Hindu And Christian In Vrindaban | a56901951d1769adad6dc261649c68cb


Focusing on the idea of genealogical affiliation (sāmpadāya), Kiyokazu Okita explores the interactions between the royal power and the priestly authority in eighteenth-century north India. He examines how the religious policies of Jaisingh II (1688-1743) of Jaipur influenced the self-representation of Gauḍīya Vaiṣṇavism, as articulated by Baladeva Vidyābūṭha (ca. 1700-1793). Gauḍīya Vaiṣṇavism centred around God Kṛṣṇa was inaugurated by Caitanya (1486-1533) and quickly became one of the most influential Hindu devotional movements in early modern South Asia. In the increasingly volatile late Mughal period, Jaisingh II tried to establish the legitimacy of his kingship by resorting to a moral discourse. As part of this discourse, he demanded that religious traditions in his kingdom conform to what he conceived of as Brahmanical normative. In this context the Gauḍīya school was forced to deal with their lack of clear genealogical affiliation, lack of an independent commentary on the Brahma-sūtras, and their worship of Goddess Radha and Kṛṣṇa, who, according to the Gauḍīyas, were not married. Based on a study of Baladeva's Brahmā-sūtra commentary, Kiyokazu Okita analyses how the Gauḍīyas responded to the king's demand.

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.

The historical interplay of Hinduism as an ancient Indian religion and Christianity as a religion associated (in India, at least) with foreign power and colonialism, continues to animate Hindu-Christian relations today. On the one hand, The Routledge Handbook of Hindu-Christian Relations describes a rich history of amicable, productive, even sometimes syncretic Hindu-Christian encounters. On the other, this handbook equally attends to historical and contemporary moments of tension, conflict, and violence between Hindus and Christians. Comprising thirty-nine chapters by a team of international contributors, this handbook is divided into seven parts: Theoretical and methodological considerations Historical interactionsContemporary exchangesSites of bodily and material interactionsSignificant figuresComparative theologiesResponsesThe handbook explores: how the study of Hindu-Christian relations has been and ought to be done, the history of Hindu-Christian relations through key interactions, ethnographic reflections on current dynamics of Hindu-Christian exchange, important key thinkers, and topics in comparative theology, ultimately providing a framework for further debates in the area. The Routledge Handbook of Hindu-Christian Relations is essential reading for students and researchers in Hindu-Christian studies, Hindu traditions, Asian religions, and studies in Christianity. This handbook will also be very useful for those in related fields, such as anthropology, political science, theology, and history.

A free ebook version of this title is available through Luminos, University of California Press's new open access publishing program for monographs. Visit www.luminoso.org to learn more. Hindu devotional traditions have long been recognized for their sacred geographies as well as the sensuous aspects of their devotees' experiences. Largely overlooked, however, are the subtle links between these religious expressions. Based on intensive fieldwork conducted among worshippers in Bengal's Navadvip-Mayapur sacred complex, this book discusses the diverse and contrasting ways in which Bengal-Vaishnava devotees experience sacred geography and divinity. Sukanya Sarbadhikary documents an extensive range of practices, which draw on the interactions of mind, body, and viscera. She shows how perspectives on religion, embodiment, affect, and space are enriched when sacred spatialities of internal and external forms are studied at once.

“But indeed, as I live, all the earth will be filled with the glory of the Lord” Numbers 14:21 (NASB). Author Cescilio Chavez has always believed in Jesus, the Son of God. After teaching for 23 years, receiving two masters and his Ph.D., Cescilio still feels empty. There is something missing. Does the genesis of Cescilio’s sense of emptiness stem from his religious beliefs? He ventured to learn more about life and Christianity, so he entered seminary at age 52. After studying
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other religions and other gods in World Religions class, he questions whether Jesus is himself a “universal” God. What about the other many gods that exists in the world? Where are they in relation to Jesus and where is Jesus among them? Between his desire to learn more about his faith and his aspiration to learn about other religions, Cescilio is afforded a fateful opportunity to search for his God in India. Through Cescilio’s eyes, you will take a journey into India. Each chapter of A Christian in India takes you deeper into who Jesus is and where God resides, and you will see how Cescilio’s Christian faith grows deeper and stronger.

