

Bhakti Religion In North India Community Identity And Political Action Reprint

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This reprint delves into the significant role of Bhakti religion in North India, exploring how it profoundly shaped community identity and spurred various forms of political action, offering a critical analysis of its lasting socio-political impact.

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Bhakti Religion in North India

In India, religion continues to be an absolutely vital source for social as well as personal identity. All manner of groups--political, occupational, and social--remain grounded in specific religious communities. This book analyzes the development of the modern Hindu and Sikh communities in North India starting from about the fifteenth century, when the dominant bhakti tradition of Hinduism became divided into two currents: the sagun and the nirgun. The sagun current, led mostly by Brahmins, has remained dominant in most of North India and has served as the ideological base of the development of modern Hindu nationalism. Several chapters explore the rise of this religious and political movement, paying particular attention to the role played by devotion to Ram. Alternative trends do exist in sagun tradition, however, and are represented here by chapters on the low-caste saint Chokhamel and the tantric sect founded by Kina Ram. The nirgun current, led mostly by persons of Ksatriya and artisan castes, formed the base of both the Sikh community, founded by Guru Nanak, and of various non-Brahmin sectarian movements derived from such saints as Kabir, Raidas, Dadu, and Shiv Dayal Singh. Two chapters discuss the formation of a distinctive Sikh theology and a Sikh community identity separate from that of the Hindus. Other chapters discuss the validity of the sagun-nirgun distinction within Hindu tradition and the interplay of social and religious ideas in nirgun hagiographic texts and in sectarian movements such as the Adi Dharma Mission and the Radhasoami Satsang.

Rethinking Hindu Identity

Recent years have seen the emergence of a virulent version of Hindu nationalism and fundamentalism in India under the banner of Hindutva. This xenophobic movement has obfuscated and mystified the notion of Hindu identity and reinforced its stereotypes. Its arguments range from the patently unscientific - humankind was created in India, as was the first civilisation - to historical whitewash: Hinduism has continued in one, unchanged form for 5000 years; Hinduism has always been a tolerant faith. 'Rethinking Hindu Identity' offers a corrective based on a deep and detailed reading of Indian history.

Written in a riveting style, this study provides a fresh history of Hinduism - its practices, its beliefs, its differences and inconsistencies, and its own myths about itself. Along the way, the book systematically demolishes the arguments of Hindu fundamentalism and nationalism, revealing how the real history of Hinduism is much more complex.

The Politics and Reception of Rabindranath Tagore's Drama

This is the first volume to focus specifically on Rabindranath Tagore's dramatic literature, visiting translations and adaptations of Tagore's drama, and cross-cultural encounters in his works. As Asia's first Nobel Laureate, Tagore's highly original plays occupy a central position in the Indian theatrescape. Tagore experimented with dance, music, dance drama, and plays, exploring concepts of environment, education, gender and women, postcolonial encounters, romantic idealism, and universality. Tagore's drama plays a generous host to experimentations with new performance modes, like the writing and staging of an all-women play on stage for the first time, or the use of cross-cultural styles such as Manipuri dance, Thai craft in stage design, or the Baul singing styles. This book is an exciting re-exploration of Tagore's plays, visiting issues such as his contribution to Indian drama, drama and environment, feminist readings, postcolonial engagements, cross-cultural encounters, drama as performance, translational and adaptation modes, the non-translated or the non-translatable Tagore drama, Tagore drama in the 21st century, and Indian film. The volume serves as a wide-ranging and up-to-date resource on the criticism of Tagore drama, and will appeal to a range of Theatre and Performance scholars as well as those interested in Indian theatre, literature, and film.

Religious Identity and Political Destiny

Religious Identity and Political Destiny: "Hindutva" in the Culture of Ethnicism is an ethnography of a contentious on-going debate about the place of religion in Indian civic life. Exploring Hindu nationalism from the varied perspectives of its critics in women's activist and Left intellectual circles, its ideologues, supporters, and sympathizers, Deepa S. Reddy locates "Hindutva" in a broader culture of critique in which identity movements of all kinds compete for recognition, representation, and rights. This book will be of interest to anthropologists, historians, and sociologists, as well as readers of ethno-nationalist movements, religion, activism, global feminisms, and all matters Indian/South Asian.

