The Camphor Flame Popular Hinduism And Society In India

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Modern Asian Studies, 41 (1), pp. 121-150. 2004. The camphor flame: Popular Hinduism and Indian society. Princeton: Princeton University Press. (Revised and expanded edition.) ...

Professor Chris Fuller
Our sources yielded little information on popular Hindu traditions among the indentured Indians working on plantations and farms. The sabhas were established in Natal, Transvaal, and the Cape. The ...

Hindus: Traditional Temples, Religious And Cultural Practices
Popular Hinduism is shaped, above all, by worship of a multitude of powerful divine beings--a superabundance indicated by the proverbial total of 330 million gods and goddesses. The fluid relationship ...

C. J. Fuller
The book does not profess to be an exhaustive or complete treatise, but rather, as its title indicates, an introduction to the study of Folklore, Popular Religion ... so in their folklore one finds ...

AN INTRODUCTION TO THE FOLKLORE AND POPULAR RELIGION OF THE MALAY PENINSULA
The kitchens of the Nizams combined the Muslim influence of the Moghlai court with a predominantly Hindu subculture to create a cuisine ... The word "curry" originated in Tamil Nadu. Contrary to ...

Southern India
You can also add a pinch of camphor. Mix well to dissolve camphor into coconut oil ... Once its roasted, switch off the flame. Make a potli out of it. You can place potli around baby's bedding or in ...

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The book does not profess to be an exhaustive or complete treatise, but rather, as its title indicates, an introduction to the study of Folklore, Popular Religion ... so in their folklore one finds ...

Popular Hinduism is shaped, above all, by worship of a multitude of powerful divine beings--a superabundance indicated by the proverbial total of 330 million gods and goddesses. The fluid relationship between these beings and humans is a central theme of this rich and accessible study of popular Hinduism in the context of the society of contemporary India. Lucidly organized and skillfully written, The Camphor Flame brings clarity to an immensely complicated subject. C. J. Fuller combines ethnographic case studies with comparative anthropological analysis and draws on textual and historical scholarship as well. The book's new afterword brings the study up-to-date by examining the relationship between popular Hinduism and contemporary Hindu nationalism.

Popular Hinduism is shaped, above all, by worship of a multitude of powerful divine beings--a superabundance indicated by the proverbial total of 330 million gods and goddesses. The fluid relationship between these beings and humans is a central theme of this rich and accessible study of popular Hinduism in the context of the society of contemporary India. Lucidly organized and skillfully written, The Camphor Flame brings clarity to an immensely complicated subject. C. J. Fuller combines ethnographic case studies with comparative anthropological analysis, and draws on textual and historical scholarship as well. The book begins with an analysis of namaskara--the graceful gesture with which Hindus greet and show respect to gods and goddesses and to social superiors in the human world. Hierarchy is at the heart of Hinduism and Indian society, and Fuller examines the many contexts in which unequal relationships between deities and people, and among people themselves, are expressed--or denied--in popular religion. Throughout he proposes new ways of looking at many aspects of popular Hinduism and society in India, such as the relationship between worship and sacrifice, the importance of kingship even at the local level, the place of devotionalism in popular religion, the ritual power of goddesses and women, the connection between alternative explanations of misfortune, and the common basis of rituals that range from the most complicated to the simple showing of a single camphor flame to a god or goddess.

The Tamil Brahmans were a traditional, mainly rural, high-caste elite who have been transformed into a modern, urban, middle-class community since the late nineteenth century. Many Tamil Brahmans today are in professional and managerial occupations, such as engineering and information technology; most of them live in Chennai and other Tamilnadu towns, but others have migrated to the rest of India and overseas. This book, which is mainly based on the authors ethnographic research, describes and analyses this transformation. It is also a study of how and why the Tamil Brahmans privileged status within a hierarchical society has been perpetuated in the face of both a strong anti-Brahman movement in Tamilnadu, and a series of wider social, cultural, economic, political, and ideological changes that might have been expected to undermine their position completely. The major topics discussed include Brahman rural society, urban migration and urban ways of life, education and employment, the position of women, and religion and culture. The Tamil Brahmans class position, including the internal division into the upper- and lower-middle classes, and the process of class reproduction, are examined closely to analyze the congruence between Tamil Brahmanhood and middle classness, which as comparison with other Brahman and non-Brahman groups shows is highly unusual in contemporary India."

Imagining Hinduism examines how Hinduism has been defined, interpreted and manufactured through Western categorizations, from the foreign interventions of eighteenth and nineteenth-century Orientalists and missionaries, to the present day. Sugirtharajah argues that ever since early Orientalists 'discovered' the ancient Sanskrit texts and the Hindu 'golden age', the West has nurtured a complex and ambivalent fascination with Hinduism, ranging from romantic admiration to ridicule. At the same time, Hindu discourse has drawn upon Orientalist representations in order to redefine Hindu identity. As the first comprehensive work to bring postcolonial critique to the study of Hinduism, this is essential reading for those seeking a full understanding of Hinduism.