Krishna is a central figure in Hinduism, a religion that has been a fundamental force for thousands of years. This accessible encyclopedia covers texts, practices, scholarship, and arts related to Krishna from the earliest known sources on. • Overviews the importance of Krishna to world history • Offers topical and thematic entries illuminating classical texts and practice and modern developments inside and outside India • Covers philosophical traditions such as Advaita and vegetarianism as well as spiritual and yoga traditions and their contemporary adaptations • Includes extensive studies of followers and founders of Krishna in India and around the world • Shares geographical information regarding sacred places and places of pilgrimage

Leading scholars from around the world take stock of two centuries of intellectual investment in Hinduism, and chart the course of what remains to be accomplished in the field of Hindu studies.

Indian National Independence and Church Union in the Church of South India, both in 1947, demanded a rethinking on the part of the Indian Christians with regard to the ‘mission of the Church in India’, the ‘meaning and methods of ministry’ and the ‘role of theological education’. This book is a study of the quest for relevance in Indian theological education during the period 1947 to 1987. This book studies concepts of mission such as the traditional ‘evangelization’ and the modern ‘participation in nation building’; ministry as changing from the domination of male-clergy to the participation of the laity and women; theological education as equipment of the whole church for wider involvement in Indian society within the context of poverty and religious pluralism. It deals with the four decades of thought development and indigenous experimentations, simultaneously looking at the effect of the ‘evangelical’ and ‘ecumenical’ division of the church’s understanding of her mission and ministry in India. While studying several seminars, Tamilnadu Theological Seminary is used as a case to illustrate the continuing process of the quest for relevance. An extensive bibliography, notes on people referred and a directory of theological colleges are additional resources in this work.

A Christian minister and a Hindu monk fall in love and get married. How does this interfaith relationship work? Saffron Cross is the intriguing memoir of the relationship between Dana, a Baptist minister, and Fred, a devout Hindu and former monk. The two meet on eHarmony and begin a fascinating, sometimes daunting but ultimately inspiring journey of interfaith relationship and marriage. Dana’s compelling vignettes, laced with self-deprecating humor and refreshing honesty, give you a glimpse into the challenges and benefits of bringing together two vastly different spiritual paths into one household. Saffron Cross includes chapters on Dana and Fred’s honeymoon at an ashram in India, their individual spiritual journeys, Sabbath keeping, vegetarianism, grief, community, and more. You will sense what an adventure their East-meets-West partnership has been, and you’ll also see how much Fred’s commitment to his faith has enhanced Dana’s Christian growth. At a time when we are inundated with messages of intolerance and hate, Saffron Cross offers a welcome and inspiring story of empathy, love, and understanding.

Selecting Hinduism And Buddhism As Examples, This Book Seeks To Demonstrate The Many Colourful Facets Of The Religious Phenomenon, None Of Which Can Be Neglected By The Students Of Comparative Religion.

Comparative study of the Hindu and Christian traditions.


The Oxford History of Hinduism: Modern Hinduism focuses on developments resulting from movements within the tradition as well as contact between India and the outside world through both colonialism and globalization. Divided into three parts, part one considers the historical background to modern conceptualizations of Hinduism. Moving away from the reforms of the 19th and early 20th century, part two includes five chapters each presenting key developments and changes in religious practice in modern Hinduism. Part three moves to issues of politics, ethics, and law. This section maps and explains the powerful legal and political contexts created by the modern state—first the colonial government and then the Indian Republic—which have shaped Hinduism in new ways. The last two chapters look at Hinduism outside India focusing on Hinduism in Nepal and the modern Hindu diaspora.

