

The essays collected here provide brief and accessible introductions to the major world religions in their global contexts. The volume begins with an introduction to the globalization of religion by Mark Juergensmeyer, and is followed by individual essays on Christianity, Islam, Judaism, Hinduism, Buddhism, and local religious societies. The book concludes with three essays reflecting on the global religious scene. Taken together, these essays provide a concise, authoritative, and highly readable introduction to the state of worldwide religion in the 21st century.

This book is a bold apologetic work on Hinduism and in a broader sense, of Sanatana Dharma, directed to all Hindus who feel that their religion is in danger nowadays. This book is rooted in the archaic origins of Hinduism in the Rig Veda but at the same time looks at the future blending dharmic ideas as "Purva Paksha" and ancient Hindu disciplines with Western philosophy, including the philosophy of Heidegger, Hegel, Nietzsche and the theories of the psychoanalysts Carl Gustav Jung and Jordan Peterson. Besides showing the readers simple ways to defend Hinduism in today's challenges, it shows more complex and fascinating theories to protect Sanatana Dharma like the theory of monumental history by Nietzsche, something which was never thought before. However, this work doesn't neglect the traditional Hindu practices and the importance of it in the 21st Century. This book is a must-have for every religious Hindu who feels the need to defend his/her religion in an unprecedented way.

Why a book about Hindu Power, you may ask? Firstly, as I will explain at length all along, Hindu power is absolutely secular in essence, as Hindus have always accepted the diversity of the Divine and thus every persecuted religion found refuge in India, from the Jews to the Parsis, from the Armenians to the Tibetans today. Secondly, it has been a one-way traffic and Hindus have been at the receiving end of Islamic violence and Christian missionaries to convert them-and this is why Hindus MUST take power-and keep it. Thirdly, I am one of the few Western journalists and writers to defend Hindus because I think that they are the holders of the last Knowledge that can save the World: 'who am I, why live, what is death, what is an avatar, what is karma, what is dharma, ' etc. Reconsiders whether Hinduism can be considered a missionary religion. Is Hinduism a missionary religion? Merely posing this question is a novel and provocative act. Popular and scholarly perception, both ancient and modern, puts Hinduism in the non-missionary category. In this intriguing book, Arvind Sharma re-opens the question. Examining the historical evidence from the major Hindu eras, the Vedic, classical, medieval, and modern periods, Sharma's investigation challenges the categories used in current scholarly discourse and finds them inadequate, emphasizing the need to distinguish between a missionary religion and a proselytizing one. A distinction rarely made, it is nevertheless an illuminating and fruitful one that resonates with insights from the comparative study of religion. Ultimately concluding that Hinduism is a missionary religion, but not a proselytizing one, Sharma's work provides us with new insights both on Hinduism and the consideration of religion itself. Arvind Sharma is Birks Professor of Comparative Religion at McGill University. He is the author or editor of many books, including *One Religion Too Many: The Religiously Comparative Reflections of a Comparatively Religious Hindu* and *Religious Studies and Comparative Methodology: The Case for Reciprocal Illumination*, both also published by SUNY Press.

The Rising of Kalki
Religion and Society
Continuity and Change in Pluralism of Religion, Culture and Politics of Indonesia from the XV to the XXI Century
A Theological Inquiry
A Contemporary Reader
God's Gateway
Understanding Interreligious Relations

This book brings together leading international scholars of law and religion to provide an overview of current issues in State-religion relations. The first part of the collection offers a picture of recent developments in key countries and regions. The second part is focused on Europe and, in particular, on the Nordic States and the post-communist countries where State-religion systems have undergone most profound change. The third and final part is devoted to four issues that are currently debated all over the world: the relations between freedom of expression and freedom of religion; proselytism and the right to change religion; the religious symbols; and the legal status of Islam in Europe and Canada. The work will be a valuable resource for academics, students and policy-makers with an interest in the interaction between law and religion.

This monumental, four-volume reference overviews significant events and developments in religious history over the course of more than five millennia. • Provides interesting sidebars to entries on such topics as monotheism and the problem of evil, the construction of the Egyptian pyramids, Mesoamerican mythology, the legacy of Charlemagne, the lives of various religious thinkers and leaders, the Hundred Years' War, the indigenous religions of South Africa, the Second Great Awakening, Potala Palace in Tibet, and many others • Offers a sweeping chronological presentation of faith and religion over five millennia that enables readers to see the connections between historical events and the evolution of various belief systems • Includes an extensive selection of photos that helps readers visualize many of the topics discussed in the text

This book provides a description and interpretation of the religion of the Hindus, focusing on their religious psychology and behaviour. Rejecting familiar assumptions about early Hinduism, Nirad C. Chaudhuri makes a reassessment of its formative influences.

