

LOLA WILLIAMSON

TRANSCENDENT IN AMERICA

Hindu-Inspired
Meditation Movements
as New Religion



Transcendent In America Transcendent In America

Robert D. Waterman EdD



Transcendent In America Transcendent In America:

Transcendent in America Lola Williamson, 2010-01-01 Yoga karma meditation guru these terms once obscure are now a part of the American lexicon Combining Hinduism with Western concepts and values a new hybrid form of religion has developed in the United States over the past century In *Transcendent in America* Lola Williamson traces the history of various Hindu inspired movements in America and argues that together they constitute a discrete category of religious practice a distinct and identifiable form of new religion Williamson provides an overview of the emergence of these movements through examining exchanges between Indian Hindus and American intellectuals such as Thomas Jefferson and Ralph Waldo Emerson and illuminates how Protestant traditions of inner experience paved the way for Hindu style movements acceptance in the West Williamson focuses on three movements Self Realization Fellowship Transcendental Meditation and Siddha Yoga as representative of the larger of phenomenon of Hindu inspired meditation movements She provides a window into the beliefs and practices of followers of these movements by offering concrete examples from their words and experiences that shed light on their world view lifestyle and relationship with their gurus Drawing on scholarly research numerous interviews and decades of personal experience with Hindu style practices Williamson makes a convincing case that Hindu inspired meditation movements are distinct from both immigrant Hinduism and other forms of Asian influenced or New Age groups

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Transcendental Meditation in America Joseph Weber, 2014-04-01 The Indian spiritual entrepreneur Maharishi Mahesh Yogi took the West by storm in the 1960s and 70s charming Baby Boomers fed up with war and social upheaval with his message of meditation and peace Heeding his call two thousand followers moved to tiny Fairfield Iowa to set up their own university on the campus of a failed denominational college Soon they started a school for prekindergarten through high school allowing followers to immerse themselves in Transcendental Meditation from toddlerhood through PhDs Although Fairfield s longtime residents were relieved to see that their new neighbors were clean cut and respectably dressed not the wild haired drug using hippies they had feared the newcomers nevertheless quickly began to remake the town Stores selling exotic goods popped up TM followers built odd looking homes that modeled the guru s rules for peace inspiring architecture and the new university knocked down a historic chapel even as it erected massive golden domed buildings for meditators Some newcomers got elected and others were defeated when they ran for local and statewide offices At times thousands from across the globe visited the small town Yet Transcendental Meditation did not always achieve its aims of personal and social tranquility Suicides and a murder unsettled the meditating community over the

years and some followers were fleeced by con men from their own ranks Some battled a local farmer over land use and one another over doctrine Notably the world has not gotten more peaceful Today the guru is dead His followers are graying and few of their children are moving into leadership roles The movement seems rudderless its financial muscle withering despite the efforts of high profile supporters such as filmmaker David Lynch and media magnate Oprah Winfrey Can TM reinvent itself And what will be the future of Fairfield itself By looking closely at the transformation of this small Iowa town author Joseph Weber assesses the movement s surprisingly potent effect on Western culture sketches out its peculiar past and explores its possible future *Transcendental Leadership* Robert D. Waterman EdD,2021-05-11 As we strive for good through our fear and sense of lack we inadvertently give power to a coalition that infuses cultures in a philosophy of eternal conflict and domination as a means of preserving civic order that is controlled by promises of greater good while guiding policies and actions protect and produces a world of haves and have nots The deeper impulse of the Soul to thrive and transform itself into loving is an eternal force and is unstoppable in the long run Though ominous these times embody a great opportunity for humanity to change the narrative To do so we need to rise above the inversion layer of shadows into transcendent realms and resources Prophecy portends a new day and new dawn We are that promise We live in a time that invites a vision for humanity and leadership based on integrity and spiritual awakening Remember As we incarnate into the human condition the most essential and most forgotten element of life for each of us is that we are the ones that bring love In our first breath we encounter an overwhelming challenge to identify with the world in which we find ourselves and forget the world of love from whence we came I invite you to engage in an exploration of Self that is continuous and reveals the truth of life without fear inspired by Soul and guided by love Consider perhaps that the promise of a new day and new dawn refers simply to a change of heart Transcendental Leadership occurs when we connect to our visionary nature awaken to an integral perspective and apply our greater virtue and spiritual depth in response to the challenges and callings of life

America's Promise Don E. Eberly,1998 Noted scholar and activist Don Eberly details the history achievements and goals of the civil society movement He demonstrates why civil society is crucial to the preservation of democratic values and institutions and he explains why the concern over America s moral decay must be our major priority Our society argues Eberly cannot thrive and perhaps cannot survive without strong social institutions a vibrant moral order and an active intellectual grass roots dimension **America's Road to Jerusalem** Jason M. Olson,2018-11-15 This study examines the role of the Six Day War in American Protestant politics and culture The author argues that American foreign policy towards the Arab Israeli conflict culminating in the Trump Administration s 2017 recognition of Jerusalem as Israel s capital and the domestic Evangelical communities who supported it has a direct correlation with the long term consequences of the 1967 Six Day War For most of America s history biblical literalists or Evangelicals dominated the religious culture of the country But in 1925 the Scopes trial on science evolution and religion embarrassed Evangelicals and caused them to retreat from

American culture and politics Modern and liberal Protestants won dominance and established control in nearly all of the Mainline seminaries publishing houses and denominations leading to the creation of the National Council of Churches by 1950 This book argues that the Six Day War reversed that power structure in American religion with Evangelicals returning to a place of prominence in American culture and politics Whereas the Scopes trial showed much of American Protestantism that the Modernists had the right understanding of the Bible the Six Day War demonstrated that ironically Evangelicals may have had it right all along They used this historic leverage to vaunt themselves into the highest planes of American life with Billy Graham becoming America s Pastor In this historic process the 1967 war between Israel and the surrounding Arab states clarified the way those different branches of American Protestantism thought about the Arab Israeli conflict particularly the issue of Jerusalem Indeed the nature of the Six Day War was deep and appeared to be of Biblical proportions Because Israel gained territories in Jerusalem Bethlehem and the ancient Biblical heartlands formerly held by Jordan historical messianic and even apocalyptic intrusions entered the various branches of American Protestantism In some branches supersessionism a belief that the Church had replaced the Jewish people as God s chosen was stoked In other branches supersessionism was rejected and the nature of Judaism and its connection to the Holy Land was re evaluated The important point is that the territories that Israel captured had thick theological meaning and this would force all branches of American Protestantism to reconsider their assumptions about Judaism and Zionism as well as Islam and Palestinian nationalism Evangelicalism A Short History of America's Literature Eva March Tappan,1907 *University of Buffalo Studies* Commonwealth Fund. Committee on Administrative Units,Helen Neill McMaster,Marvin Farber,Maynard Mayo Metcalf,State University of New York at Buffalo,1928 Studies State University of New York at Buffalo,1927

Phenomenology as a Method and as a Philosophical Discipline Marvin Farber,1928

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