The Politics of the Urban Poor in Early Twentieth-Century India

Nandini Gooptu's magisterial 2001 history of the labouring poor in India represents a tour-de-force.

Beyond Hindu and Muslim

Questioning the conventional depiction of India as a nation divided between religious communities, Gottschalk shows that individuals living in India have multiple identities, some of which cut across religious boundaries. The stories narrated by villagers living in the northern state of Bihar depict everyday social interactions that transcend the simple divide of Hindu and Muslim.

Divine Sounds from the Heart—Singing Unfettered in their Own Voices

Recent years have seen a sea change in the way history is written and also in the way our conceptions of the past are being rewritten. In traditional historiography, women's articulation is often marginalized and dominated by male voices. Through centuries of patriarchal control, women negotiated many layers and levels of existence working out different forms of resistance which have often gone unnoticed. Bhakti was one such medium. Religion provided the space in the medieval period and women saints embraced bhakti to define their own truths in voices that question society, family and relationships. For all these women bhaktas, the rejection of the male power that they were tied to in subordinate relationship became the terrain for struggle, self assertion and alternative seeking. Most of these women lived during the period from 12th to 17th Century. While the dominant mode of worship in bhakti was prostration to a deity like a feudal lord, the women bhaktas' idea of God as a lover, a husband and a friend came as a breath of fresh air. The individual outpourings and the voices of these women, who had the courage to sing unfettered in their own voices, refused to melt in the din of the feudal scene which was largely patriarchal. This book will be useful to scholars interested in Feminist History, Comparative Religion and Asian Studies. The sensitive and rigorous research will be of great help to young scholars interested in embarking on a journey to discover religious history, especially with regards to women's history in the South Asian context.

From Stigma to Assertion

Untouchability was historically a set of discriminative practices that bound the lowest castes to low-status jobs and restricted their social mobility. Formally the practice was abolished with the constitution of independent India. In order to compensate for the social and economic setback caused by centuries of discrimination a reservation policy that guaranteed the former untouchables access to education and jobs was introduced. These measures have changed the life conditions of the targeted groups, but they have also created tensions in a society where many other groups experience economic stress. The essays in this book engage in critical discussions of the Hindu caste system and put the colonial and post-colonial notion of Untouchability in a wider temporal perspective, covering pre-colonial textual material as well as present-day debates over Dalit rights and identity. Contributors: Mikael Aktor, Simon Charsley, Jocelyn Clarke, Robert Delière Kathinka Frøystad, Marie-Caroline Saglio-Yatzimirsky, Andrew Wyatt, Eleanor Zelliot.

The Blackwell Companion to Hinduism

An ideal resource for courses on Hinduism or world religions, this accessible volume spans the entire field of Hindu studies. It provides a forum for the best scholars in the world to make their views and research available to a wider audience. Comprehensively covers the textual traditions of Hinduism Features four coherent sections covering theoretical issues, textual traditions, science and philosophy, and Hindu society and politics Reflects the trend away from essentialist understandings of Hinduism towards tradition and regional-specific studies Includes material on Hindu folk religions and stresses the importance of region in analyzing Hinduism Ideal for use on university courses.

Religious Authority in South Asia

This book focuses on genealogies of religious authority in South Asia, examining the figure of the guru in narrative texts, polemical tracts, hagiographies, histories, in contemporary devotional communities, New Age spiritual movements and global guru organizations. Experts in the field present reflections on historically specific contexts in which a guru comes into being, becomes part of a community, is venerated, challenged or repudiated, generates a new canon, remains unique with no clear succession or establishes a succession in which charisma is routinized. The guru emerges and is sustained and routinized from the nexus of guruship, narratives, performances and community. The contributors to the book examine this nexus at specific historical moments with all their elements of change and contingency. The book will be of interest to scholars in the field of South Asian studies, the study of religions and cultural studies.

