HINDUISM IN EUROPE

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Abstracts

1. Vishwa Adluri, Hunter College, USA

Sanskrit Studies in Germany, 1800–2015

German scholars came late to Sanskrit, but within a quarter century created an impressive array of faculties. European colleagues acknowledged Germany as the center of Sanskrit studies on the continent. This chapter examines the reasons for this buildup: Prussian university reform, German philological advances, imagined affinities with ancient Indian and, especially, Aryan culture, and a new humanistic model focused on method, objectivity, and criticism. The chapter's first section discusses the emergence of German Sanskrit studies. It also discusses the pantheism controversy between F. W. Schlegel and G. W. F. Hegel, which crucially influenced the German reception of Indian philosophy. The second section traces the German reception of the Bhagavad Gītā as a paradigmatic example of German interpretive concerns and reconstructive methods. The third section examines historic conflicts and potential misunderstandings as German scholars engaged with the knowledge traditions of Brahmanic Hinduism. A final section examines wider resonances as European scholars assimilated German methods and modeled their institutions and traditions on the German paradigm. The conclusion addresses shifts in the field as a result of postcolonial criticisms, epistemic transformations, critical histories, and declining resources.

2. Milda Ališauskienė, Vytautas Magnus University, Lithuania

"Strangers among Ours": Contemporary Hinduism in Lithuania

This paper analyses the phenomenon of contemporary Hinduism in Lithuania from a sociological perspective; it aims to discuss diverse forms of Hindu expression in Lithuanian society and public attitudes towards it. Firstly, the paper discusses the history and place of contemporary Hinduism within the religious map of Lithuania. This part is based on the analysis of statistical data from a 2001 and 2011 censuses and public surveys. Secondly, the paper introduces and discusses the diversity of forms in contemporary Hinduism in Lithuania, as well as various religious and spiritual groups that represent very traditional and modern forms of religious life. This part is mainly exemplified by two cases, one is Krishna Consciousness and the other is Art of Living. These organizations are arguably the most visible representatives of contemporary Hinduism in Lithuania. The chapter's conclusion is that contemporary Hinduism is part of the field of religion in contemporary Lithuania, however, due to the nature of the religious field, Hindu groups have developed strategies of self-presentation and activities that do not compete with the predominating Roman Catholic Church.

3. Ross Andrew, Mandala Education, UK; Graham Schweig, Newport News University, VA, USA

Hinduism and Education in Europe

The arena in which India is most evidently secular is education. At tertiary level, religious leaders are largely unfamiliar with, or indifferent to, the Academy and its methodology. Indian universities, driven by market forces, excel in engineering, information technology and medicine. At school level, classical education is confined to the traditional *gurukula* (school of the guru), largely maintained by religious organisations. State education resembles an outmoded version of British education. However, the situation abroad is different, tending - we will argue - to thrust Hindu and Western ideals into dialogue, and sometimes into conflict. The more constructive strands of conversation, as perhaps found in the UK, form the subject of this article. The Hindu diaspora's involvement with British education was initially focussed on children and intent on religio-cultural transmission and socio-economic integration. We briefly describe such developments, and subsequently how they raise pertinent issues, more recently addressed by an emerging Hindu scholarship. We investigate three nascent disciplines (i.e. nascent as linked to Hindu thought) namely Theology, Education and Ethics. In these initiatives, Hindu scholars appear to have two main aims. First, to enrich, revitalise and reshape their own Hindu traditions, while reaffirming the role of reflexive scholarship. Second, to contribute alternative perspectives to contemporary academic debate, especially by attending to alternative metaphysical insight. We conclude that such dialogue should be welcomed; furthermore, that most needed is a Hindu moral philosophy. The resultant, accountable discourse might address perceived moral deficiency within India (still widely-appreciated for its spiritual heritage). It might also shine new light on the religious-secular dichotomies, political fissures and inner-inconsistencies that currently threaten the ideals of Western liberal democracy.

