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### CHCC03 - JAMARI WILLIAMSON

In Pagan Theology, Michael York situates Paganism—one of the fastest-growing spiritual orientations in the West—as a world religion. He provides an introduction to, and expansion of, the concept of Paganism and provides an overview of Paganism's theological perspective and practice. He demonstrates it to be a viable and distinguishable spiritual perspective found around the world today in such forms as Chinese folk religion, Shinto, tribal religions, and neo-Paganism in the West. While adherents to many of these traditions do not use the word “pagan” to describe their beliefs or practices, York contends that there is an identifiable position possessing characteristics and understandings in common for which the label “pagan” is appropriate. After outlining these characteristics, he examines many of the world's major religions to explore religious behaviors in other religions which are not themselves pagan, but which have pagan elements. In the course of examining such behavior, York provides rich and lively descriptions of religions in action, including Buddhism and Hinduism. Pagan Theology claims Paganism’s place as a world religion, situating it as a religion, a behavior, and a theology.

Shows that many so-called "pluralist" theologies are actually masks for a secularizing agenda and that the doctrine of the Trinity holds more potential for interreligious understanding and dialogue. D'Costa recommends the Trinitarian approach which attains the goals that pluralism seeks: openness, respect, and learning from other religions. It accomplishes this without the reductionism associated with pluralism and by examining the serious differences between traditions. He applies the Trinity to interreligious prayer with surprising results.

The main aim of this book is to indicate the nature and range of reference material available for the study of world religions. A broad interpretation of world religions has been adopted and coverage includes the Baha'i faith, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism and Zoroastrianism, as well as cross-cultural studies and inter-faith dialogue. Following the basic pattern of the Keyguides series, the work is divided into three sections: an overview of the subject and available literature is followed by an annotated bibliography of over 1000 entries and an international directory of organizations.

Hinduism is practised by about 80% of India's population, and by about 30,000,000 people outside India. But how is Hinduism defined, and what basis does the religion have? This work gives concise insights into the central preoccupations of Hinduism.

Thoroughly revised, an authoritative atlas features a collection of maps that provide up-to-date information on the major religions and their divisions, how they spread their influence, their role in global conflicts, the history and sacred sites of each of the major religions, their political activities, and their fundamental beliefs and practices. Original.

Can religious beliefs survive in the scientific age? Are they resoundingly outdated? Or, is there something in them of great importance, even if the way they are expressed will have to change given new scientific context? These questions are among those at the core of the science-religion dialogue. In *The Big Questions in Science and Religion*, Keith Ward, an Anglican priest who was once an atheist, offers compelling insights into the often contentious relationship between diverse religious views and new scientific knowledge. He identifies ten basic questions about the nature of the universe and human life. Among these are: •Does the universe have a goal or purpose? •Do the laws of nature exclude miracles? •Can science provide a wholly naturalistic explanation for moral and religious beliefs? •Has science made belief in God obsolete? Are there any good science-based arguments for God? With his expertise in the study of world religions, Ward considers concepts from Buddhism, Confucianism, Taoism, Islam, Hinduism, Judaism, and Christianity, while featuring the speculations of cosmologists, physicians, mathematicians, and philosophers. In addition, Ward examines the implications of ancient laws and modern theories and evaluates the role of religious experience as evidence of a nonphysical reality. Writing with enthusiasm, passion, and clarity, Keith Ward conveys the depth, difficulty, intellectual excitement, and importance of the greatest intellectual and existential questions of the modern scientific age.

Hindu thought has undergone a major reconfiguration in the nineteenth and the 20th centuries, in response to its encounter with the forces of modernity. A key element in this reconfiguration is the perception of Hinduism itself as a universal religion, or, at the very least, as promoting religious universalism. This book examines the views of several major Hindu thinkers of this period, Swami Vivekananda and Mahatma Gandhi prominent among them, on this potent theme of modern Hinduism.