The Cherished Five in Sikh History

Despite the centrality of this group to modern Sikhism, scholarship on the Panj Piare has remained sparse. Louis Fenech's new book examines the Khalsa and the role that the Panj Piare have had in the development of the Sikh faith over the past three centuries.

The Khecarividya of Adinatha

Describing one of the most important practices of hathayoga (khecarimudra), the Khecarividya of Adinatha is presented here to an English-speaking readership for the first time. The author, James Mallinson, draws on thirty Sanskrit works, as well as original fieldwork amongst yogins in India who use the practice, to demonstrate how earlier tantric yogic techniques developed and mutated into the practices of hathayoga. Accompanied by an introduction and an extensively annotated translation, the work sheds light on the development of hathayoga and its practices.

Devotion, Religious Authority, and Social Structures in Sindh

In a context of rigidification of religious boundaries, especially between Hinduism and Islam, the book argues that many physical and non-physical sites of religious encountering are still at work, both in Pakistan and in India. In India, the Hindu Sindhis worshipped a god, Jhulelal, who is also venerated in Pakistan as a saint. In Sehwan Sharif, in the Islamic Republic of Pakistan, there are Hindu Sufi masters who initiate Muslims to Sufism. This study is the first to involve both Muslim and Hindu communities in a comparative perspective, and to underscore that the process of constructing communities in South Asia follow the same social pattern, the patrilineal lineage (baradari or khandan). The study is based on an array of sources collected in three continents, such as manuscripts, printed and oral sources, as well as artefacts from material cultures, most of which was never published before.

Pilgrims, Patrons, and Place

This book brings together essays by anthropologists, scholars of religion, and art historians to explore some of the most fundamental challenges that religious groups face as they expand from their homeland or confront the demands of modernity. The chapters span a broad geographical area that includes India, Nepal, Thailand, Indonesia, and China, and address issues from the classical and medieval period to the present. They show how sacred places have a plurality of meanings for all religious communities and how in their construction, secular politics, private religious experience, and sectarian rivalry can all intersect. A Buddha Dharma Kyokai Foundation Book on Buddhism and Comparative Literature.

The Materiality of the Past

Anne Murphy offers a groundbreaking exploration of material representations of the Sikh past, showing how objects, as well as historical sites, and texts, have played a vital role in the production of the Sikh community as an evolving historical and social formation from the eighteenth century to the present. Drawing together work in religious studies, postcolonial studies, and history, Murphy explores how 'relic' objects such as garments and weaponry have, like sites, played dramatically different roles across political and social contexts—signifiers of authority and even sovereignty in one; collected, revered, and displayed with religious significance in another—and are connected to a broader engagement with the representation of the past that is central to the formation of the Sikh community. By highlighting the connections between relic objects and historical sites, and how the status of sites changed in the colonial period, she also provides crucial insight into the circumstances that brought about the birth of a new territorial imagination of the Sikh past in the early twentieth century, rooted in existing precolonial historical imaginaries centered in place and object. The life of the object today and in the past, she suggests, provides unique insight into the formation of the Sikh community and the crucial role representations play in it.

Indian Asceticism

Throughout the history of Indian religions, the ascetic figure is most closely identified with power. A by-product of the ascetic path, power is displayed in the ability to fly, walk on water or through dense objects, read minds, discern the former lives of others, see into the future, harm others, or simply levitate one's body. These tales give rise to questions about how power and violence are related to the phenomenon of play. Indian Asceticism focuses on the powers exhibited by ascetics of India from ancient to modern time. Carl Olson discusses the erotic, the demonic, the comic, and the miraculous forms of play and their connections to power and violence. He focuses on Hinduism, but evidence is also presented from Buddhism and Jainism, suggesting that the subject matter of this book pervades India's major indigenous religious traditions. The book includes a look at the extent to which findings in cognitive science can add to our understanding of these various powers; Olson argues that violence is built into the practice of the ascetic. Indian Asceticism culminates with an attempt to rethink the nature of power in a way that does justice to the literary evidence from Hindu, Buddhist, and Jain sources.