4. Martin Baumann, University of Lucerne, Switzerland

Hinduism in Switzerland

As in other European countries, in Switzerland we also find a diversity of different Hindu groups, communities, and traditions. Thus far, scholars reconstructed and described the history of reception of Hindu ideas and practices as well as the institutionalisation processes of the various Hindu *sampradāyas* and traditions primarily in a descriptive way. Built on these rich and well researched studies and with the addition of recent developments, this contribution tries to put a more analytically oriented perspective to the diversity of Hindu interpretations, forms, and representations. The article makes use of an approach developed in the Cultural Studies by Paul du Gay, Stuart Hall and others in order to systematically enable an encompassing analysis of complex cultural meanings, practices, and contexts. Called *circuit of culture*, this circuit consists of the five interrelated contexts, i.e. representation, identity, production, consumption, and regulations. These contexts allow to analyse the various processes of establishing Hindu temples, of different identities, of practices (e.g. yoga, pūjā) as well as regulations such as manufacturing only in South Asia deities installed in a temple. The aim of the theoretical perspective is to complement existing studies on Hinduism in Switzerland with new aspects, perspectives, and observations, gained from this analytical lens.

5. Liviu Bordas, New Europe College, Institute for Advances Studies, Romania

Hinduism in Romania: Reception, Contacts, and Practice

The paper discusses, from a historical perspective, the following topics of the encounter between Romanians and Hinduism: knowledge and images of Hinduism; contacts with (Hindu) India and Indians; the presence of Hindus (Indians, Nepalis etc.) in the territories historically inhabited by Romanians; Romanian converts to Hinduism and Yoga practitioners; Hindu religious organizations and Yoga groups in Romania; the contemporary Indian diaspora in Romania. The earliest known information about a contact between Romanians and Indians dates from the second half of the 16th century and happened on Romanian territory. An earlier account, from the 14th century, attests the presence of Indians in a neighbouring territory. Following the tormented history of the Romanians, which includes changes of statehood and borders, these topics are examined during the following political periods: 1. The Ottoman era (16th - 18th century), when the provinces of Wallachia, Moldavia, Transylvania and Banat came – gradually and in different forms – under the control of Istanbul; 2. The period of gradual emancipation from the Ottoman empire (1811-1877); the case of Wallachia and Moldavia (Transylvania, Banat and the North of Moldavia were occupied earlier by the Austrian empire); 3. The independent and unified Romanian state (1878-1945); 4. Communist era: Socialist Romania and Soviet Moldova (1945-1989/1991); 5. Post-communist Romania and the Republic of Moldova (since 1990/1991). General knowledge about Hinduism existed in educated circles from earlier times, but a local scholarly expertise in Indology began only in the second half of the 19th century. That is also the time when early travellers to India began to write about their first impressions. We know only one case of conversion to Hinduism in the 19th century. Adoption of Yoga and other religious practices of Hinduism only shifted from being a sporadic phenomenon involving eccentric individuals to a collective phenomenon in the 20th century and was initially due to the spread of Theosophy. Indian expatriates to Romania were rare before 1990, but some of them played an important role in spreading knowledge of Hinduism and the adoption of yogic and meditation techniques. An Indian diaspora group was constituted only in the post-Communist era. This is also the time of an explosion in the interest for Hindu spiritual practices, illustrated by the publication of numerous books, frequent visits to Romania by swamis and Hindu religious preachers, the establishment of several Indian religious organizations, the spread of yoga, etc.

