

## A New Approach: Hinduism 2nd Edition (ANA)

*Examines the Hindu religious tradition, surveying its history and central beliefs, women's religious experiences, Hindu social structure, and other topics*

*HinduismA Cultural Perspective*Pearson College Division

*The author, a musician, artist, linguist, and traveler, explains how he became attracted to Hinduism and shares his impressions of India, where he has lived for twenty years*

*This handbook of leaving religion introduces a neglected field of research with the aim to outline previous and contemporary research, and suggest how the topic of leaving religion should be studied in the future. The handbook consists of three sections: 1) Major debates about leaving religion; 2) Case studies and empirical insights; and 3) Theoretical and methodological approaches. Section one provides the reader with an introduction to key terms, historical developments, major controversies and significant cases. Section two includes case studies that illustrate various processes of leaving religion from different perspectives, and each chapter provides new empirical insights. Section three discusses, presents and encourages new approaches to the study of leaving religion.*

*Memories of East and West*

*Aspects of Hindu Morality*

*Hindu Gods and Goddesses in Japan*

*A Philosophical Study*

*British Protestant Missionary Constructions of Hinduism, 1793 - 1900*

*A Hindu Perspective on the Philosophy of Religion*

*Hindus*

Cases of responsive xenoglossy thus add to the evidence concerning the survival of human personality after death.

Defining Hinduism and authoritatively describing is very difficult. One faces many difficulties in doing this. To briefly enumerate these difficulties, firstly, unlike Christianity or Buddhism or Jainism or Islam, which are based on preachings of one person and therefore are quite consistent and devoid of much contradiction, Hinduism is not based on preachings of one person. The basic books containing essentials of Hinduism are four Vedas, about a dozen Brahmana granths (books), 13 main Upanishads, Saankhya Karika, Patanjala Yoga Sutras, Gita and 18 main Puranas and in modern times hundreds of gurus. Rig Veda alone has compositions from about 150 rishis and so all the above mentioned source books defining hinduism are work of about 250 authors. First challenge before anyone attempting to define hinduism is to read and understand these many books, many of which are quite voluminous. Second challenge one faces is that so many people describing the same thing, for example creation of universe or fate of soul or of people after death, generate many a time manifest variations about the same item which sometimes assume the nature of one statement being contradicted at another place. So, one has to frequently decide which one fits the overall scheme best.To understand what are the core concepts of hinduism one must take note that while there are one or two line assertions by some rishis that seem to be seeds of later development of saankhya and dwaita philosophy ,the rigveda has asserted only adwaita philosophy involving concept of Brahman and of creation of universe in detail in about a dozen sukta.Hindu religion has evolved into various philosophies and various sects but almost all of them draw upon the concept of Brahman and upon moral principles propounded in vedas and upanishads. However vedas are read by very few people. Indeed vedas are probably the least read of all religious books! Therefore the word of those who speak on the authority of vedas, and there is a surfeit of such people judging by number of gurus preaching in differnt parts of the country and by noting the bombardment on subject of spirituality in media, is generally accepted as statement of truth by believers. However after reading the vedas many of these preachings and assertions seem unfounded. It is therefore instructive to understand what is in vedas and what is not in vedas. These illustrations show that true meaning if many Vedic verses are now not known. What rishis meant in these verses can not be now stated with confidence. Since full commentaries and translation of vedas began only three thousands years (Mahidhara and Sayana) after composition of vedas, the meaning assigned by commentators inevitably involves guess work which is plausible in many places but is doubtful in many other places .It is now impossible to know true meaning of such numerous verses in vedas! - Happy reading till next editionE mail id: ynchaturvedi@hotmail.com

