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In this landmark book, first published in English in 1958, renowned scholar of religion Mircea Eliade lays the groundwork for a Western understanding of Yoga. Drawing on years of study and experience ...

David Gordon White

Baba Ramdev has built a \$670 million company on the back of yoga's soaring popularity. Is his ethics in alignment with yoga's teachings? How were mRNA vaccines developed? Pfizer's Dr Bill Gruber ...

Divine love explores the work of Luce Irigaray from the perspective of religious studies. The book examines the development of religious themes in Irigaray's work from Speculum of the

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Other Woman, in which she rejects traditional forms of western religion, to her more recent explorations of eastern religions. Irigaray's ideas on love, the divine, the ethics of sexual difference and normative heterosexuality are analysed and placed in the context of the reception of her work by secular feminists such as Judith Butler, Drucilla Cornell and Elizabeth Grosz, as well as by feminists in Religious Studies such as Pamela Sue Anderson, Ellen Armour, Amy Hollywood and Grace Jantzen. Finally, Irigaray's own spiritual path, which has been influenced by eastern religions, specifically the disciplines of yoga and tantra in Hinduism and Buddhism, is evaluated in the light of recent theoretical developments in orientalism and postcolonialism.

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A landmark new translation and edition
Written almost two millennia ago,
Patañjali's work focuses on how to
attain the direct experience and
realization of the purusa: the
innermost individual self, or soul. As
the classical treatise on the Hindu
understanding of mind and
consciousness and on the technique
of meditation, it has exerted immense
influence over the religious practices
of Hinduism in India and, more
recently, in the West. Edwin F.
Bryant's translation is clear, direct, and
exact. Each sutra is presented as
Sanskrit text, transliteration, and
precise English translation, and is
followed by Bryant's authoritative

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commentary, which is grounded in the classical understanding of yoga and conveys the meaning and depth of the sutras in a user-friendly manner for a Western readership without compromising scholarly rigor or traditional authenticity. In addition, Bryant presents insights drawn from the primary traditional commentaries on the sutras written over the last millennium and a half.

Why are living things alive? As a theoretical biologist, Robert Rosen saw this as the most fundamental of all questions-and yet it had never been answered satisfactorily by science. The answers to this question would allow humanity to make an enormous leap forward in our understanding of the principles at work in our world. For centuries, it was believed that the only

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scientific approach to the question "What is life?" must proceed from the Cartesian metaphor (organism as machine). Classical approaches in science, which also borrow heavily from Newtonian mechanics, are based on a process called "reductionism." The thinking was that we can better learn about an intricate, complicated system (like an organism) if we take it apart, study the components, and then reconstruct the system-thereby gaining an understanding of the whole. However, Rosen argues that reductionism does not work in biology and ignores the complexity of organisms. *Life Itself*, a landmark work, represents the scientific and intellectual journey that led Rosen to question reductionism and develop new scientific approaches to understanding the nature of life.

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Ultimately, Rosen proposes an answer to the original question about the causal basis of life in organisms. He asserts that renouncing the mechanistic and reductionistic paradigm does not mean abandoning science. Instead, Rosen offers an alternate paradigm for science that takes into account the relational impacts of organization in natural systems and is based on organized matter rather than on particulate matter alone. Central to Rosen's work is the idea of a "complex system," defined as any system that cannot be fully understood by reducing it to its parts. In this sense, complexity refers to the causal impact of organization on the system as a whole. Since both the atom and the organism can be seen to fit that description, Rosen asserts that complex organization is a general

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feature not just of the biosphere on Earth-but of the universe itself.

Religion in French Feminist Thought: Critical Perspectives brings together some of the leading modern religious responses to major French feminist writings on religion. It considers central figures such as Hélène Cixous, Julia Kristeva, Luce Irigaray and Catherine Clément, and its focus on questions of divinity, subjectivity, and ethics provides an accessible introduction to an area of growing philosophical interest. Illustrating the ways in which French feminism has become a valuable tool in feminist efforts to rethink religion, and responding to its promise as an intellectual resource for religious philosophy in the future, Religion in French Feminist Thought is ideal both for independent use and as

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Wikipedia
a companion book to French Feminists
on Religion (Routledge, 2001).

Presents the Hindu religious tradition's major events, individuals, texts, sects, and concepts in the context of its historical development through various periods.

A number of religious movements were born in the United States in the 1970s as refugees from the counterculture sought new ways of living. In 1969 in Los Angeles, teacher Yogi Bhan founded the Healthy Happy Holy Organization (3HO) and dedicated it to yoga and healthy living. Many members began to convert to Sikhism, Bhan's faith, and soon the group numbered in the thousands.

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Graceful Women is the first look at the women who embraced this community as they sought meaning in their lives. Constance Waeber Elsberg follows members of an ashram over an extended period of time--from affiliation, through their first attempts to apply the teachings of 3HO to everyday life, through upheavals and doubts in the community, and finally, to mature formulations of their own purpose and identity. Both long-term and former members speak about the group and the process of adopting Sikhism and participating in such cultural practices as arranged marriages. In studying this group, Elsberg found women building individual and collective identities and using symbols, narratives, and metaphors to participate in a view of the world that stresses an essential

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unity beneath the conflicts of contemporary life. A regimen including yoga, meditation, and diet helped the women feel that they could control their responses to everyday stress and manage difficult decisions. A central focus of the book is the Sikh Dharma ideal of the "graceful woman" and the ways in which this concept both empowers and constrains women. Women are free to choose their degree of engagement in the public sphere: some build careers, some are active in the 3HO community, some dedicate their lives to their families. Work in community businesses allows many women to combine family and work lives. Curtailing this freedom of choice, however, is 3HO's teaching that women should also be gracious, undemanding, and willing to defer to those in authority. Elsborg places this

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movement in the context of other alternative religious organizations and provides a brief history of Sikhism, as well as reviewing events concerning Sikhs today. She explores the range of ways in which gender identities are created, transformed, and contested, particularly as a religion from one part of the world is adopted in a completely different country and culture. The Author: Constance Waeber Elsberg is professor of sociology and anthropology at Northern Virginia Community College.

A probing examination of a major contemporary problem: the increasing role of technology in all aspects of our lives. A major focus is on the role schools can assume in helping us all spiritualize technology so as to render its use more meaningful and humane.

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