6. Milena Bratoeva, Sofia University, Bulgaria

Hindu-Inspired Religiosity and Spirituality in Bulgaria after 1989

In introducing in brief the appearance and the spread of some new religious movements (NRMs) in Bulgaria after 1989, inspired by Hinduism, I seek to investigate how and to what extent these NRMs were able to challenge and influence the post-totalitarian society of Bulgaria in the miscellaneous religious landscape of the country. This was done by searching for firm spiritual and moral foundations in a period of radical economic and ideological transformation, and of a growing sense of loss of orientation among a considerable part of the Bulgarian population. Another aim of the paper is to analyse the attitude of the government, of the traditional Orthodox Bulgarian Church and especially of the common people towards these new religious denominations and communities, whose spiritual life is based on the philosophical ideas, theological principals and ethical values of Hinduism. The presentation will focus primarily on the activities of ISKCON, Sahaja Yoga and the Śrī Chinmoy Centre in Bulgaria, as well as on of the practicing and teaching of yoga, mainly by devotees of Svāmī Satyananda (the Bihar Yoga School, Mungir), but also of the Svāmī Dev Mūrti Yoga Center. In order to point out some significant peculiarities of the growth of these Hindu-inspired new forms of religiosity after the changes in

1989, I will present also a brief historical overview of their evolution and spreading at the beginning of the twentieth century, and particularly during the past Communist era in Bulgaria.

7. Judit Farkas, University of Pécs, Hungary

Hinduism in Hungary

The shift of the socialist regime in 1989 brought about great changes in Hungary in every sense of the word. One important aspect of this was the appearance of new religious movements (NRMs). These movements hit wider society as a cultural shock. It was especially true for Hindu groups, which were even more noticeable due to their cultural background. The world of India was not unknown in Hungary: the life and work of Hungarian explorer Sándor Kőrösi Csoma (1784-1842) established the interest of Hungarians for India. Sanskrit courses were given in the 1870s in Budapest; and Indian culture and religions were known by many. In the socialist era India was considered a 'friendly' country, thus, the interest in its culture was maintained. The yoga movement of the 1960's was able to legitimise itself due to the positive effect it had on the body: in accordance with the ideology of that time, the real socialist was a healthy person and the exercise of yoga could contribute to a healthy life. The communist-socialist system's views on religion is also common knowledge, consequently there could only be a scholarly discourse about Hinduism, while the practice of that religion was out of question. NRMs arrived to Hungary with a forty-year delay compared to Western countries. Moreover, Hungarians had relatively little experience of different cultures and mind-sets (Hungary never had colonies; that possibility was incompatible with socialist ideology). As a result, the newly emerging Hindu movements were received both with curiosity for being exotic and with reluctance. The present study reviews Hindu religious communities operating in Hungary from the 1970s to this day: I will present their history, operations, describe their traditions and guru lineages, as well as the practices that they follow.

8. Marianne Qvortrup Fibiger, Arhus University, Denmark

Hinduism in Denmark - An outline of different representations of Hinduism in the country and their possible mutual impact

In Denmark we have approximately 23.000 people with and Indian or Sri Lankan background (migrants or descendants) about which it can be estimated that about 70% are Hindus. They represent what can be called Hinduism as inherited. But the religion is also represented among people with a Danish background, either as an alternative or a supplement to the Evangelical Lutheran Church, the national church that counts a little more than 80 % of the Danish citizens as members. This paper will try to outline the development of the Hindu religious landscape in Denmark in the last 5-10 years and will especially focus on the different ways of keeping up traditions when comparing Indians Hindus with Sri Lankan Tamil Hindus. Here the meaning of religious institution but also of religion in display will be touch upon. The paper will also give an overview on what kind of Hindu related or Hindu inspired groups seem to have developed within the same time span and discuss whether and/or to what extent these different groups have a mutual impact.

9. Marzenna Jakubczak, Pedagogical University of Cracow, Poland

Hinduism in Poland

The paper is divided into several parts, each discussing a specific aspect of the general theme. First, the paper is going to capture briefly the history of the reception of Hindu ideas in Poland, including religion, philosophy and literature. The most important translations of the classical Hindu texts—both ancient and modern ones—will be mentioned as well as the scope of Polish academic scholarship on Indian languages, religions and intellectual traditions, which was initiated in the mid-nineteenth century. The main stages of development of Polish Indology and advanced research on Hinduism, Indian philosophy and culture will be reviewed in subsequent sections. Furthermore, the paper takes into account some current religious, social and cultural phenomena, especially migration of Hindus to Poland, conversions to new Hindu groups such as ISKCON, the reception of yoga and the rapidly growing number of yoga practitioners, as well as the popularisation of Hindu music, visual arts, pop culture, and folk traditions.