The Saffron Wave

The text goes on to argue that the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class. Consequently, the movement has attracted privileged groups fearing encroachment on their dominant positions but also "plebian" and impoverished groups seeking recognition around a majoritarian rhetoric of cultural pride, order, and national strength.

Sikhism and Indian Civilization

Contents: Introduction, Sikhism, The Development of Sikhism As a Distinct Religion, Sikh Tradition: Competing Organisations and Ideology, The Sikh Gurus, The Religion and Social Organisation of the Sikhs, Women in Sikhism, Gender and the Sikh Panth, Sikh Code of Conduct, The Concept of Hukam in Sikhism and Religious Experience, Sikh Politics in India, Unity of God The Sikh Point of View, Sikh Saints, Sikhism and Other Religious, Sikhism in the 21st Century.

Indigenous People and the Christian Faith: A New Way Forward

Indigenous People and the Christian Faith: A New Way Forward provides detailed historical, cultural and theological background and analysis to a very delicate and pressing subject facing many people

around the world. The book is “glocal”: both local and global, as represented by international scholars. Every continent is represented by both Indigenous and non-indigenous people who desire to make a difference with the delicate problematics and relationships. The history of Indigenous people around the world is inextricably linked with Christianity and Colonialism. The book is completely interdisciplinary by employing historians, literary critics, biblical scholars and theologians, sociologists, philosophers and ordained engineers. The Literary Intent of the book, without presuming nor claiming too much for itself, is to provide practical thinking that will help all people move past the pain and dysfunction of the past, toward mutual understanding, communication, and practical actions in the present and future.

The Many Colors of Hinduism

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.

Who Invented Hinduism

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.

Veins of Devotion

Veins of Devotion details recent collaborations between guru-led devotional movements and public health campaigns to encourage voluntary blood donation in northern India. Focusing primarily on Delhi, Jacob Copeman carefully situates the practice within the context of religious gift-giving, sacrifice, caste, kinship, and nationalism. The book analyzes the operations of several high-profile religious orders that organize large-scale public blood-giving events and argues that blood donation has become a site not only of frenetic competition between different devotional movements, but also of intense spiritual creativity.

Untouchable Pasts

Untouchable Pasts constructs a history of an untouchable and heretical community over the last two hundred years. The Satnamis of Central India have combined the features of a caste and a sect to question and challenge the tenor of ritual power that variously defines Hinduism. At the same time, within the community, schemes of meaning and power, particularly those centering on gender, have been imbued with ambiguity and a reproduction of forms of inequality. The book presents an interpretive account of Satnami endeavors, encounters, and experiences by combining history and

anthropology, archival and field work. It addresses a clutch of theoretical questions and a range of key and inextricably bound analytical relationships in an accessible manner. Issues of caste and untouchability, sect and kinship, myths and pasts are rendered here as part of a wider dynamic between religion and power, gender and community, writing and the constitution of traditions, ritual and the making of modernities, and orality and the construction of histories. Indeed, *Untouchable Pasts* brings together the perspectives and possibilities defined by three overlapping but distinct theoretical developments that have been elaborated in recent years: first, novel renderings of anthropologies and ethnographies of the historical imagination; second, critically engaged constructions of histories from below, particularly by the collective Subaltern Studies endeavor; and, finally, a conceptual emphasis on the 'everyday' as an arena for the production, negotiation, transaction, and contestations of meanings within wider networks and relationships of power. By casting these analytical tendencies in a critical dialogue with one another, *Untouchable Pasts* works toward questioning some of those overarching oppositions—for example, between ritual and rationality, myth and history, tradition and modernity, and community and state—that have formed the conceptual core of several inherited traditions of social and political theory within the academy in both Western and non-Western contexts.

The Indian Princes and their States

Although the princes of India have been caricatured as oriental despots and British stooges, Barbara Ramusack's study argues that the British did not create the princes. On the contrary, many were consummate politicians who exercised considerable degrees of autonomy until the disintegration of the princely states after independence. Ramusack's synthesis has a broad temporal span, tracing the evolution of the Indian kings from their pre-colonial origins to their roles as clients in the British colonial system. The book breaks ground in its integration of political and economic developments in the major princely states with the shifting relationships between the princes and the British. It represents a major contribution, both to British imperial history in its analysis of the theory and practice of indirect rule, and to modern South Asian history, as a portrait of the princes as politicians and patrons of the arts.

