Religion In Focus Hinduism

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Although Hindu tradition is constantly changing, adapting and innovative, there are strong continuities (Desai, 2012). Most Hindus believe that God is actually one, although worshipped in the form of many gods and goddesses. Another key concept is dharma, often translated as 'religion'.

A focus on: Hinduism | Community Practitioner
Brahman is Truth and Reality. Hindus believe in Brahman as the one true God who is formless, limitless, all-inclusive, and eternal. Brahman is not an abstract concept; it is a real entity that encompasses everything (seen and unseen) in the universe. The Vedas are the ultimate authority.

Core Beliefs of Hindus - dummies
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Contemporary Hinduism (Religions in Focus) [P. Pratap Kumar] on Amazon.com. *FREE* shipping on qualifying offers. Most overviews of Hindu belief and practice follow a history from the ancient Vedas to today. Such approaches privilege Brahmanical traditions and create a sense of Hinduism as a homogenous

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Hinduism is much wider religion and touches every part of daily life of majority of the persons, it also focuses on worshipping deities and Gods. Buddhism does not focus on worshipping God or...

What is the focus of Hinduism? - Answers
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China is the "gravest threat" to the future of religious freedom, U.S. Secretary of State Mike Pompeo said on Thursday, in his latest verbal assault on Beijing during a whirlwind Asian tour.

China is gravest threat to religious freedom: Pompeo - The ...
U.S. Secretary of State Mike Pompeo on Thursday urged Indonesians to focus on the treatment of Muslim Uighurs in China, describing it as the "gravest threat" to religious freedom in a speech to an ...

How can religious freedom be granted to people who do not have a religion? While Indian indentured workers in colonial Trinidad practiced cherished rituals, "Hinduism" was not a widespread category in India at the time. On this Caribbean island, people of South Asian descent and African descent came together—under the watchful eyes of the British rulers—to walk on hot coals for fierce goddesses, summon spirits of the dead, or honor Muslim martyrs, practices that challenged colonial norms for religion and race. Drawing deeply on colonial archives, Alexander Rocklin examines the role of the category of religion in the regulation of the lives of Indian laborers struggling for autonomy. Gradually, Indians learned to narrate the origins, similarities, and differences among their fellows' cosmological views, and to define Hindus, Muslims, and Christians as distinct groups. Their goal in doing this work of subaltern comparative religion, as Rocklin puts it, was to avoid criminalization and to have their rituals authorized as legitimate religion—they wanted nothing less than to gain access to the British promise of religious freedom. With the indenture system's end, the culmination of this politics of recognition was the gradual transformation of Hindus' rituals and the reorganization of their lives—they fabricated a "world religion" called Hinduism.

Critically assesses recent debates about the colonial construction of Hinduism. Written by experts in their field, the chapters present historical and empirical arguments as well as theoretical reflections on the topic, offering new insights into the nature of the construction of religion in India.

Seeking recognition presents an important driving force in the making of religious minorities, as is shown in this study that examines current debates on religion, globalization, diaspora, and secularism through the lens of Hindus living in the French overseas department of La Réunion. Through the examination of religious practices and public performance, the author offers a compelling study of how the Hindus of the island assert pride in their religion as a means of gaining recognition, self-esteem, and social status.

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.

This book presents an integrated review and critical analysis of the recent research in the positive psychology of religion, with focus on the positive psychology of religion across different cultures and religions. The book provides a review of the literature on different contributions of religion and spirituality to positive functioning and well-being and reviews religions across the world, including Christianity, Islam, Buddhism, Judaism, Sikhism, Native American religions, and Hinduism. It fills a unique place in the market's increasing interest and demand in the psychology of religion, as well as positive psychology. While the target audience is researchers, scholars, and students in psychology, cross-cultural studies, religious studies, and social sciences, it will be useful for anyone interested in better understanding the contributions of religion and culture in subjective well-being.

This work offers a study of the physical representations of God as the central feature of Hinduism. Each of the essays explores a different topic of religion in India: bhakti, popular village procession, puja rituals, spirit possession and guru cults.

Most overviews of Hindu belief and practice follow a history from the ancient Vedas to today. Such approaches privilege Brahmanical traditions and create a sense of Hinduism as a homogenous system and culture, and one which is largely unchanging and based solely on sacred texts. In reality, modern Hindu faith and culture present an extraordinary range of dynamic beliefs and practices. 'Contemporary Hinduism' aims to capture the full breadth of the Hindu worldview as practised today, both in the sub-continent and the diaspora. Global and regional faith, ritualised and everyday practice, Brahmanical and non-Brahmanical belief, and ascetic and devotional traditions are all discussed. Throughout, the discussion is illustrated with detailed case material and images, whilst key terms are highlighted and explained in a glossary. 'Contemporary Hinduism' presents students with a lively and engaging survey of Hinduism, offering an introduction to the oldest and one of the most complex of world religions.

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