10. Svetlana Karassyova, Belarusian State University; Ilya Tarkan, Belarusian State Pedagogical University, Belarus

Hinduism in the Republic of Belarus

In the Republic of Belarus, Hinduism is represented chiefly by Bengali Vaishnavism. Its appearance in the country during the Soviet period was due to the missionary activities of the followers of A.C. Bhaktivedanta Swami Prabhupada. There are three stages in the development of Vaishnavism in the USSR. 1971-1980: development on the underground without persecution. At this time Vaishnava communities arose on the basis of yoga circles and health groups; preaching groups were also formed (the most organized were located in Moscow, Riga, Tallinn and Kaunas). 1980-1988: development of persecution by the KGB and the Communist Party. 1984-1986: widespread repressions. Only in 1988 the Moscow ISKCON community received state registration, which gave them the right to build a temple and import religious literature from abroad. At the end of the 1980s the Soviet republics, including Belarus, were visited by a numbers of ISKCON gurus, mainly Niranjana Swami, Prabhavishnu Swami and others. In Belarus, Vaishnavas gathered in private apartments until 1990. A major role in promoting Indian culture in Belarus was played by café "Lotus", located in one of the dormitories of the capital, Minsk, and active until 1999. In 1991 a preaching center was created in Minsk and a collegial council was also started with the participation of Niranjana Swami and representatives of communities from the Baltic region, Ukraine and Belarus, which discussed the issue of initiation of devotees. In 1994, a *murti* (deity) of Sri Sri Gaura Nitai was installed in Minsk. Over the 1990s six ISKCON communities in Belarus received state registration, and in 1996 they formed the religious association of ISKCON of RB. However, after changes in legislation in 2002, ISKCON of RB lost its status as religious association. Currently, there are six communities in the country.

11. Igor Kotin, Peter the Great Museum of Anthropology and Ethnography of Russian Academy of Sciences and St. Petersburg State University, Russia

Hinduism in Russia

Hinduism in Russia is known from at least the 16th century. With the conquest of Astrakhan in 1556 its small Indian community became part of the Moscow state. Till the 19th century this

community was an important part of the trading world in Southern Russia. In the early 18th century the first Russian Emperor Peter the Great met Astrakhan Hindus and on their request asked the Russian Senate to issue a law for protecting Hindu beliefs. This was the first law in Russia to protect foreign creeds. From the 19th to the late 20th century Russia saw occasional Indian adventurers, politicians and students, but few decided to stay for a long time. With the collapse of the Soviet Union and the introduction of market economy in Russia many Indian students became businessmen and were joined by fellow-businessmen from India. By 2001 the Indian Parliament Committee on Indian Diaspora counted 16,000 Indians, mostly Hindus, in Russia and mainly in Moscow and St. Petersburg. According to my estimates, the present number of Indians in Russia is 40,000, of whom the majority are Hindus. In 2003, Hindus became an object of media interest in connection with plans to construct a large Vedic center on the Leningradsky prospect in Central Moscow in cooperation with the Hare Krishnas. They failed, but managed to establish a smaller center in the Moscow region.