Using the new C3 Framework for Social Studies Standards, these books explore the six most popular world religions through the lenses of History, Geography, Civics, and Economics. In Hinduism, the text and photos look at the history, basic philosophies, and geography of this religion, as well as how it relates to society today. As they read, students will develop questions about the text, and use evidence from a variety of sources in order to form conclusions. Data-focused backmatter is included, as well as a bibliography, glossary, and index.

*Beyond Six Billion
Christian Witness in Pluralistic Contexts in the 21st Century
5,000 Years of Religious History
Making Peace with Faith
In Defence of a Billion Hindus*

Hinduism, Yoga, Buddhism

This title was first published in 2003. Can a text be used either to validate or to invalidate contemporary understandings? Texts may be deemed 'sacred', but sacred to whom? Do conflicting understandings matter? Is it appropriate to try to offer a resolution? For Hindus and non-Hindus, in India and beyond, Valmiki is the poet-saint who composed the epic Rāmāyaṇa. Yet for a vocal community of dalits (once called 'untouchables'), within and outside India, Valmiki is God. How then does one explain the popular story that he started out as an ignorant and violent bandit, attacking and killing travellers for material gain? And what happens when these two accounts, Valmiki as God and Valmiki as villain, are held simultaneously by two different religious groups, both contemporary, and both vocal? This situation came to a head with controversial demonstrations by the Valmiki community in Britain in 2000, giving rise to some searching questions which Julia Leslie now seeks to address.

Is rapid world population growth actually coming to an end? As population growth and its consequences have become front-page issues, projections of slowing growth from such institutions as the United Nations and the World Bank have been called into question. Beyond Six Billion asks what such projections really say, why they say it, whether they can be trusted, and whether they can be improved. The book includes analysis of how well past U.N. and World Bank projections have panned out, what errors have occurred, and why they have happened. Focusing on fertility as one key to accurate projections, the committee examines the transition from high, constant fertility to low fertility levels and discusses whether developing countries will eventually attain the very low levels of births now observed in the industrialized world. Other keys to accurate projections, predictions of lengthening life span and of the impact of international migration on specific countries, are also explored in detail. How good are our methods of population forecasting? How can we cope with the inevitable uncertainty? What population trends can we anticipate? Beyond Six Billion illuminates not only the forces that shape population growth but also the accuracy of the methods we use to quantify these forces and the uncertainty surrounding projections. The Committee on Population was established by the National Academy of Sciences (NAS) in 1983 to bring the knowledge and methods of the population sciences to bear on major issues of science and public policy. The committee's work includes both basic studies of fertility, health and mortality, and migration; and applied studies aimed at improving programs for the public health and welfare in the United States and in developing countries. The committee also fosters communication among researchers in different disciplines and countries and policy makers in government, international agencies, and private organizations. The work of the committee is made possible by funding from several government agencies and private foundations.

The field of Hindu-Christian studies revives theology as a particularly useful interreligious discipline. Though a sub-division of the broader Hindu-Christian dialogue, it is also a distinct field of study, proper to a smaller group of religious intellectuals. At its best it envisions a two-sided, mutual conversation, grounded in scholars' knowledge of their own tradition and of the other. Based on the Westcott-Teape Lectures given in India and at the University of Cambridge, this book explores the possibilities and problems attendant upon the field of Hindu-Christian Studies, the reasons for occasional flourishing and decline in such studies, and the fragile conditions under which the field can flourish in the 21st century. The chapters examine key instances of Christian-Hindu learning, highlighting the Jesuit engagement with Hinduism, the modern Hindu reception of Western thought, and certain advances in the study of religion that enhance intellectual cooperation. This book is a significant contribution to a sophisticated understanding of Christianity and Hinduism in relation. It presents a robust defense of comparative theology and of Hindu-Christian Studies as a necessarily theological discipline. It will be of wide interest in the fields of Religious Studies, Theology, Christianity and Hindu Studies.

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.