Empowering Visions

An examination of the politics of representation in Hindu nationalism.

The Construction of History and Nationalism in India

Most studies on nations and nationalism argue that history, or more precisely a 'common past', is crucial for the process of national identity building. However, the existence of one or more concurrent narratives for the construction of this identity is often not accounted for, and there are cases where the 'common past' or a 'collective memory' is no longer shared. This book centres on the construction, elaboration and negotiation of the narratives that have become official history in India. These narratives influence politics and the representation of the nation. Depending on the chosen definition of the nation, over 160 million Muslim Indians are either included or excluded from the nation, and considered as 'foreigners from inside'. The author shows that beyond the antagonism of two representations of history, two conceptions of the Indian nation – secular and Hindu nationalist – confronted each other during the history textbook controversy between 1998 and 2004. The diverging elements of the two discourses are underlined, and surprising similarities are uncovered. Yet, in contemporary India this convergence remains overshadowed in political debates as the definition of the political has been shaped by the opposition between these two visions of the nation. This book analyzes and questions the conception of the school textbook as a tool of national construction and more generally highlights the complexity of the link between historiography, nation-state and nation-building.

The Weaver's Songs

Life and works of a Hindu saint poet.

The Ramayana Revisited

14 leading 'Ramayana' scholars examine the epic in its myriad contexts throughout South and South-east Asia. They explore the role the narrative plays in societies as varied as India Indonesia, Thailand and Cambodia. The essays also expand the understanding of the 'text' to include non-verbal renditions of the epic.

Archaeology of Communities

The Archaeology of Communities develops a critical evaluation of community and shows that it represents more than a mere aggregation of households. This collection bridges the gap between studies of ancient societies and ancient households. The community is taken to represent more than a mere aggregation of households, it exists in part through shared identities, as well as frequent interaction and inter-household integration. Drawing on case studies which range in location from the Mississippi Valley to New Mexico, from the Southern Andes to the Blue Ridge Mountains of Madison County, Virginia, the book explores and discusses communities from a whole range of periods, from Pre-Columbian to the late Classic. Discussions of actual communities are reinforced by strong debate on, for example, the distinction between 'Imagined Community' and 'Natural Community.'

One Lifetime, Many Lives

Through an analysis of the rhetorical strategies of those who have written about his life (his hagiographers), the book argues that the reporting of the experience of being in Swami Rama Tirtha's presence is a central feature of these hagiographies. The nature of the experiences of close disciples of the Swami as opposed to those of followers of a later period helps account for the radical changes in the portrayal of the Swami in the hagiographical tradition.

Brother Bakht Singh

Brother Bakht Singh Chabra, a Sikh convert, was one of the foremost evangelists and Bible teachers in India. Bakht Singh was well known as a pioneer in gospel contextualization and a proponent of indigenous Indian churches. The movement and assemblies he established were often viewed as splinter groups from mainstream churches and many considered his teachings and theology as negatively syncretic. In this publication, Dr Bharathi Nuthalapati establishes that Bakht Singh's theology was rooted in the Indian spirituality of experience through personal relationship and devotion to God or Bhakti. Brother Singh Christianized Bhakti and in his hands Bhakti became a Christian idiom. The author also analyzes how pre-Christian, Sikh elements persisted in Bakht Singh's movement while remaining theologically orthodox, as well as how various aspects of Indian religiosity and biblical and western Christianity were adopted, rejected, reinterpreted, or revolutionized in his movement.

Asian Religions in British Columbia

British Columbia is Canada's most ethnically diverse province. Yet in general we need to know more about the diversity of religions that accompanied immigrants to the province and how they are practised today. This book offers intimate portraits of local religious groups, including Hindus and Sikhs from South Asia; Buddhist organizations from Southeast Asia; and Tibetan, Japanese, and Chinese religions from East and Central Asia. The first comprehensive, comparative examination of Asian religions in British Columbia, this book is mandatory reading for teachers, policy makers, scholars of local history and culture and of Asian Canadian studies.