12. Cemil Kutluturk, University of Ankara, Turkey

Hinduism in Turkey: Activities of Indian Religious Groups

There are a number of historical connections between India and Turkey. The first exchange of diplomatic missions between the Ottoman Sultans and the Muslim rulers of the subcontinent dates back to 1481-82. India and Turkey have also a cultural and religious overlap. The Sufi philosophy of Mevlana Jelaluddin Rumi found resonance in the Indian sub-continent in its own traditions of Sufism and the Bhakti movement. Hindu mystical thoughts, on the other hand, have been transferred to Anatolia in different ways. For instance, "Hawdul ma al-Hayat", an Arabic translation of a Sanskrit text called "Amrakunda", has been popularized since the fifteenth century A.D. in various *tariqas* (religious orders) located in several parts of Anatolia. Nowadays, there are about a thousand Indian citizens living in Turkey, according to official data. In this country, the number of people interested in Indian religious and cultural history, however, is well beyond that figure because of the existence of a strong historical and cultural connection between Turks and Hindus, as well as due to the size of academic studies about India in the Turkish academia. Yet, in recent years the activities of spiritual and religious groups in Turkey originating from Hinduism have played an important role in this process. Reiki, Sahaja Yoga and Transcendental Meditation have particularly drawn attention among these groups. In this paper, after briefly mentioning the historical background of the relation between Turkey and India, attention is drawn to current developments. In this context, the position of institutions connected with Hindus or Indian Studies are discussed. The activities of Indian religious movements in Turkey are then reviewed thereby examining the impact of Hinduism in several fields.

13. Suzanne Newcombe, Open University, UK

Yoga in Europe

This chapter will begin by outing the various ways the idea of "yoga" entered European thinking in the late nineteenth and early twentieth centuries, primarily through Indology, alongside occult and theosophical explorations. It will then present the work of Selvarajan Yesudian and Elisabeth Haich as a critical bridge between esoteric and practical-physical elements of yoga, which became dominant in Europe in the second half of the twentieth century. The influence of yoga in adult education during the 1960s-80s will be explored, with reference to Britain and to some extent Germany. The chapter will conclude with outlining the kaleidoscope of yoga styles that have emerged in the neo-liberal, post 1980s environment. The tension between 'post-traditional' yoga

and lineage-specific traditions, as well as the emergence of 'take back yoga' campaigns in Europe will be mentioned. The chapter will conclude with an emphasis on yoga's multivalence as both a concept and practice and continuing popularity in Europe. The sources for this chapter will draw heavily upon the British and English-language source base, which somewhat reflects the emphasis on English in yoga materials transmitting yoga through post-colonial networks. However, I will also try to incorporate recent research into the history of yoga in Germany, Switzerland, France and Finland as much as possible, and would be grateful for other participants' leads in incorporating other European perspectives and experiences.

14. Niki Papageorgiou and Angeliki Ziaka, Aristotle University of Thessaloniki, Greece

Hinduism in Greece: Migration, philosophical appreciations and academic writings

The presence of Hinduism in Greece has various manifestations: migratory, philosophical-spiritual and academic. This article starts with the study of the presence of Indian immigrants in contemporary Greece and it gradually leads to the past, that is the spiritual relationships and affinities between ancient Greek and Indian culture. More concretely, firstly, it refers to the ways in which immigrant communities of Indians, who arrived in the country mainly during the last quarter of the 20th century, are organized in worship centers with two key targets: the preservation of religious and ritual life and the maintenance of their ethno-cultural tradition. Secondly, it focus on how the emerging thoughts of the religions, cultures and philosophical systems of Hinduism are cultivated, not only by modern research in Greece but also by intellectuals who are fond of Indian culture. These intellectuals organize themselves in cultural associations and carry out trips to the mother land of India with a philosophical approach in mind. Expressions of Hinduism in Greece appear in different contexts, which are not mutually intersecting. They do, however, exist in parallel ways and are kept alive by flows to and from India, under the mantel of various circumstances and quests. Their conceptualisation will reveal unknown aspects about the presence of Hinduism in modern Greece.