An accessible and up-to-date survey of scholarly thinking about Hinduism, perfect for courses on Hinduism or world religions The Wiley-Blackwell Companion to Hinduism examines the historical trajectories that have led to the modern religion of Hinduism. Covering main themes such as philosophy, practice, society, and science, this comprehensive volume brings together a variety of approaches and perspectives in Hindu Studies to help readers better appreciate the richness, complexity, and diversity of Hinduism. Essays by acknowledged experts in the field present historical accounts of all major traditions, analyze key texts, engage with Hindu theology and philosophy, address contemporary questions of colonialism and identity, and more. Through the text, the authors highlight the links, threads, and issues that recur in the history of Hinduism. Fully revised and updated, the second edition of the Companion incorporates the most recent scholarship and reflects the trend away from essentialist understandings of Hinduism. New chapters examine the Goddess tradition, Hindu diaspora, Hinduism and inter-religious comparision, Hindu philosophy, and Indian astronomy, medicine, language, and mathematics. This edition places further emphasis on the importance of region-specific studies in analyzing Hinduism, discusses importnat theoretical issues, and offers fresh perspectives on current discourse in Hindu society and politics. Provides a thorough overview of major texts, their histories, and the traditions that preserve them Describes the major textual traditions in Sanskrit with examples in different Indian vernacular languages Addresses major issues and contemporary debates about the nature and study of Hinduism Discusses the importance of systematic, rational thinking in Indian sciences, philosophy, and theology Examines key socio-political themes in Hinduism that are of particular relevance to the modern world The Wiley-Blackwell Companion to Hinduism, Second Edition is an excellent text for undergraduate courses on Hinduism in Religious Studies and Philosophy departments, and an invaluable resource for scholars and researchers in Hindu Studies.

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.

Past and Present

A Thematic-historical Introduction

Essays on Religion in History

What is Hinduism?

A Cultural Perspective

Jewish Approaches to Hinduism

Hindus

Introduces the texts and ideas of Hinduism, crystallized during the 4th to the 10th century BCE. This book explains their contemporary relevance and deals with the key concepts, the main gods and goddesses, and texts such as the Purusarthas. It also examines the different systems of yoga.

Hinduism is a vastly complex phenomenon, a world religion with a history of over three thousand years. It has produced men and women who have made outstanding contributions across the range of civilised human behaviour, and played a crucial part in the rise of two other great religions - Buddhism and Sikhism. Julius Lipner was born and raised in India and is able to draw on his own experience of Hindu beliefs and practices to explain what it means to be Hindu in a changing world. Hindus examines the religion as a plural phenomenon - that is, as a family of religions rather than a monolithic entity. The approach is thematic, and the author considers various topics such as the status of women - in more than one place and from more than one angle. He also tells and sometimes analyses Hindu stories, stressing the narrative quality of Hindu religion and giving us an insight into the nature of the Hindu phenomenon itself. Hinduus will be valuable on more than one level: as a source of instruction, as a basis for discussion, seminars and further study, even as a challenge for further research. It provides a new perspective on what it means to live as a Hindu and enables readers to appreciate this great and marvellous religious phenomenon, its extraordinary richness, and the way it encompasses the diversity of human experience.

"Hinduism is widely regarded not just as a religious belief, but as a philosophy of life based upon certain key tenets. Viewed in a casual manner, these concepts seem to be eternal and unchanging. A Hindu today would describe his or her tradition in terms of the concepts of Brahman, Isvara, Maya, Jiva, Samsara, Karma, Dharma, among others, much like his counterpart a thousand years ago would have done. Yet, has nothing changed in Hinduism?" "Modern Hindu Thought questions such simplistic assumptions. This volume explains the manner in which these terms have been reconfigured in modern Hinduism, and how they compare with the way they were understood in classical Hinduism. Most of us are familiar with the idea that the more things change the more they remain the same. This book suggests that the opposite may well be true - the more things seem to remain the same, the more they may have changed."--BOOK JACKET.

How did Hindu reformers make the religion modern? Brian Hatcher argues that this is the wrong question to ask. Exploring two nineteenth-century Hindu movements, the Brahmo Samaj and the Swaminarayan Sampraday, he challenges the notion of religious reform.

HINDUISM: FINDING WAY THROUGH THE LABYRINTH (Part I and Part II)

The Many Colors of Hinduism

Hinduism Before Reform

The Meaning and End of Religion

An Introduction to the Philosophy of Hinduism

Reviews and Reflections

An Introduction

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

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

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 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.