Islam and Hinduism co-existed in India for hundreds of years, dominating, suppressing, and influencing one another. This book begins with a detailed analysis of the Hindu caste system from its beginnings in antiquity to a guild-like village caste and professional caste system in the Middle Ages, and its continuance within the Muslim and colonial societies. The author analyzes Muslim society in medieval and early modern India by examining a range of topics including the ashraf-ajlaf divide. Over the course of centuries, India had two parallel societies, the coexistence of which had consequences for all aspects of administration and culture. The author explains the lack of major efforts by Hindu states to resist Muslim and other invaders and discusses the late emergence of Hindu nationalism in response to Muslim and European invaders and rulers, as well as the concept of 'one India.'

Annotation Rammohun Roy (1772-1833) and Dayananda Sarasvati (1824-1883) are two of the best-known nineteenth-century Hindu reformers. De-

spite radically different backgrounds, both wrote scathing attacks on the practice of image worship, which they scorned as "idolatry"--The fount, in their estimation, of all that was going wrong in India. They were Hindu iconoclasts. This presents an apparent anomaly--the denunciation of images is not typically associated with Hinduism or the Indian religion, yet both Rammohun and Dayananda made it a linchpin of their reformist programs. How, then, is this anomaly to be explained? Did they borrow this image-rejection from Islamic or Protestant Christian attitudes, or does it have roots in the indigenous Indic tradition? Or could it originate in the life experience of the two men? Noel Salmond investigates these questions through the examination of the lives and writings of the two reformers. He suggests that to explain it as diffusion from other religions is inadequate, while declaring that explanation via independent invention, i.e., life experiences, might need some refinement. This study situates modern Hindu iconoclasm both in the history of specifically Indian religions, and as a phenomenon in the history of specifically Indian religions, and as a phenomenon in the history of religions in general, as image-rejection across cultures. The book concludes with a discussion of image-rejection and modernization and the impact of Rammohun and Dayananda's iconoclasm on India.

Can I get a “ramen” from the congregation?! Behold the Church of the Flying Spaghetti Monster (FSM), today’s fastest growing carbohydrate-based religion. According to church founder Bobby Henderson, the universe and all life within it were created by a mystical and divine being: the Flying Spaghetti Monster. What drives the FSM’ s devout followers, a.k.a. Pastafarians? Some say it’s the assuring touch from the FSM’s “noodly appendage.” Then there are those who love the worship service, which is conducted in pirate talk and attended by congregants in dashing buccaneer garb. Still others are drawn to the Church’s flimsy moral standards, religious holidays every Friday, or the fact that Pastafarian heaven is way cooler: Does your heaven have a Stripper Factory and a Beer Volcano? Intelligent Design has finally met its match—and it has nothing to do with apes or the Olive Garden of Eden. Within these pages, Bobby Henderson outlines the true facts- dispelling such malicious myths as evolution (“only a theory”), science (“only a lot of theories”), and whether we’re really descended from apes (fact: Humans share 95 percent of their DNA with chimpanzees, but they share 99.9 percent with pirates!) See what impressively credentialed top scientists have to say: “If Intelligent Design is taught in schools, equal time should be given to the FSM theory and the non-FSM theory.” –Professor Douglas Shaw, Ph.D. “Do not be hypocritical. Allow equal time for other alternative ‘theories’ like FSMism, which is by far the tastier choice.” –J. Simon, Ph.D. “In my scientific opinion, when comparing the two theories, FSM theory seems to be more valid than classic ID theory.” –Afshin Beheshti, Ph.D. Read the book and decide for yourself!

This is an exploration of the emergence and refinement of the idea of Hinduism as it developed among British Protestant missionaries in the late 18th and 19th centuries. The text traces the growing use of the term 'Hinduism' as a category and label that has come to dominate the way scholars think about Indian religions.

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On Hindu doctrines, prayers and rituals.

Too often through the ages various religions, while preaching amity, have also promoted an us versus them attitude--the Greeks and the barbarians, Jews and the goyim, Muslims and infidels, Christians and pagans. In this volume, the origin, main teachings, and development of the major religions are described. The involvement of each religion in war and the contribution each has made or might make to world peace are discussed. Chapters on Judaism, Christianity, Islam, Hinduism, Jainism, Sikhism, Buddhism, Taoism, Confucianism, Shinto, and traditional faiths.