The book reflects on the discreet influence of Hindutva in situations/places outside or at the margins of its organisational and mobilisational arena, where people denying any commitment to the Sangh Parivar, incidentally, show affinities and
parallelisms with its discourse and practice. This study looks at Hindutva’s entrenchment not so much as an
orchestration from above but more as an outcome of a process that evolves in relation to specific social and cultural
milieus. The contributors analyse Hindutva’s entrenchment, emphasising on the ethnography of the forms of mediation
and/or convergence produced in certain contexts. The 11 case studies highlight three different dynamics of Hindutva’s
cultural entrenchment. The first section gathers cases where RSS-affiliated organisations have set up specific cultural or
artistic programmes at the regional level, involving the meditation of local people whose interest in these programmes
does not necessarily mean that they endorse the Hindutva agenda completely. The next deals with convergence and
refers to cases where the followers gather around a charismatic personality, whose precepts and practice may bring
them towards a closer affinity with the Hindutva programme. The last section deals with the contexts of resistance,
where social milieus engaged in opposing Hindutva may, in fact, paradoxically, and even inadvertently, imbibe some of
its ideas and practices in order to contest its claims.

The mutual enrichment and tolerance between Christianity and Hinduism should be an important theme in any
discussion of interreligious co-existence, because of the influence of both religions in the present day world. But is there
a meeting point between Christian absolutism and Hindu universalism? Can pluralism be a solution? If the claim of one
religion does not contradict the claim of the other, why should a mutual recognition, tolerance and co-existence be
impossible? Why cannot the followers of different religions live together as brothers and sisters of one single loving
Father? These and many other similar questions are dealt with in this book.

The intensity and meaningfulness of aesthetic experience have often been described in theological terms. By
designating basic human emotions as rasa, a word that connotes taste, flavor, or essence, Indian aesthetic theory
conceptualizes emotional states as something to be savored. At their core, emotions can be tastes of the divine. In this
book, the methods of the emerging discipline of comparative theology enable the author’s appreciation of Hindu texts
and practices to illuminate her Christian reflections on aesthetics and emotion. Three emotions vie for prominence in the
religious sphere: peace, love, and fury. Whereas Indian theorists following Abhinavagupta claim that the aesthetic
emotion of peace best approximates the goal of religious experience, devotees of Krishna and medieval Christian
readings of the Song of Songs argue that love communicates most powerfully with divinity. In response to the
transcendence emphasized in both approaches, the book turns to fury at injustice to attend to emotion’s foundations in
the material realm. The implications of this constructive theology of emotion for Christian liturgy, pastoral care, and
social engagement are manifold.

This two-volume work presents a comprehensive survey of all the ways people celebrate religious life around the globe.

When a form of Christianity from one corner of the world encounters the religion and culture of another, new and
distinctive forms of the faith result. In this volume Chad Bauman considers one such cultural context — colonial
Chhattisgarh in north central India. In his study Bauman focuses on the interaction of three groups: Hindus from the low-
caste Satnami community, Satnami converts to Christianity, and the American missionaries who worked with them.
Informed by archival snooping and ethnographic fieldwork, the book reveals the emergence of a unique Satnami-
Christian identity. As Bauman shows, preexisting structures of thought, belief, behavior, and more altered this emerging
identity in significant ways, thereby creating a distinct regional Christianity.

Dialogue is an integral part of the mission of the Christian church. The immensity of the ocean of Hindu doctrine and
thought presents a significant obstacle to Christians who have been invited by the Roman Catholic Church to “scrutinize
the divine Mystery” present in other religions. Many, fascinated by Hindu mysticism, confuse permanent Hindu beliefs
with certain current Western religious movements. India’s quest for the divine embodies multiple forms. Its millennia-old
methods of meditation and varieties of asceticism often confuse those who are less inclined to experience of an inner
spiritual nature. This book attempts to address some of these difficulties and questions. It is the author’s belief that in
the Hindu-Christian encounter the Christian believer will also rediscover the originality and newness of the Christian
revelation, viz. the intervention of God in the history of salvation whereby God reveals his salvific love in Jesus Christ.
Possessing expert knowledge of both Hinduism and Christianity, the author approaches the Hindu-Christian dialogue
with sympathy and discernment.