Cesari argues that both religious and national communities are defined by the three Bs: belief, behaviour and belonging. By focusing on the ways in which these three Bs intersect, overlap or clash, she identifies the patterns of the politicization of religion, and vice versa, in any given context. Her approach has four advantages: firstly, it combines an exploration of institutional and ideational changes across time, which are usually separated by disciplinary boundaries. Secondly, it illustrates the heuristic value of combining qualitative and quantitative methods by statistically testing the validity of the patterns identified in the qualitative historical phase of the research. Thirdly, it avoids reducing religion to beliefs by investigating the significance of the institution-ideas connections, and fourthly, it broadens the political approach beyond state-religion relations to take into account actions and ideas conveyed in other arenas such as education, welfare, and culture.

First Edition

An Alternative History

Classical Hindu Thought

The Complete Works of Swami Vivekananda, Volume 2

We God's People

The Hindu Way

A Vision for Hinduism

*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.*

*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.*

*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.*

*This philosophical study offers a representation of the logical structure of classical Hindu ethics and argues for the availability of at least the core of this ethical system for Westerners.*

*Hindu Approach to Indian Economy*

*Christianity, Islam and Hinduism in the World of Nations*

*Imagined Hinduism*

*Modern Hindu Thought*

*A New Approach to the Religious Traditions of Mankind*

*What Religious People Really Think*

*Beyond Hindu Nationalism*

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

A selection of Canon Hill's articles drawn mainly from his contributions to young India, the Harjian and the Navjivan on Hinduism. Written on different occasions, these articles present a picture of hindu dharma I all its richness, comprehensiveness and sensitivity to the existential dilemmas of human existence.

An engrossing and definitive narrative account of history and myth that offers a new way of understanding one of the world's oldest major religions, The Hindus elucidates the relationship between recorded history and imaginary worlds. Hinduism does not lend itself easily to a strictly chronological account: many of its central texts cannot be reliably dated even within a century; its central tenets karma, dharma, to name just two arise at particular moments in Indian history and differ in each era, between genders, and caste to caste; and what is shared among Hindus is overwhelmingly outnumbered by the things that are unique to one group or another. Yet the greatness of Hinduism - its vitality, its earthiness, its vividness - lies precisely in many of those idiosyncratic qualities that continue to inspire debate today. Wendy Doniger is one of the foremost scholars of Hinduism in the world. With her inimitable insight and expertise Doniger illuminates those moments within the tradition that resist forces that would standardize or establish a canon. Without reversing or misrepresenting the historical hierarchies, she reveals how Sanskrit and vernacular sources are rich in knowledge of and compassion toward women and lower castes; how they debate tensions surrounding religion, violence, and tolerance; and how animals are the key to important shifts in attitudes toward different social classes. The Hindus brings a fascinating multiplicity of actors and stories to the stage to show how brilliant and creative thinkers - many of them far removed from Brahmin authors of Sanskrit texts - have kept Hinduism alive in ways that other scholars have not fully explored. In this unique and authoritative account, debates about Hindu traditions become platforms from which to consider the ironies, and overlooked epiphanies, of history.

This book provides a comprehensive survey of the Hindu tradition, dealing with the history of Hinduism, the sacred writings of the Hindus, the Hindu worldview, and the specifics of the major branches of Hinduism—Vaisnavism, S aivism, and S aktism. 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 philosophical-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. Hinduus will recognize it as their own tradition. A glossary and a chronological table are useful additional features.

Hindu Ethics

Work, Mind, Spirituality and Devotion, Jnana-Yoga, Practical Vedanta and Other Lectures, Reports in American Newspapers

On Hinduism

The Hindus

Handbook of Leaving Religion

Ideological Development of Hindu Revivalism

A Convergence of Worlds

*The Hindu Way: An Introduction to Hinduism, the new book by bestselling author Shashi Tharoor, whose last three books have sold over a quarter of a million copies in hardback, is the perfect introduction to one of the world's oldest, largest and most complex religions. Although there are hundreds of books on Hinduism, there are only a few which provide a lucid, accessible, yet deeply layered account of the religion's numerous belief systems, schools of thought, sects, tenets, scriptures, deities, rituals, customs, festivals and philosophies. This book is one of them.*