This series of beautifully illustrated storybooks has been designed to introduce very young readers to classic stories from six of the world's major religions

This text traces the growth and development of two related disciplines, anthropology and the study of religions. Locating these disciplines within the intellectual climate of the 19th century, the study considers the contributions of scholars such as James George Frazer, F. Max Muller, Emile Durkheim, Mary Douglas and Clifford Geertz, within an historical framework. The author argues that both anthropologists and students of religion have abandoned an objective approach in favour of personal engagement with their subjects, replacing observation with conversation, monologue with dialogue, a text-based with people-based approach. He reveals how each discipline has influenced the other both in terms of methodology and by the provision of data. The book also explores the criticism levelled at both disciplines that they have aided colonial domination of the developing world.

The World of Faith Series introduces children to six of each of the main religions. Written by a specialist in religion, each book includes quotes from followers of the faith, an illustrated story, extracts from holy books and art and craft activities to try.

The reference provides an overview of the Hindu religious tradition and describes the essence of the Hindu vision of reality. Provides a historical and analytical discussion of Hindu mythology, art, rituals, and social structure; gives extended portraits of important Hindu thinkers and saints; offers a fuller picture of the role of women in the Hindu religious tradition; shows how the concepts of Dharama and Moksha conflict with one another and how the Hindu tradition insists upon both concepts as essential in fulfilling human destiny. A valuable reference for courses in Asian Religion, Theology,

and Asian Philosophy.

A wide-ranging criticism of theism, questioning the assumption that rejecting God means rejecting religion. Draws on Western philosophical critiques of religion and non-theistic Eastern religions to show how a religion without God could work.

Eleanor Rae, co-author of *Created in Her Image*, weaves together three compelling topics of contemporary concern: women's identity, the environmental crisis, and the feminine divine. *Women, the Earth, the Divine* presents the case for rediscovering a "feminine principle" that is not the product of a patriarchal worldview. Rather, Rae derives it from the real experience of women - from the East as well as the West. Rae looks at the articulation of a feminine principle from the perspective of ecofeminism and in light of the contribution the religions of the world can make to the ecofeminist project. A Jungian and process theology perception of the complementarity of the sexes becomes the framework for Rae's discussion, which invites dialogue between women and men, scientists and religionists. *Women, the Earth, the Divine* examines Western tendencies that ignore women's voices and experience and disregard women's approaches to every aspect of life - including science and economics, psychology and sociology, philosophy and theology. Rae argues that reclaiming the feminine principle provides the key element to the dialogue that must take place among peoples if the real and immediate needs of the world, and especially of the environmental crisis, are to be addressed. Part I of *Women, the Earth, the Divine* explores the present situation of women and the basics of ecofeminism. Part II relates the basis for an Earth-centered ethic cognizant of the link between the oppression of women and the exploitation of nature. In Part III, Rae's chapter on the Holy Spirit as "the feminine divine" is a breathtaking tour-de-force which retrieves basic elements for a re-articulation of Christian identity. *Women, the Earth, the Divine* concludes with surveys of the feminine principle in four major world religions: Hinduism, Judaism, Buddhism, and Islam.

Compares and contrasts the tenets of Hinduism, Buddhism, Judaism, Christianity, and Islam, explaining their history, establishment, leaders, struggles, and their forms and guises in the modern world.

The current ecological crisis is a matter of urgent global concern, with solutions being sought on many fronts. In this book, Seyyed Hossein Nasr argues that the devastation of our world has been exacerbated, if not actually caused, by the reductionist view of nature that has been advanced by modern secular science. What is needed, he believes, is the recovery of the truth to which the great, enduring religions all attest; namely that nature is sacred. Nasr traces the historical process through which Western civilization moved away from the idea of nature as sacred and embraced a world view which sees humans as alienated from nature and nature itself as a machine to be dominated and manipulated by humans. His goal is to negate the totalitarian claims of modern science and to re-open the way to the religious view of the order of nature, developed over centuries in the cosmologies and sacred sciences of the great traditions. Each tradition, Nasr shows, has a wealth of knowledge and experience concerning the order of nature. The resuscitation of this knowledge, he argues, would allow religions all over the globe to enrich each other and cooperate to heal the wounds inflicted upon the Earth.

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.

This book explores the underlying features of the world's major religions and comparable systems of thought. It considers Christianity, Judaism, Islam, Hinduism, Buddhism, Shintoism, Marxist-Leninism, Maoism, and nationalism.