This book is a classic account of inter-religious encounter from a German monk who lived in a holy city of India.

Travel impressions of foreign visitors to a Hindu pilgrimage center in India.

Travel impressions of foreign visitors to a Hindu pilgrimage center in India.

Essays appraising the contemporary relevance of am kara for inter-religious dialogue and human rights as well as
revised assessments of am kara s understanding of divine grace, the role of the gods, Buddhism, am kara s relation to
later Advaita, and the unity of the Self.

First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Of all Vishnu’s avatars, Krishna is regarded as the purna avatar, the complete incarnation, for he encapsulates in himself
the entire gamut of emotions and attributes that constitute the ideal human personality. He is the most accessible of
gods, and bridges the gap between the mortal and the immortal. In this book, Pavan Varma, the best-selling author of
Krishna: The Playful Divine, succeeds brilliantly in communicating the exuberance, the charm and the complexity of this popular deity. Drawing upon the Puranas, classical literature, bhakti poetry and folklore, he has painted a rich and varied portrait of the blue god as the delightfully mischievous child, the uninhibited lover, the formidable warrior, the wise and pragmatic philosopher, and the Supreme God.

The exotic temple culture of India comes alive through this beautifully illustrated, die-cut model of a temple courtyard complete with altar and figures of Krishna, the cowherd boys and girls, cows and monkeys. Several prayers and songs provide a glimpse into the magical lives and daily worship of the inhabitants of the sacred city associated with Krishna. As an introduction to the culture of India for children three to thirteen, it has no peer. Includes: One Garuda Stambha, Ten play figures, Six village animal playmates, Seven paraphernalia items used in Hindu ceremonies, Tulsi Devi, Three songs, Three prayers and Four different activities. An introductory story and easy-to-follow instructions for performing puja included.

Vishva Hindu Parishad and Indian Politics provides a detailed historical account of the VHP, one of the leading organisations in the Hindutva movement, focusing on its transformation from a loosely-knit body of Hindus aimed at preserving and promoting Hindu dharma, into a mass organisation actively involved in mobilising the urban middle classes, service professionals and religious leaders for the creation and promotion of a strong Hindu nation. Rich in empirical data, the book contains extensive quotations from fifty interviews carried out for this study, including those with central figures in the VHP such as Praveen Togadia and Ashok Singhal and members of related organisations.

Can there be a spiritually rich engagement between Hindus and Christians? In India there is a long history of interaction between them. In this helpful book, Andrew Wingate shares something of that from his direct experience of living in Tamil Nadu. But the growing economic power of India and of the Indian diaspora throughout the world, reveal how little written material is available about Hindus and Christians as they encounter each other outside India. The Meeting of Opposites? Is founded upon experience and research, as well as recent meetings with Hindus, especially in the UK, the United States, and Sweden. The author gives many examples of dialogue and focuses on theological, spiritual, and missiological questions.

In late 20th-century India, Christian-Hindu dialogue was forever transformed following the opening of Shantivanam, the first Christian ashram in the country. Mario I. Aguilar brings together the histories of the five pioneers of Christian-Hindu dialogue and their involvement with the ashram, to explore what they learnt and taught about communion between the two religions, and the wide ranging consequences of their work. The author expertly threads together the lives and friendships between these men, while uncovering the Hindu texts they used and were influenced by, and considers how far some of them became, in their personal practice, Hindu. Ultimately, this book demonstrates the impact of this history on contemporary dialogue between Christians and Hindus, and how both faiths can continue to learn and grow together.