15. Peter Schalk, Uppsala University, Sweden

Caivam/Vaiṇavam among Īlattamils in the European Diaspora

1. Īlattamil refers to a Tamil speaking person from Īlam. Īlam is a parallel toponym to *laṃkā*/Lanka and was used from about the 1st century AD. *Laṃkā* is sometimes tamilised to *ilaṅkai*. Therefore, we also find the anglicised form Ilangai and the compositum Ilangaitamil.

2. Caivam and Caiva are tamilised forms of Shaivism and Shaiva. Vaiṇavam and Vaiṇava are tamilised forms of Vaishnaism and Vaishnava. The Tamil forms are used here to indicate that we face an indigenised form of religion in Tamil culture.

3. Caivam is dominating over Vaiṇavam in Īlam and the competitive relation between the two, which we find in Tamilnāṭu, has been suspended. To indicate this, the writing Caivam/Vaiṇavam is introduced.

4. Caivam alone consists of 16 schools. Some of them have to be studied: A: Right hand tantric Caivam reformed by Ārumuka Nāvalar. No left hand tantric Caivam and no eroticism? No *nyāsa* rituals? B: Gāṇapatyam. C: Vīracaivam. D: Caivacittāntam. E. *Patti*. F. Caivam as Tamil. G. Non-religious Tamils in the Diaspora.

5. In the North and East of Īlam Caivam and Vaiṇavam is densely represented, especially in Yālppāṇam(Jaffna). Īlattamils in Europe have learned what Caivam/Vaiṇavam is in their homeland, but also in Tamilnāṭu in South India. We have to consider a triangle consisting of

Yālppāṇam, Cittamparam, and a given locality in Europe, when identifying and analysing Caiva/Vaiṇava theology, iconography, architecture and worship in Europe. To isolate the European Caivas/Vaiṇavas from their origin would be a failure. Moreover, I see the limitation to the Tamil Diaspora in Europe as a non-scientific restriction, but it is defendable from the viewpoint of a workable, timelimited task and goal. The Canadian and Malaysian Tamil Diasporas have much to deliver.

6. The past of Īlattamils in localities in Europe. Their background as refugees and asylum seekers form their religiosity.

7. The relation between Caivam and Vaiṇavam

8. The relation of Caivam/Vaiṇavam to other religions: Caivam and Pauttam, Caivam and Christianity, Caivam and Islam.

9. Castes and gender among Īlattamils. Caste= *cāti*. 20 castes still prevail, but invisible to outsiders in the Diaspora. The Nāvalar: *sat-śūdra—asat-śūdra*. *vellālar, kōviyar, karaiyār*. Fifth cast: *kuṭimakkaḷ*: *vaṇṇar, ambaṭṭar, naḷavar, paḷḷar, paṟaiyar*. *Kuṭumpam-pakuti*. *Cītaṉam*. *tarppaipōṭutal*. The *tiruvilā.* Caste temples in the Diaspora. Women as preservers of tradition.

10. Profiled Caiva/Vaiṇava Congregations in Europe.

11. The *kōyils*' international network.

12. Iconography of gods in the *kōyils*. Some creations are missing in Europe. Naramukhavināyaka? Vināyakī?

13. Number of *kōyils*. 466 *kōyils* in Yālppāṇam district. 157 or 33,7% are dedicated to Vināyakar. Civaṉ, Murukaṉ, Ammaṉ/Ampāl cannot compete. - One *kōyil* in Yālppāṇam : *veḷināṭṭu piḷḷaiyār kōvil* 'Piḷḷayār temple for foreign lands'.

14. The priests in the *kōyils: pirāmaṇar and kurukkaḷ*

15. The worship in the *kōyils.*

16. The financing of *kōyils*

17. The national state and national *kōyils*

18. Social and educational activities of the *kōyils*

19. *Taipoṅkal* in the Diaspora – religious, non-religious, political

20. Caivam/Vaiṇavam and the ideology of the Tiger Movement ™. *vēṇṭukōḷ* contra *cūya olukkam*. Common terms: *viṭutalai*, *tiyākam*.