Conventional approaches to Hinduism typically stress its classical religious tradition with an emphasis on the Brahmin texts and practices. Frequently neglected are the practices of lower caste Indians, the role of women in the culture, the religious life of village folk, devotion to the deity Rama, and the Sant tradition of North India. *The Many Colors of Hinduism* is the first introductory text to provide a balanced view of this rich religious tradition, acknowledging the full range of its many competing and even contradictory aspects. Utilizing a thematic-historical approach, Carl Olson draws on a wide array of textual evidence, the fieldwork of anthropologists in close contact with insiders, and voices of thinkers ranging from Indologist Alf Hiltebeitel to Cambridge scholar Julius Lipner. The result is a narrative approach that offers a view of Hinduism that emulates the storytelling nature of the religion itself. Covering ancient times to the present and explaining important cultural metaphors, symbols, and narratives not generally found in other introductory textbooks, Olson offers students a new perspective of a religion that is more varied than most Westerners realize. *The Many Colors of Hinduism* will be essential reading for undergraduate courses in world or Asian religions.

"Beginning with the foundational visions of the Vedas, Dr. Fowler examines each tradition's vision of reality in a systematic way that focuses on how it understands the self, the highest reality, causality, knowledge, and liberation. Because the six major Hindu philosophical traditions--Mimamsa, Samkhya, Yoga, Nyaya, Vaisesika, and Vedanta--complement each other in important ways as well as compete with each other in some ways, this systematic comparison of the fundamental topics of each tradition enables us to see the beautiful tapestry of the Hindu way of life that these traditions have created. This book offers the reader who wishes to understand the philosophical basis of Hinduism a clear and comprehensive introduction. It also provides a solid foundation for the reader who wishes to go on to advanced and detailed studies of any of the Hindu philosophical traditions." -- From the foreword by John M. Koller, author, *The Indian Way and Asian Philosophies*

Based on a study of Sir Stamford Raffles' letters and related documents, the book argues that Raffles had a variety of opinions about the religions observed amongst the Malays that he encountered during his tour of duty in the Malay Archipelago. These religions included Islam, Hinduism-Buddhism, Paganism and Christianity. The common idea running through these opinions that the author had identified was Raffles' unwillingness to accept that the Malays should continue to maintain the religious beliefs which he observed amongst them. The author further argues that Raffles had an ambivalent stance with regard to these religions, an attitude that would attest to the "shades of alterity" lingering in his mind and perhaps in the minds of

most Europeans at that time. Another objective of this book is to uncover some of Raffles' ideas on what constitutes the term 'religion'. The author asserts that Raffles' unequal and inconsistent accounts of the religions were an outcome of his repeated emphasis on several features that he considered were essential to any religion. TARGET AUDIENCE: Policy makers, researchers, tertiary students, and others who are interested in the study of Stamford Raffles and British colonial history.

This book provides a comprehensive survey of the Hindu tradition, dealing with the history of Hinduisim, the sacred writings of the Hindus, the Hindu worldview, and the specifics of the major branches of Hinduisim--Vaisnavism, Saivism, and Saktism. It also focuses on the geographical ties of Hinduism with the land of India, the social order created by Hinduism, and the various systems of Hindu philosophio-theological thought. Klostermaier describes the new development of Hinduism in the 19th and 20th centuries, including present-day political Hinduism and the efforts to turn Hinduism into a modern-world religion. A unique feature of this book is its treatment of Hinduism in a topical fashion, rather than by chronological description of the development of Hinduism or by summary of the literature. The complexities of Hindu life and thought are thus made real to the reader. Hindu will recognize it as their own tradition. A glossary and a chronological table are useful additional features.

This text argues that Hindu nationalism is not only destructive of communal relations, but that it also prevents Hinduism from emerging as a world religion. It presents a vision of Hinduism as a tradition capable of pointing the way towards a future in which all the religions manifest complementary visions of a larger reality.