Does religion cause violent conflict, asks Chad M. Bauman, and if so, does it cause conflict more than other social identities? Through an extended history of Christian-Hindu relations, with particular attention to the 2007-2008 riots in Kandhamal, Odisha, Anti-Christian Violence in India examines religious violence and how it pertains to broader aspects of humanity. Is “religious” conflict sui generis, or is it merely one species of intergroup conflict? Why and how might religion become an attractive option for religious actors? What explains the increase in religious violence over the last twenty to thirty years? Integrating theories of anti-Christian violence focused on politics, economics, and proselytization, Anti-Christian Violence in India additionally weaves in recent theory about globalization and, in particular, the forms of resistance against Western secular modernity that globalization periodically helps to provoke. With such theories in mind, Bauman explores the nature of anti-Christian violence in India, contending that resistance to secular modernities is, in fact, an important but often overlooked reason behind Hindu attacks on Christians. Intensifying the widespread Hindu tendency to think of religion in ethnic rather than universal terms, the ideology of Hindutva, or “Hinduness,” explicitly rejects both the secular privatization of religion and the separability of religions from the communities that incubate them. And so, with provocative and original analysis, Bauman questions whether anti-Christian violence in contemporary India is really about religion, in the narrowest sense, or rather a manifestation of broader concerns among some Hindus about the Western sociopolitical order with which they associate global Christianity.

A new look at an ancient religion. The Complete Idiot's Guide® to Hinduism, Second Edition, contains updated and expanded information on how the religion developed from its very fragmented origins, the basic Hindu beliefs, and the multiple Hindu deities, as well as the sociological aspects of the religion including ethics, sacraments, dietary habits, the caste system, and much more. ? Hinduism is the third-largest religion in the world, with over 765 million followers worldwide ? Updated information on the state of Hinduism today ? An exploration of the Hindu paths to enlightenment including karma yoga, bhakti yoga, jnana yoga, tantra and laya yoga ? Expanded information on the Hindu Reformation
jobs for itself? • How the fiendish priesthood emasculated shudras by depriving them of the ‘shastra and shastra’
(education and arms) and made them permanent ‘village servant classes’? • How the pretensions of attaining siddhis
through ‘meditation and penances’ established priests as the ‘gods on earth’ for their assertions of ‘purity and
effulgence’? • How ‘karma’, ‘reincarnation’ and ‘84-lakhs births’ theories were devised to justify fatalism and
hierarchical gradation of varnas? • Can India be rightfully called the ‘vishvaguru’ and the mother of all civilisations? •
How Buddhism effeminated Hindus and made them the doormats for the ruthless? • Why Hindus had to abandon their
own, to adopt foreign institutions of governance? • Why Hinduism should become a universal and proselytising faith and
fight demographic challenges posed by Islam and Christianity?

This is a book about a deeply beloved place-many call it the spiritual capital of India. Located at a dramatic bend in the
River Yamuna, a hundred miles from the center of Delhi, Vrindavan is the spot where the god Krishna is believed to have
spent his childhood and youth. For Hindus it has always stood for youth writ large—a realm of love and beauty that
enables one to retreat from the weight and harshness of world. Now, though, the world is gobbling up Vrindavan. Delhi's
megalopolitan sprawl inches closer day by day-half the town is a vast real-estate development—and the waters of the
Yamuna are too polluted to drink or even bathe in. Temples now style themselves as theme parks, and the world's
tallest religious building is under construction in Krishna’s pastoral paradise. What happens when the Anthropocene Age
makes everything virtual? What happens when heaven gets plowed under? Like our age as a whole, Vrindavan throbs
with feisty energy, but is it the religious canary in our collective coal mine?

This work is an attempt to critically assess the life and the theology of the small churches in India especially in the
Teluguspeaking land of Andhra Pradesh in the South. For a close examination the author chose the Bible Mission which
started as a break-away group from his own Church, the Andhra Evangelical Lutheran Church. The relationship of these
small groups to the mission churches and their appeal to the non-Christians has been a much discussed subject in India
in recent times.

The author of the book presents us with a study, at once practical and theological, of The Prayer of the Name in the
Hindu and Christian traditions. As Swami Chidananda says, it should be of immense benefit to seekers both in the East
and in the West.

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