A 21st Century Christian's Quest for Truth
Beyond the Death of God
Religions of India
Religion and Society in the 21st Century
The Challenges of Religion and Peacebuilding
Religion in 21st Century International Politics
Resistances, Fears and Obstacles

The ways in which religious communities interact with one another is an increasing focus of scholarly research and teaching. Issues of interreligious engagement, inclusive of dialogue more specifically and relations more generally, attract widespread interest and concern. In a religiously pluralist world, how different communities get along with each other is not just an academic question; it is very much a focus of socio-political and wider community attention. The study of religions and religion in the 21st century world must necessarily take account of relations within and between religions, whether this is approached from a theological, historical, political, or any other disciplinary point of view. Understanding Interreligious Relations is a reference work of relevance to students and scholars as well as of interest to a wider informed public. It comprises two main parts. The first provides expositions and critical discussions of the ways in which 'the other' has been construed and addressed from within the major religious traditions. The second presents analyses and discussions of key issues and topics in which interreligious relations are an integral constituent. The editors have assembled an authoritative and scholarly work that discusses perspectives on the religious 'other' and interreligious relations that are typical of the major religious traditions; together with substantial original chapters from a cross-section of emerging and established scholars on main debates and issues in the wider field of interreligious relations.

Religion is a driving force of the twenty-first century. Here is a book that discusses every aspect of this fascinating subject, proposing an agenda for future study. The authors are leading scholars from all over the world.

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.

The Central Thesis Of This Book Maintains That The Need To Preserve Pluralism In Indonesia, And The High Price Paid By Its People Anytime Pluralism Had Been Trampled Upon In The Past, Are The Two Essential Aspects Of Their Historical Experience. This Thesis Is Particularly Relevant For The People Of Indonesia Today As They Are Grappling With The Problems Of National Unity And Transition To A Modern Pluralistic Democracy. Two Parts Of This Book Articulate This Thesis. Part I Explains The Origin Of The Hindu-Buddhist Dualism During The Srivijaya And Sailendra Periods In The VIII- IX Centuries Ad. The Process Of Javanization Then Extended This Dualism By Incorporating Into The New Synthesis The Indigenous Ancestral And The Rsi Cults During The Majapahit Period, Particularly Under King Wuruki'ls Rule From 1350 To 1389. This New Pluralism Was Further Extended By Absorbing Elements Of The Kalang/Palang Culture And The Bhima Cult, Culminating In The Grand Synthesis Of The Core Values Of The Hindu-Javanese Culture As Expressed By The Iconography Of Candi Sukuḥ Erected In 1437. Two Factors Are Identified As Contributing To The Decline And Then Demise Of Majapahit In 1527. First, Attempts By China To Build Its Own System Of Dependencies In Southeast Asia By Detaching From Majapahit Its Overseas Territories, And Then Its Intervention In The Dynastic Rivalries In Java During The Paregreg Civil War From 1400 To 1406. Second, The Penetration Of Islam From The Coastal Areas Of Majapahit Into Its Heartland, And The Gradual Establishment Of Its Hegemony Over The Core Values Of The Hindu-Javanese Civilization. Part II Of The Book Explores The Interaction Of Islam With The Deeply Rooted Substratum Of The Hindu-Javanese Values, And Then The Absorption Of Islam Into A New Synthesis And A Higher Form Of Pluralism Forged During The Long Process Of The Islamization Of Java And The Javanization Of Islam. This New Pluralism Was Further Enriched By Incorporating Various Strands Of Christianity During The Colonial Period. In Its Fmal Form This Pluralism Provided The Social Cohesion And The National Ethos And Consciousness Which Propelled Indonesia Towards Its Statehood And Independence In 1945, Leading To The Establish- Ment Of A Secular State To Accommodate The Imperatives Of This Higher Pluralism Under The State Doctrine Of The Pancasila. The Book Then Surveys The Post-Independence Period To Show How This Pluralism Fared Under The Successive Regimes Of Sukamo, Suharto, Habibie, Abdurrahman Wahid, And How It Fares Under Megawati Sukamoputri Today. The Survey Con- Cludes On A Sobering Note That Most Of The Problems Experi- Enced By These Regimes Had Their Roots In The Violation Of The Pluralistic Nature Of The Indonesian Society. In This Context There Is Little Doubt That The Continued Attempts Of Some Islamic Groups, Mostly Incited From Abroad, To Wage A Jihad For The Replacement Of The Existing Secular State By An Islamic One, Would Plunge The Country Into A Civil War Of The Paregreg Type. These Attempts Might Not Succeed Given The Rnilitaryns Staunch Commitment To The Pancasila And The Secular State. However The Cost Of Thwarting Them Would Be Very High.

Hindu Civilisation and the Twenty-first Century
Biblical Studies, Theology, Religion and Philosophy