*At the end of a five-year journey to find out what religious Americans think about science, Ecklund and Scheitle emerge with the real story of the relationship between science and religion in American culture. Based on the most comprehensive survey ever done—representing a range of religious traditions and faith positions—Religion vs. Science is a story that is more nuanced and complex than the media and pundits would lead us to believe. The way religious Americans approach science is shaped by two fundamental questions: What does science mean for the existence and activity of God? What does science mean for the sacredness of humanity? How these questions play out as individual believers think about science both challenges stereotypes and highlights the real tensions between religion and science. Ecklund and Scheitle interrogate the widespread myths that religious people dislike science and scientists and deny scientific theories. Religion vs. Science is a definitive statement on a timely, popular subject. Rather than a highly conceptual approach to historical debates, philosophies, or personal opinions, Ecklund and Scheitle give readers a facts-on-the-ground, empirical look at what religious Americans really understand and think about science.*

*"This book makes a path-breaking effort to build two bridges. The first bridge is between the Hindu tradition and modern economics. The author holds that the market system is consistent with the Hindu tradition. However, it should be actively controlled by the state in public good. The second bridge is between Hindu tradition and socialist politics. The socialist paradigm does not assure that the socialist leadership will work in the interests of the people. The only motivation for it to do so would be spiritual growth. The socialist leaders may work for social good only when this spiritual objective is placed before them. The book calls for an end to this schism in the soul of India and builds a new vision that is Hindu, socialist and market-oriented at the same time."*

*Hinduism is currently followed by one-fifth of humankind. Far from a monolithic theistic tradition, the religion comprises thousands of gods, a complex caste system, and hundreds of languages and dialects. Such internal plurality inspires vastly ranging rites and practices amongst Hinduism's hundreds of millions of adherents. It is therefore not surprising that scholars have been hesitant to define universal Hindu beliefs and practices. In this book, Axel Michaels breaks this trend. He examines the traditions, beliefs, and rituals Hindus hold in common through the lens of what he deems its "identificatory habitus," a cohesive force that binds Hindu religions together and fortifies them against foreign influences. Thus, in his analysis, Michaels not only locates Hinduism's profoundly differentiating qualities, but also provides the framework for an analysis of its social and religious coherence. Michaels blends his insightful arguments and probing questions with introductions to major historical epochs, ample textual sources as well as detailed analyses of major life-cycle rituals, the caste system, forms of spiritualism, devotionalism, ritualism, and heroism. Along the way he points out that Hinduism has endured and repeatedly resisted the missionary zeal of universalist claims of Christians, Muslims, and Buddhists. He also contrasts traditional Hinduism with the religions of the West, "where the self is preferred to the not-self, and where freedom in the world is more important than liberation from the world." Engaging and accessible, this book will appeal to laypersons and scholars alike as the most comprehensive introduction to Hinduism yet published. Not only is Hinduism refreshingly new in its methodological approach, but it also presents a broad range of meticulous scholarship in a clear, readable style, integrating Indology, religious studies, philosophy, anthropological theory and fieldwork, and sweeping analyses of Hindu texts.*

*If the Mind Is Unencumbered by Preconceived Notions: This Is What Hinduism and Vedas Are*

*An Introduction to Hinduism*

*The Eternal Law : an Introduction to the Literature, Cosmology and Cults of the Hindu Religion*