This fascinating volume provides a concise, illustrated introduction to five of the great religious traditions of the world--Buddhism, Hinduism, Taoism, Confucianism, and Shinto. Buddhism, one of the world's great religious traditions, attracts millions of modern-day followers. Hinduism, one of the most ancient of all belief systems, is increasingly well known in the West through expatriate Indian communities. Taoism has been an important influence on Western thinking, especially through the impact of the Tao Te Ching. Confucianism, less metaphysical in its principles, emphasizes family values and the role of the individual within the state. And Shinto, distinctively Japanese in character, is the most animistic of the great religions, based on a belief in numerous individual spirits. The contributors explore a great variety of topics within these religions, including: the life of the Buddha; karma and rebirth; inspiring teachers and gurus; the life of Confucius; sacred Taoist texts; the epics of the Ramayana and Mahabharata; holy landscapes, shrines, and festivals; enlightenment; and--for all the faiths--the spiritual and ethical teachings, art and architecture, sacred writings, ritual and ceremony, and death and the afterlife. Also included are extracts from or summaries of historical texts, with author commentaries that explain the significance of each piece and place in its full context. Authoritative and accessible, *Eastern Religions* provides a gateway for all those in the West who wish to move one step closer to the spirit of the East.

Fundamentalism is widely feared and its influence is growing in many of the major world faiths. Arising in reaction against modernism, fundamentalism affirms a pre-Enlightenment paradigm in a post-Enlightenment era. The author supports a prediction that fundamentalists will continue to have power in a variety of religions. But their characteristic ahistorical, absolutistic, view will limit their outreach.

"In the beginning was the Word, and the Word was with God, and the Word was God." So opens the Gospel of John, an ancient text translated into almost every language, at once a compelling and beguiling metaphor for the Christian story of the Beginning. To further complicate matters, the words we read now are in any number of languages that would have been unknown or unrecognizable at the time of their composition. The gospel may have been originally dictated or written in Aramaic, but our only written source for the story is in Greek. Today, as your average American reader of the New Testament picks up his or her Bible off the shelf, the phrase as it appears has been translated from various linguistic intermediaries before its current manifestation in modern English. How to understand these words then, when so many other translators, languages, and cultures have exercised some level of influence on them? Christian tradition is not unique in facing this problem. All religions--if they have global aspirations--have to change in order to spread their influence, and often language has been the most powerful agent thereof. *Passwords to Paradise* explores the effects that language difference and language conversion have wrought on the world's great faiths, spanning more than two thousand years. It is an original and intriguing perspective on the history of religion by a master linguistic historian.

While science renews itself by refuting and replacing pictures of how the world is, religion derives its longevity from the ability to create images of how the world ought to be. In this view, religions arise as legitimate protests against prevailing ways of life--that is, as forms of critique. Robert Ackermann here explores this idea, considering the manner in which six major religion systems (Christianity, Judaism, Islam, Marxism, Hinduism, and Buddhism) articulate critique. This approach differs markedly from most contemporary philosophy of religion, which the author believes has grown sterile by seeing its task as the logical analysis of religions viewed as collections of dogmata. He proposes instead that one see the major religions as both dead and alive, "dead in their orthodoxy, but alive in providing a source of critical ideas for evaluating surrounding society." After indicating the latent possibilities for social critique in such issues as environmental concerns, war, and the status of women, Ackermann turns to the history of Christianity in the United States. He utilizes the grid/group analysis of Mary Douglas and ideas from Thomas Luckmann, Robert Bellah, and John Cuddihy to trace Christianity's evolution from confrontation to quiet accommodation. Ackermann demonstrates that currently privatized versions of Christianity have lost out to a largely unnoticed civil religion whose critical resources are too impoverished to provide more than short-term social steering. In this situation, Christianity's critical potential is unlikely to be noticed, particularly by those who turn to other religious traditions for critical perspectives on contemporary society.

