

DAMAGE BOOK

Ramdas And The Ramdasis

David Goodman Mandelbaum



Ramdas And The Ramdasis:

The Mysore University Magazine, 1929 Guru Ram Das in Sikh Tradition Gurudharm Singh Khalsa, 1997 Rāmdās and the Rāmdāsīs Wilbur Stone Deming, 1928 **The Modern Review** Ramananda Chatterjee, 1916 Includes section Reviews and notices of books *Mythologies and Philosophies of Salvation in the Theistic Traditions of India* Klaus K. Klostermaier, 2006-01-01 Based on exhaustive reference to primary source material this volume explores the relationships between religious mythologies and religious philosophical system within the theistic traditions in India Not content merely to explore these relationships the author further examines the relevance of mythology and philosophy in a discussion of salvation salvation understood in its sociological eschatological and philosophical senses The treatment of myth and philosophy is comprehensive in scope pulling together a great variety of sources and commentary and illuminating them for the Western reader This study will be of interest both to students of Indian religions and to students of comparative religion interested in creating a context for the discussion of Eastern and Western religions **The Myth of the Lokamanya** Richard I. Cashman, 2024-06-14 Lokamanya revered leader Bal Gangadhar Tilak 1856 1920 the extremist politician of Maharashtra a region of western India was one of the first Congress Party leaders to adopt the strategy of mass politics Interpretations of his role and his achievement differ greatly Some historians depict Tilak as India's first mass politician who was a creative nationalist myth maker other suggest that he was an opportunist who manipulated politics for selfish elitist purposes With an eye to resolving these conflicting opinions Cashman related Tilak's ideology to his political organization the author concentrates on four mass movements studying the Lokamanya when he was engaged in political action and comparing his public statements with his political tactics This approach provides a means of examining the manner in which Tilak redefined myths and of assessing the value of myths for purposes of political mobilization Cashman suggests deficiencies in previous interpretations of Tilak Arguing that the limitations of the mass movements need not be explained by the inadequacies of myths he demonstrates that instead they reflected the transitional state of Maharashtraian society which lacked a broad consensus Tilak was active at a time when there was no common goal no broader objective in which sectional interests might be subsumed He symbolized the uncertain striving of his society for some new direction whose nature was yet unknown He did not create the myth of the Lokamanya or the ideology of nationalism but responding to social and political pressures became a prisoner of the myths Much writing of Indian history has been influenced either by a narrow ideological approach or by a retreat to arithmetical pragmatism Cashman attempts to restore a balance by reexamining the relationship of myth to politics This title is part of UC Press's Voices Revived program which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology This title was originally published in 1975 **Ramdas and the Ramdasis** Wilbur S

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Hanuman's Tale Philip Lutgendorf,2007-01-11 Hanuman the devoted monkey helper of Rama and Sita has long been recognized as a popular character in India s ancient Ramayana epic But more recently he has also become one of the most beloved and worshiped gods in the Hindu pantheon enshrined in majestic new temples but equally present in poster art advertising and mass media Drawing on Sanskrit and vernacular texts classical iconography and modern TV serials and extensive fieldwork and interviews Philip Lutgendorf challenges the academic clich of Hanuman as a minor or folk deity by exploring his complex and growing role in South Asian religion and culture This wide ranging study examines the historical evolution of Hanuman s worship his close association with Shiva and goddesses his invocation in tantric ritual his physical immortality and enduring presence in sacred sites and his appeal to devotees who include scholars wrestlers healers politicians and middle class urbanites Lutgendorf also offers a rich array of entertaining stories not previously available in English an expanding epic cycle that he christens the Hanumayana Arguing that Hanuman s role as cosmic middle man is intimately linked to his embodiment in a charming and provocative simian form Lutgendorf moves beyond the Indian subcontinent to interrogate the wider human fascination with anthropoid primates as boundary beings and as potent signifiers of both Self and Other

Western India in the Nineteenth Century Ravinder Kumar,2013-10-28 First published in 2006 Routledge is an imprint of Taylor Francis an informa company

In Quest of God Swami Ramdas,2025-03-15 In Quest of God is one of the world s great spiritual classics an autobiographical chronicle of Swami Ramdas s year of mendicant wandering through the great pilgrimage sites of 1920s India Ramdas s third person prose is simple almost childlike yet crisp evocative and ultimately disarming It s the perfect way to tell this story of spiritual awakening and radical trust in God There is no other spiritual book quite like In Quest of God Long out of print in the West this 100th anniversary edition of In Quest of God was produced with the gracious approval of Anandashram Trust and combines the unabridged text of Anandashram s current edition with the foreword and glossary from the edition published in the United States by Blue Dove Press 1994 This special edition contains more than 30 black and white photographs set in 1920s India

