknowledge the help that went on making this book possible.

The Theosophical Society (est. 1875 in New York by H. P. Blavatsky, H. S. Olcott and others) is increasingly becoming recognized for its

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influential role in shaping the alternative new religious and cultural landscape of the late nineteenth and the twentieth century, especially as an early promoter of interest in Indian and Tibetan religions and philosophies. Despite this increasing awareness, many of the central questions relating to the early Theosophical Society and the East remain largely unexplored. This book is the first scholarly anthology dedicated to this topic. It offers many new details about the study of Theosophy in the history of modern religions and Western esotericism. The essays in *Imagining the East* explore how Theosophists during the formative period understood the East and those of its people with whom they came into contact. The authors examine the relationship of the theosophical approach with orientalism and aspects of the history of ideas, politics, and culture at large and discuss how these esoteric or theosophical representations mirrored conditions and values current in nineteenth-century mainstream intellectual culture. The essays also look at how the early Theosophical Society's imagining of the East differed from mainstream 'orientalism' and how the Theosophical Society's mission in India was distinct from that of British colonialism and Christian missionaries.

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.

"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. Focusing on the rich and variegated cluster of Indic philosophical traditions as they developed from the late Vedic period up to the pre-modern period, this book offers an understanding, according to each school, of the nature of free will and agency.

Have you ever wondered why there is so much religious diversity in the world? How did this story of humanity begin and what ancient wisdom has been lost along the way? Can you believe in God and not be religious? Or simply put, why do human beings have a need to believe in something... anything? This book is a journey through the genesis of faith, the

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evolution of ancient spiritual practices, the dawn of major world religions and an exploration of the emerging frontiers of New Age spirituality.

It is by fitting the world into neatly defined boxes that Buddhist, Hindu, and Jain philosophers were able to gain unparalleled insights into the nature of reality, God, language and thought itself. Such categories aimed to encompass the universe, the mind and the divine within an all-encompassing system, from linguistics to epistemology, logic and metaphysics, theology and the nature of reality. Shedding light on the way in which Indian philosophical traditions crafted an elaborate picture of the world, this book brings Indian thinkers into dialogue with modern philosophy and global concerns. For those interested in philosophical traditions in general, this book will establish a foundation for further comparative perspectives on philosophy. For those concerned with the understanding of Indic culture, it will provide a platform for the continued renaissance of research into India's rich philosophical traditions.

This book presents a fascinating examination of modern Indian philosophical thought from the margins. It considers the subject from two perspectives – how it has been understood beyond India and how Indian thinkers have treated Western ideas in the context of Indian society. The book discusses the concepts of the self, the other and the border that underline various debates on modernity. In this framework, it proposes the notion of the other as an enabler in taking cue from the lives of Swami Vivekananda, Mahatma Gandhi and Rabindranath Tagore. It focusses on the nature and compulsions of the colonised self, and its response to the body of unfamiliar and sometimes oppressive ideas. The study traces these themes with allusion to the works of Edward Said, Frantz Fanon and Krishna Chandra Bhattacharyya and the Bhagavad Gita. The author exposes the limitations in existing theories of self, the incompatibility between the slavery of self and svaraj in ideas, how the premodern village intersects modern city and democracy, the radical challenges that confront society with its accumulated social evils, inequality, hierarchy and the need for reform and non-violence. This engaging work will be of interest to scholars and researchers of Indian philosophy, social and political philosophy, Indian political theory, postcolonialism and South Asian studies.

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.

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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.

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 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.

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