As is the case for most of sub-Saharan Africa, African Traditional Religion (ATR) is the indigenous religion of Sierra Leone. When the early forebears and later progenitors of Islam and Christianity arrived, they met Sierra Leone indigenes with a remarkable knowledge of God and a structured religious system. Successive Muslim clerics, traders, and missionaries were respectful of and sensitive to the culture and religion of the indigenes who accommodated them and offered them hospitality. This approach resulted in a syncretistic brand of Islam. In contrast, most Christian missionaries adopted an exclusive and insensitive approach to African culture and religiosity. Christianity, especially Protestantism, demanded a complete abandonment of African culture and religion, and a total dedication to Christianity. This attitude is continued by some indigenous clerics and religious leaders to such an extent that Sierra Leone Indigenous Religion (SLIR) and its practitioners continue to be marginalised in Sierra Leone's interreligious dialogue



and cooperation. Although the indigenes of Sierra Leone were and continue to be hospitable to Islam and Christianity, and in spite of the fact that SLIR shares affinity with Islam and Christianity in many theological and practical issues, and even though there are many Muslims and Christians who still hold on to traditional spirituality and culture, Muslim and Christian leaders of these immigrant religions are reluctant to include Traditionalists in interfaith issues in the country. The formation and constitution of the Inter-Religious Council of Sierra Leone (IRCSSL), which has local and international recognition, did not include ATR. These considerations, then, beg the following questions: - Why have Muslim and Christian leaders long marginalized ATR, its practices, and practitioners from interfaith dialogue and cooperation in Sierra Leone? - What is lacking in ATR that continues to prevent practitioners of Christianity and Islam from officially involving Traditionalists in the socioreligious development of the country? This book investigates the reasons for the exclusion of ATR from interreligious dialogue/cooperation and ATR's relevance and place in the socioreligious landscape of Sierra Leone and the rest of the world. It also discusses possible ways for ATR's inclusion in the ongoing interfaith dialogue and cooperation in the country; this is important because people living side by side meet and interact personally and communally on a regular basis. As such, they share common resources; communal benefits; and the joys, crises, and sorrows of life. The social and cultural interaction and cooperation involved in this dialogue of life are what compel people to fully understand the worldviews of their neighbours and to seek out better relationships with them. Most of the extant books and courses about interreligious encounters and dialogue deal primarily with the interaction between two or more of the major world religions: Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism. This book fills a gap in the study of interreligious dialogue in Africa by taking into consideration the place and relevance of ATR in interreligious dialogue and cooperation in Sierra Leone. It provides the reader with basic knowledge of ATR, Islam, and Christianity in their Sierra Leonean contexts, and of interfaith encounters and dialogue among the three major faith traditions in Africa. As such, it provides for the first time a historical, chronological, and comparative study of interreligious encounters and dialogue among Tradition-

alists, Muslims, and Christians in Sierra Leone. Traditionalists, Muslims, and Christians in Africa is an important reference for scholars, researchers, religious leaders, missionaries, and all who are interested in interfaith cooperation and dialogue, especially among all three of Africa's major living religions-ATR, Islam, and Christianity.

Hindus make a clear distinction between morality and spirituality, for their aim is not merely to become perfect human beings but to become one with the personal God through love in union with him or to become identified with the universal Spirit of the Absolute. They propose, besides morality, higher paths of spiritual wisdom and love of God. The book deals with the religious quest of Hinduism, the seers and God-men as founders of Hindu spirituality, faith in the guru, the ideal of the spiritual person (sadhu), Hindu hospitality and tolerance, the Hindu way to peace, the experience of God through love and union, and finally, the Hindu meaning of death and eschatology.

Who Invented Hinduism? presents ten masterly essays on the history of religious movements and ideologies in India by the eminent scholar of religious studies, David N. Lorenzen. Stretching from a discussion on the role of religion, skin colour and language in distinguishing between the Aryas and the Dasas, to a study of the ways in which contact between Hindus, on the one hand, and Muslims and Christians, on the other, changed the nature of the Hindu religion, the volume asks two principal questions: how did the religion of the Hindus affect the course of Indian history and what sort of an impact did the events of Indian history have on the Hindu religion. The essays cast a critical eye on scholarly Arguments which are based as much on current fashion or on conventional wisdom as on evidence available in historical documents. Taking issue with renowned scholars such as Louis Dumont, Romila Thapar, Thomas Trautmann and Dipesh Chakrabarty on some central conceptions of the religious history of India, Lorenzen establishes alternative positions on the same through a thorough and compelling look at a vast array of literary sources. Touching upon some controversial arguments, this well-timed and insightful volume draws attention to the unavoidably influential role of religion in the history of India, and in doing so, it creates a wider space for further discussion focusing on this central issue.