Mandelbaum, David: Society in India A.R. Desai,1975

Gospel of Swami Ramdas Swami Ramdas,1979 Philosophical discourses of a Hindu mystic

Society in India: Continuity and change David Goodman Mandelbaum,1970 November 2004 *The*

Thought of Bal Gangadhar Tilak Robert E. Upton, 2024 This work is a systematic study of Bal Gangadhar Tilak's thought focusing on his views on communal relations within the Indian polity on caste and reform in Hindu society and on political ethics regarding violence and non cooperation The *Thought of Bal Gangadhar Tilak* adopts a contextualist approach situating his ideas in local Maharashtrian as well as pan Indian and global cultural intellectual contexts The approach blends Tilak's quotidian journalism and speeches alongside his canonical texts on Aryan history and on the Bhagavad Gita The work marks a departure from current interpretations emphatically arguing that he is misappropriated and or misunderstood as a proto Hindutva thinker Instead he is revealed to be a radical liberal who supports counter autocratic violence a majoritarian pluralist in terms of intercommunity relations a self strengthening reformer focused on masculinity committed to reshaping India for the challenges of modernity something fused in his thought with a resilient Brahmin supremacism This book lays emphasis on his remarkable recognition as the nation's founding father and particularly demonstrates how his appropriation by Gandhi was in turn contested by those emphasising Tilak's embrace of violence particularly in the crucial mid 1920s period when he was indelibly linked to re emerging Hindutva More recently growing ahistorical demi official insistence on his social progressivism illustrates a change in India's public culture as does the use of popular or even legal pressure to de legitimize perennial criticism of Tilak's socio political positions

The Guru Tradition Aviva Robibo, 2024-09-12 The *Guru Tradition* India's Spiritual Heritage discusses the natures and roles of both the guru and the i ya or disciple as depicted in the Upani ads and Dharma stras The entirety of this analysis of guru and disciple is developed into a paradigm by which both the ancient and modern *Guru Tradition* can be more thoroughly understood Four pivotal gurus from the twentieth century who have impacted the spiritual fabric of both East and West Ramakrishna Paramahansa Sri Aurobindo Ramana Maharshi and Paramahansa Yogananda are juxtaposed and discussed alongside this paradigm This study is conducted from the perspective of Advaita Ved nta the Indian philosophical system of nondualism

The divine player David R. Kinsley, 1979

Cultural Leaders of India - Devotional Poets and Mystics: Part - 2 PUBLICATIONS DIVISION, 2017-06-20 This Volume the second part on the Devotional Poets and Mystics offers another fourteen of them five from the Hindi speaking areas three from western India Gujarat and Maharashtra one from the east Bengal a group of saints the Hari dasas of Karnataka two from Tamil Nadu and one each from Sindh and Andhra Pradesh The book is edited by Dr V Raghavan an eminent Sanskrit scholar and Indologist

The Periodical , 1927

Creative Pasts Prachi Deshpande, 2007-05-08 The Maratha period of the seventeenth and eighteenth centuries when an independent Maratha state successfully resisted the Mughals is a defining era in the history of the region of Maharashtra in western India In this book Prachi Deshpande considers the importance of this period for a variety of political projects including anticolonial Hindu nationalism and the non Brahman movement as well as popular debates throughout the nineteenth and twentieth centuries concerning the meaning of tradition culture and the experience of colonialism and modernity Sampling from a rich body of literary and cultural sources Deshpande highlights

shifts in history writing in early modern and modern India and the deep connections between historical and literary narratives She traces the reproduction of the Maratha period in various genres and public arenas its incorporation into regional political symbolism and its centrality to the making of a modern Marathi regional consciousness She also shows how historical memory provided a space for Indians to negotiate among their national religious and regional identities pointing to history's deeper potential in shaping politics within thoroughly diverse societies A truly unique study *Creative Pasts* examines the practices of historiography and popular memory within a particular colonial context and illuminates the impact of colonialism on colonized societies and cultures Furthermore it shows how modern history and historical memory are jointly created through the interplay of cultural activities power structures and political rhetoric **All India Reporter**, 1919 Vols 1 36 1914 1949 1999 issued in separate parts called sections e g Journal section Federal Court section Privy Council section Allahabad section Bombay section etc

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