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Hinduism Special Times

Sacred times and festivals. Hindu festivals are combinations of religious ceremonies, semi-ritual spectacles, worship, prayer, lustrations, processions, music and dances, eating, drinking, lovemaking, licentiousness, feeding the poor, and other activities of a religious or traditional character. The original purpose of these activities was to purify, avert malicious influences, renew society, bridge over critical moments, and stimulate or resuscitate the vital powers of nature (hence the ...

Hinduism - Sacred times and festivals | Britannica

This series looks at the journey of life as seen by members of thesix world religions: Christianity, Judaism, Islam,Buddhism, Hinduism and Sikhism. Each title focuses on the significant events of birth, coming of age,marriage anddeath in the religion, using contemporary case studies fromaround the world. Questions and activitiesencourage readers to reflect on their own experiences, and are ...

Special Times: Hinduism (Special Times) Jane A.C. West: A ...

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Devout Hindus observe fasting on special occasions as a mark of respect to their personal gods or as a part of their penance. At certain times in a year like the Durganavami festival they do not take food for days together.

Hinduism, Food and Fasting

Central to Hinduism is the belief in a ... His role is to return to the earth in troubled times and restore the balance of good and evil. ... Hindus also worship at home and often have a special ...

What is Hinduism? - BBC Bitesize

Hinduism, major world religion originating on the Indian subcontinent and comprising several and varied systems of philosophy, belief, and ritual. If the Indus valley civilization (3rd–2nd millennium BCE) was the earliest source of Hindu traditions, then Hinduism is the oldest living religion on Earth.

Hinduism | Origin, History, Beliefs, Gods, & Facts ...

Hinduism is the world's oldest religion, according to many scholars, with roots and customs dating back more than 4,000 years. Today, with about 900 million followers, Hinduism is the third ...

Hinduism - Origins, Facts & Beliefs - HISTORY

Hinduism is an Indian religion and dharma, or way of life. It is the world's third-largest religion with over 1.25 billion followers, or 15–16% of the global population, known as Hindus. The word Hindu is an exonym, and while Hinduism has been called the oldest religion in the world, many practitioners refer to their religion as Sanātana Dharma (Sanskrit: *????? ????:* "the ...

Hinduism - Wikipedia

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Once a Hindu baby enters the world, Jatakarma is performed to welcome the child into the family, by putting some honey in the child's mouth and whispering the name of God in the child's ear.

BBC - Religions - Hinduism: Baby rites

Nag Panchami is a Hindu festival celebrated by the worship of snakes observed in some parts of the country.The village of Baltis Shirale near Mumbai is said to host one of the grandest snake worship ceremonies in the country, boasting of visitors coming from around the world to witness and pay respects. The ceremony varies around the country, with live snakes being worshipped in Bengal, Assam ...

Hinduism: 10 Unique Traditions Around India

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A contemporary and diverse picture of the journey through life in each world religion.

Why is the tulsī considered sacred? What is the significance of namaste? Why do Hindus light a lamp before performing a ritual? Why is it forbidden to sleep facing the south? Why do Hindus chant 'shanti' three times after performing a rite? Millions of Hindus the world over grow up observing rites, rituals and religious practices that lie at the heart of Hinduism, but which they don't know the significance of. Often the age-old customs, whose relevance is lost to modern times, are dismissed as meaningless superstitions. The truth, however, is that these practices reveal the philosophical and scientific approach to life that has characterized Hindu thought since ancient times; it is important to revive their original meanings today. This handy book tells the fascinating stories and explains the science behind the Hindu rites and rituals that we sometimes follow blindly. It is essential reading for anyone interested in India's cultural tradition.

Survival of Hinduism since Ancient TimesThis book will take you to the vast history of Hinduism. How Hinduism fought for its survival. How vast its culture is and How Hinduism is still ruling all over Asian cultures.Hinduism is an Indian religion and dharma, or way of life (Hinduism is variously defined as a "religion", "set of religious beliefs and practices", "religious tradition", "a way of life". It is the world's third-largest religion with over 1.25 billion followers, or 15-16% of the global population, known as Hindus. The word Hindu is an exonym, and while Hinduism has been called the oldest religion in the world, many practitioners refer to their religion as Sanātana Dharma, "the eternal way" which refers to the idea that its origins lie beyond human history, as revealed in the Hindu texts. Another, though less fitting, self-designation is Vaidika dharma, the 'dharma related to the Vedas.'Hinduism includes a range of philosophies, and is linked by shared concepts, recognisable rituals, cosmology, pilgrimage to sacred sites and shared textual resources that discuss theology, philosophy, mythology, Vedic yajna, Yoga, agamic rituals, and temple building, among other topics. Hinduism prescribes the eternal duties, such as honesty, refraining from injuring living beings (ahimsa), patience, forbearance, self-restraint, and compassion, among others. Prominent themes in Hindu beliefs include the four Puru??rthas, the proper goals or aims of human life; namely, Dharma (ethics/duties), Artha (prosperity/work), Kama (desires/passions) and Moksha (liberation/freedom from the cycle of death and rebirth/salvation), as well as karma(action, intent and consequences) and Sa?'s?'ra (cycle of death and rebirth).Hindu practices include rituals such as puja (worship) and recitations, japa, meditation (dhyana), family-oriented rites of passage, annual festivals, and occasional pilgrimages. Along with the practice of various Yogas, some Hindus leave their social world and material possessions and engage in lifelong Sannyasa (monasticism) in order to achieve Moksha.Hindu texts are classified into ?ruti ("heard") and Sm?ti ("remembered"), the major scriptures of which are the Vedas, the Upanishads, the Puranas, the Mahabharata, the Ramayana, and the ?gamas. There are six ?stika schools of Hindu philosophy, who recognise the authority of the Vedas, namely Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.While the Puranic chronology presents a genealogy of thousands of years, starting with the Vedic rishis, scholars regard Hinduism as a fusion or synthesis of Brahmanical orthopraxy with various Indian cultures, having diverse roots and no specific founder. This Hindu synthesis emerged after the Vedic period, between CA 500-200 BCE and c. 300 CE, in the period of the Second Urbanisation and the early classical period of Hinduism, when the Epics And the first Puranas were composed. It flourished in the medieval period, with the decline of Buddhism in India.Currently, the five largest denominations of Hinduism are Vaishnavism, Shaivism, Shaktism, Swaminarayanism and Smartism. Sources of authority and eternal truths in the Hindu texts play an important role, but there is also a strong Hindu tradition of questioning authority in order to deepen the understanding of these truths and to further develop the tradition. Hinduism is the most widely professed faith in India, Nepal and Mauritius. Significant numbers of Hindu communities are found in Southeast Asiaincluding in Bali, Indonesia, the Caribbean, North America, Europe, Oceania, Africa, and other regions.

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.

This book examines the contours of this creative tension in the context of Hinduism in our own times. For Hinduism, a religion of unknown antiquity, is also, in several ways, surprisingly modern. Hinduism for Our Times is an attempt to raise this dimension of Hinduism to an unprecedented level of self-awareness.

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

Discusses Some Of The Great Ideas Of The Greek And Indian Culture - Seeks To Analyse The Growth And Origin Of Hellenism And Hinduism In Their Respective Geographical Areas On The Basis Of Historical Archeological Studies During The Last 50 Years. 6 Chapters - Bibliography - Index

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.

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.'

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.

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