*Perspectives of Reality*

*Who Invented Hinduism*

*Iconographic Dictionary of the Indian Religions*

*"Living with Hindus"*

This is the second volume of the collection of the books, lectures, letters, poetry of Swami Vivekananda. This Special Master Edition has been crafted with great care in a 7.5" x 9.5" two-columns format. Contents Work, Mind, Spirituality and Devotion Work and its Secret, The Powers of the Mind, Hints on Practical Spirituality, Bhakti or Devotion, Jnana-Yoga The Necessity of Religion, The Real Nature of Man, Maya and Illusion, Maya and the Evolution of the Conception of God, Maya and Freedom, The Absolute and Manifestation, God in Everything, Realisation, Unity in Diversity, The Freedom of the Soul, The Cosmos: The Microcosm, The Cosmos: The Macrocosm, Immortality, The Atman, The Atman: Its Bondage and Freedom, The Real and the Apparent Man, Practical Vedanta and other lectures Practical Vedanta: Part I, Practical Vedanta: Part II, Practical Vedanta: Part III, Practical Vedanta: Part IV, The Way to the Realisation of a Universal Religion, The Ideal of a Universal Religion, The Open Secret, The Way to Blessedness, Yajnavalkya and Maitreyi, Soul, Nature and God, Cosmology, A Study of the Saankhya philosophy, Saankhya and Vedanta, The Goal. Reports in American Newspapers Note, Divinity of Man, Swami Vivekananda on India, Religious Harmony, From far off India, An Evening with our Hindu Cousins, The Manners and Customs of India, The Religions of India, Sects and Doctrines in India, Less Doctrine and more Bread, The Religion of Buddha, All Religions are Good, The Hindu way of life, Ideals of Womanhood, True Buddhism, India's Gift to the World, Child Widows of India, Some Customs of the Hindus. "In the volumes of the works of the Swami Vivekananda we have what is not only a gospel to the world at large, but also to its own children, the Charter of the Hindu Faith. What Hinduism needed, amidst the general disintegration of the modern era, was a rock where she could lie at anchor, an authoritative utterance in which she might recognise her self. And this was given to her, in these words and writings of the Swami Vivekananda. For the first time in history, as has been said elsewhere, Hinduism itself forms here the subject of generalisation of a Hindu mind of the highest order. For ages to come the Hindu man who would verify, the Hindu mother who would teach her children, what was the faith of their ancestors will turn to the pages of these books for assurance and light. Long after the English language has disappeared from India, the gift that has here been made, through that language, to the world, will remain and bear its fruit in East and West alike. What Hinduism had needed, was the organising and consolidating of its own idea. What the world had needed was a faith that had no fear of truth. Both these are found here. Nor could any greater proof have been given of the eternal vigour of the Sanātana Dharma, of the fact that India is as great in the present as ever in the past, than this rise of the individual who, at the critical moment, gathers up and voices the communal consciousness." - Sister Nivedita Editor's Note: This Special Master Edition has been crafted with great care. In order to be more enjoyable during reading and research, it has been set in a 7.5" x 9.5" two-columns format. All our publications are carefully crafted, both in terms of typography as well as design.

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.

This book explores past expressions of the Jewish interest in Hinduism in order to learn what Hinduism has meant to Jews living mainly in the 12th through the 19th centuries. India and Hinduism, though never at the center of Jewish thought, claim a place in its history, in the picture Jews hold of the wider world, of other religions and other human beings. Each chapter focuses on a specific author or text and examines the literary context as well as the cultural context, within and outside Jewish society, that provided images and ideas about India and its religions. Overall the volume constructs a history of ideas that changed over time with different writers in different settings. It will be especially relevant to scholars interested in Jewish thought, comparative religion, interreligious dialogue, and intellectual history.

The six major orthodox schools of philosophical thought in Hinduism, known as the orthodox darsanas, are concerned with the nature of reality and it is this theme which unites them. The text begins by analyzing the concept of knowledge, and what constitutes real knowledge. Four topics - the self, causality, the concept of God, and liberation - are then examined.

A History of Ideas from Judah Ha-Levi to Jacob Sapir (12th-19th centuries)

Religion Vs. Science

The Way to the Labyrinth

Twenty Cases Suggestive of Reincarnation

Hinduism in America

Their Religious Beliefs and Practices

The Wiley Blackwell Companion to Hinduism

*Buddhism introduced many Hindu Gods and Goddesses to the Japanese. The rulers were the first to be attracted to them. Historical records show that they earnestly believed in the miracles of these divinities promised in the sutras. Many miracle stories started appearing in popular literature as the divinities percolated down to the masses. The resulting naturalisation process in the case of some divinities went to the extent that they became an integral part of the native Shinto pantheon. Their popularity remains unabated even today. The Tantric Buddhist sects also played a vital role in propagating the divinities. They regularly worshipped the divinities in their temples where people thronged in large numbers. Many steps in these ceremonies, for instance, the homa ritual, are very familiar to the present-day Hindus. The monks have also produced a considerable volume of religious literature related to these divinities. Descriptions of many divinities show that they have not changed substantially over centuries. A study of these writings also shows that a large volume of Hindu myths and legends related to these deities were transmitted to Japan. These writings are also a testimony to the way the ancestors of the present-day Hindu thought about these deities. They, around the eighth or ninth century of the Christian era.*

*Hinduism in the Modern World*

*Hinduism, Buddhism, Jainism*

*Decolonizing the Hindu Mind*

*Global Challenges and Opportunities*

*A Survey of Hinduism*

*A Very Short Introduction*