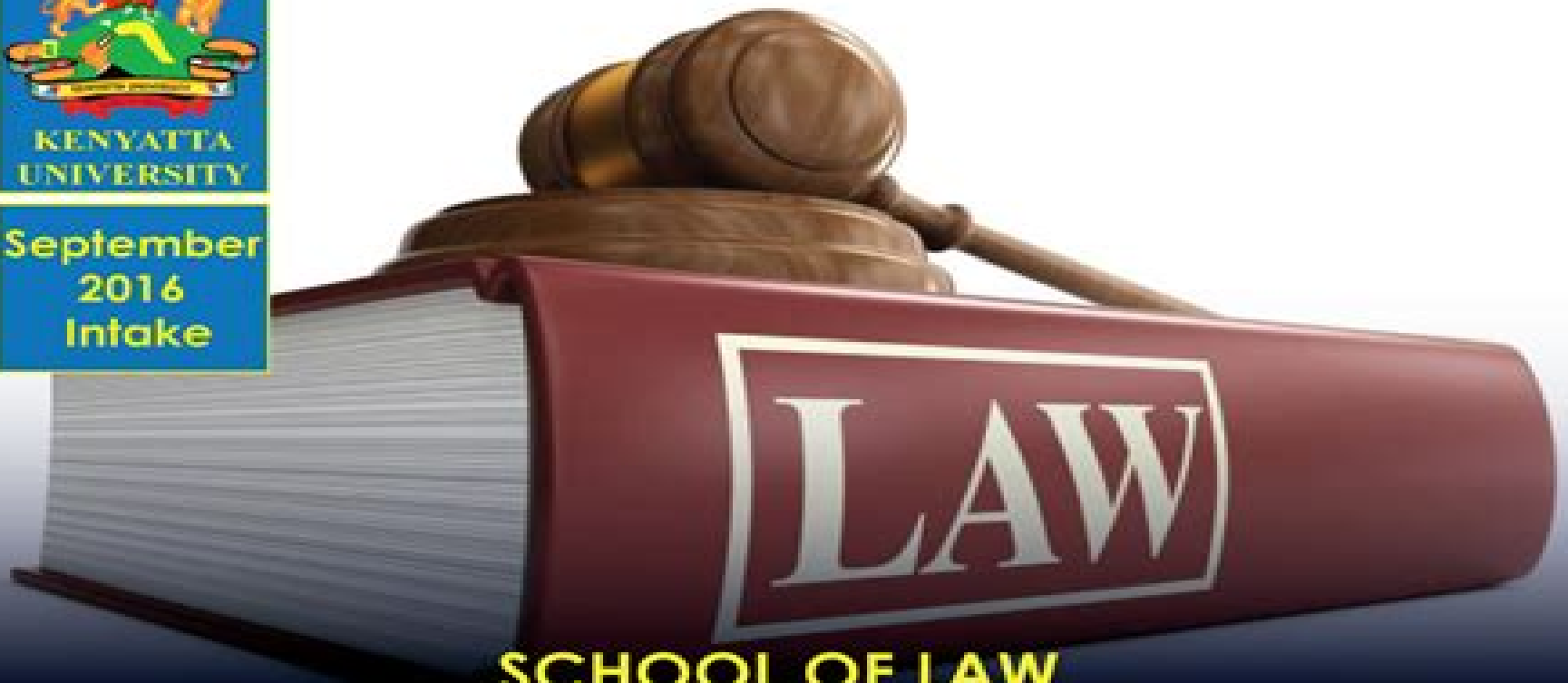




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share of Hindus in Guyana's Indian population declined from 83.5 percent in 1880 to 62.8 percent in 2012. The largest portion of the contraction was lost to Christianity. The loss notwithstanding, even a casual observer would conclude that Guyanese Hindus at home and in the Diaspora are a very religious people. Many of us do a jhandi or havan once annually; others do the more elaborate and costlier yajna where everyone is welcome once or twice in their lifetime. Most of us do a short daily puja, prayers, offerings, reading the shstras and listening to bhajan in our homes. An important but perhaps unintended way immigrants countered conversion to Christianity was an unplanned movement towards a synthesis that brought Hindus regardless of caste or sect under a unitary form of Hinduism. The synthesis began around the 1870s and was completed by the 1930s to the 1950s. Guyanese Hindus call the unified corpus of religious beliefs and practices that emerged from the synthesis Sanatana Dharma. Ramesh Gampat labels it Plantation Hinduism in this path-breaking book. The book argues that the brand of Hinduism practiced is inconsistent with Sanatana Dharma, called Vedanta by the more philosophically inclined. Plantation Hinduism features an extraordinary dependence upon purohitas/pandits which has anaesthetized the Hindu mind and rendered him unable to think, question and inquire when it comes to Dharma. Rituals and bhakti have been degraded and turned into desire-motivated worship. Devatas have been misconstrued as Brahman rather than as limited manifestations of the one non-dual pure Consciousness. Belief in the multiplicity of gods encourages image worship and superstitions anchor Guyanese Hindus to tradition and mere belief. Plantation Hinduism is little more than desire-motivated actions, dogmas and superstitions. Absent is the idea that Sanatana Dharma is a spiritual science no less scientific than hard sciences such as physics and astronomy. The central message of Vedanta is the innate divinity of every person and the freedom to realize that divinity through anubhava, direct personal experience of Supreme Reality.

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Table of Contents Kenyatta University 2015 2016 Sept Intake

1. Understanding the eBook Kenyatta University 2015 2016 Sept Intake
 - The Rise of Digital Reading Kenyatta University 2015 2016 Sept Intake
 - Advantages of eBooks Over Traditional Books
2. Identifying Kenyatta University 2015 2016 Sept Intake
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Kenyatta University 2015 2016 Sept Intake
 - User-Friendly Interface
4. Exploring eBook Recommendations from Kenyatta University 2015 2016 Sept Intake
 - Personalized Recommendations
 - Kenyatta University 2015 2016 Sept Intake User Reviews and Ratings
 - Kenyatta University 2015 2016 Sept Intake and Bestseller Lists

5. Accessing Kenyatta University 2015 2016 Sept Intake Free and Paid eBooks
 - Kenyatta University 2015 2016 Sept Intake Public Domain eBooks
 - Kenyatta University 2015 2016 Sept Intake eBook Subscription Services
 - Kenyatta University 2015 2016 Sept Intake Budget-Friendly Options
6. Navigating Kenyatta University 2015 2016 Sept Intake eBook Formats
 - ePub, PDF, MOBI, and More
 - Kenyatta University 2015 2016 Sept Intake Compatibility with Devices
 - Kenyatta University 2015 2016 Sept Intake Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Kenyatta University 2015 2016 Sept Intake
 - Highlighting and Note-Taking Kenyatta University 2015 2016 Sept Intake
 - Interactive Elements Kenyatta University 2015 2016 Sept Intake
8. Staying Engaged with Kenyatta University 2015 2016 Sept Intake
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Kenyatta University 2015 2016 Sept Intake
9. Balancing eBooks and Physical Books Kenyatta University 2015 2016 Sept Intake
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Kenyatta University 2015 2016 Sept Intake
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Kenyatta University 2015 2016 Sept Intake
 - Setting Reading Goals Kenyatta University 2015 2016 Sept Intake
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Kenyatta University 2015 2016 Sept Intake
 - Fact-Checking eBook Content of Kenyatta University 2015 2016 Sept Intake
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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