"How do gods and spirits come to feel vividly real to people-as if they were standing right next to them? Humans tend to see supernatural agents everywhere, as the cognitive science of religion has shown. But it isn't easy to maintain a sense that there are invisible spirits who care about you. In How God Becomes Real, acclaimed anthropologist and scholar of religion T. M. Luhrmann argues that people must work incredibly hard to make gods real and that this effort-by changing the people who do it and giving them the benefits they seek from invisible others-helps to explain the enduring power of faith"--

The essays in the volume Consecration Rituals in South Asia address the ritual procedures that accompany the installation of temple images in Shaiva, Vaishnava, Buddhist and Jain contexts, in various traditions and historical periods.

The Modern Spirit of Asia challenges the notion that modernity in China and India are derivative imitations of the West, arguing that these societies have transformed their ancient traditions in unique and distinctive ways. Peter van der Veer begins with nineteenth-century imperial history, exploring how Western concepts of spirituality, secularity, religion, and magic were used to translate the traditions of India and China. He traces how modern Western notions of religion and magic were incorporated into the respective nation-building projects of Chinese and Indian nationalist intellectuals, yet how modernity in China and India is by no means uniform. While religion is a centerpiece of Indian nationalism, it is viewed in China as an obstacle to progress that must be marginalized and controlled. The Modern Spirit of Asia moves deftly from Kandinsky's understanding of spirituality in art to Indian yoga and Chinese qi gong, from modern theories of secularism to histories of Christian conversion, from Orientalist constructions of religion to Chinese campaigns against magic and superstition, and from Muslim Kashmir to Muslim Xinjiang. Van der Veer, an outspoken proponent of the importance of comparative studies of religion and society, eloquently makes his case in this groundbreaking examination of the spiritual and the secular in China and India.

From bestselling cartoonist C. C. Tsai, a delightfully illustrated collection of classic Zen Buddhist stories that enlighten as they entertain C. C. Tsai is one of Asia's most popular cartoonists, and his editions of the Chinese classics have sold more than 40 million copies in over twenty languages. In The Ways of Zen, he has created an entertaining and enlightening masterpiece from the rich collections of the Zen Buddhist tradition, bringing classic stories to life in delightful language and vividly detailed comic illustrations. Combining all the stories previously published in Tsai's Wisdom of the Zen Masters and Zen Speaks, this is the artist's largest collection of selections from the most important and famous Zen texts. The story of the illiterate wood-peddler Huineng, who improbably rises to become the most famous Zen patriarch, is joined by others that trace the development of the five major sects of Zen Buddhism through other masters such as Mazu, Linji, and Yunmen. A shattered antique, a blind man carrying a lantern, sutras set on fire, a cow jumping through a window—each story leads the reader to reflect on fundamental Buddhist ideas. The Ways of Zen also features the original Chinese text in side columns on each page, enriching the book for readers and students of Chinese without distracting from the English-language cartoons. Filled with memorable anecdotes and disarming wisdom, The Ways of Zen is a perfect introduction to Zen Buddhism and an essential addition to any Zen collection.

How Christian leaders adapted the governmental practices and political thought of their Muslim rulers in the Abbasid caliphate The Imam of the Christians examines how Christian leaders adopted and adapted the political practices and ideas of their Muslim rulers between 750 and 850 in the Abbasid caliphate in the Jazira (modern eastern Turkey and northern Syria). Focusing on the writings of Dionysius of Tel-Mahre, the patriarch of the Jacobite church, Philip Wood describes how this encounter produced an Islamicate Christianity that differed from the Christianities of Byzantium and western Europe in far more than just theology. In doing so, Wood opens a new window on the world of early Islam and Muslims' interactions with other religious communities. Wood shows how Dionysius and other Christian clerics, by forging close ties with Muslim elites, were able to command greater power over their coreligionists, such as the right to issue canons regulating the lives of lay people, gather tithes, and use state troops to arrest opponents. In his writings, Dionysius advertises his ease in the courts of ʿAbd Allah ibn Tahir in Raqqa and the caliph al-Ma'mun in Baghdad, presenting himself as an effective advocate for the interests of his fellow Christians because of his knowledge of Arabic and his ability to redeploy Islamic ideas to his own advantage. Strikingly, Dionysius even claims that, like al-Ma'mun, he is an imam since he leads his people in prayer and rules them by popular consent. A wide-ranging examination of Middle Eastern Christian life during a critical period in the development of Islam, The Imam of the Christians is also a case study of the surprising workings of cultural and religious adaptation.

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