The Alchemical Body

Beginning in the fifth century A.D., various Indian mystics began to innovate a body of techniques with which to render themselves immortal. These people called themselves Siddhas, a term formerly reserved for a class of demigods, revered by Hindus and Buddhists alike, who were known to inhabit mountaintops or the atmospheric regions. Over the following five to eight hundred years, three types of Hindu Siddha orders emerged, each with its own specialized body of practice. These were the Siddha Kaula, whose adherents sought bodily immortality through erotico-mystical practices; the Rasa Siddhas, medieval India's alchemists, who sought to transmute their flesh-and-blood bodies into immortal bodies through the ingestion of the mineral equivalents of the sexual fluids of the god Siva and his consort, the Goddess; and the Nath Siddhas, whose practice of hatha yoga projected the sexual and laboratory practices of the Siddha Kaula and Rasa Siddhas upon the internal grid of the subtle body. For India's medieval Siddhas, these three conjoined types of practice led directly to bodily immortality, supernatural powers, and self-divinization; in a word, to the exalted status of the semidivine Siddhas of the older popular cults. In *The Alchemical Body*, David Gordon White excavates and centers within its broader Indian context this lost tradition of the medieval Siddhas. Working from a body of previously unexplored alchemical sources, he demonstrates for the first time that the medieval disciplines of Hindu alchemy and hatha yoga were practiced by one and the same people, and that they

can only be understood when viewed together. Human sexual fluids and the structures of the subtle body are microcosmic equivalents of the substances and apparatus manipulated by the alchemist in his laboratory. With these insights, White opens the way to a new and more comprehensive understanding of the entire sweep of medieval Indian mysticism, within the broader context of south Asian Hinduism, Buddhism, Jainism, and Islam. This book is an essential reference for anyone interested in Indian yoga, alchemy, and the medieval beginnings of science.

The Goddess as Role Model

"Seeks to understand the major mythological role models that mark the moral landscape navigated by young Hindu women. Heidi Pauwels compares how the figures of Sita and Radha have been portrayed in a variety of media: the ancient Sanskrit sources, medieval vernacular retellings, and contemporary television shows"--OCLC

Praises to a Formless God

Discusses and translates important compositions by famous Nirguni poets--poets dedicated to the worship of a formless God.

The Making of Sikh Scripture

The Adi Granth - the primary scripture of the Sikhs - comprises approximately 3000 hymns. This work attempts to construct a comprehensive picture of the making of Sikh "canon"

Aghor Medicine

"Aghor Medicine moves seamlessly between an ethnography of religion and medical anthropology. The stories of suffering and renunciation, of collective experience that turn Indian hierarchy and discrimination upside down are quite marvelous. The writing is clear and direct and the interpretations balanced and scrupulously documented. Barrett has written one of the best accounts on local traditions "modernizing" in ways that combine indigenous significance with globally crucial changes that react against health and social inequalities."—Arthur Kleinman, Harvard University "Ronald Barrett's fine account of aghor medicine reveals essential characteristics of India's popular culture, and, since an ashram in California has an important role in the story, of American popular culture as well."—Charles Leslie, author of *Death Row Letters* (forthcoming)

Religion, Law and Power

This book constructs an anthropological history of a subaltern religious formation, Mahima Dharma of Orissa, a large province in eastern India. Tracking the contingent making of a critical community over a hundred and forty year period, 'Religion, Law and Power' explores the interplay of distinct expressions of time and history, innovative reformulations of caste and Hinduism and distinct engagements with state and nation. This serves to unravel the wider entanglements of religion, history, law, modernity and power.

Scriptural Politics

The Bible and Koran as political models in the Arab world and Africa. This work offers a comparison of Islamic and Christian radicalism in the 1990s.

Ascetic Culture

Finally, he broadened the theme to the present title of his collection."--BOOK JACKET.