21. Conclusions

16. Ievgen Smitskiy, Vaishnava Study Center "New Mayapur"; Yurii Zavhorodnii, National Academy of Science, Ukraine

Hinduism in Ukraine: A General Overview and "The Vaiṣṇava Tradition Through the Ages" International Religious Studies School

The subject "Hinduism in Ukraine" is unexplored. It is also unknown when Hindus (Ukrainians or foreigners) first appeared in Ukraine. Regarding contemporary independent Ukraine, as of January 1, 1993 there were 22 communities of the International Society for Krishna Consciousness. In 1988 in Ukraine, then a part of the USSR, there were no Hindu communities or, in fact, no other religious communities of Eastern orientation at all. However, it is reported that the first Vaiṣṇavas had informally practiced in Ukraine already in the late 1970s. The Indian diaspora in Ukraine appeared no later than in the second half of the twentieth century, but we are not aware of any source stating that the religiousness of this diaspora ever became a subject of scientific research. In our report we plan to focus on an analysis of the activities of "The Vaiṣṇava Tradition Through the Ages" International Religious Studies School in the time span from 2012 to 2016. The School

was organized by the Dragomanov National Pedagogical University and the G. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine and was supported by the communities of the International Society for Krishna Consciousness in Kyiv, Dnipro and Donetsk. The purposes of the school are: 1) to create favorable conditions for academic researchers and to obtain impartial knowledge about the Vaiṣṇava tradition as closely as possible; 2) to promote the formation of a highly qualified generation of researchers, who would be able to carry out the synthesis of academic science and the Vaiṣnava tradition. For 10 to 14 days the participants of the School reside either in Vaiṣṇava temples or at a Vaiṣṇava eco-village. Not only do they read and listen to lectures and hold seminars and round tables, but they also have the opportunity to practice various aspects of the Vaiṣṇava tradition (for example, daily regime, hygienic rules, lacto-vegetarian diet, participation in temple worship and calendar holidays). As a result of the operations of the School, a website have been created and a textbook of Sanskrit, a collection of lectures, reports and translations, as well as a booklet have been published.

17. Anita Stasulane, Daugavpils University, Latvia

From Imagined Hinduism to the Hindu Diaspora in Latvia

The first part of the paper will examine the first encounters with Eastern religions in Latvia. The initial interest focused on Buddhism, since it was one of the recognised religions of the Russian Empire practised in Buryatia – a region of Southern Siberia. Latvian society came into direct contact with Buddhism in the middle of the 1920s as a result of the activities of Kārlis Tenisons (1873-1962), who opened the first Buddhist temple in Riga in 1924. The second part will be dedicated to the activities of the Theosophical Society, which greatly popularized oriental religions in Latvia. This was facilitated by theosophists who were members of the newly established branch of Agni Yoga/Living Ethics. Emphasizing that in every era, Great Teachers select only one or two persons, to whom they reveal the next stage of the teachings, Nicholas Roerich (1874-1947) and Helena Roerich (1879-1955) announced that the doctrine for the further evolution of mankind was entrusted to them. The third part will give insight in the activities of Hindu-related new religious movements after the restoration of Latvia's independence. The International Society for Krishna Consciousness was active in Latvia in the form of a youth sub-culture until 1989, when it was officially registered and opened a temple in 1990. Although less known to the public, Transcendental Meditation (TM) has also expanded its activity in Latvia. Currently Osho/Shri Bhagwan Rajneesh (1931-1990) is the most popular guru in Latvia. The fourth part of the presentation will present fieldwork data and provide an insight about the religious life of the Indian community in Latvia, which numbers around 600, and is mostly engaged in business.

18. Julian Strube, University of Amsterdam, Netherlands

Hinduism, Western Esotericism and New Age Religion in Europe

This entry focuses on the period between the late eighteenth century and the second half of the twentieth century. It begins with a discussion of the emergence of Oriental studies, the vogue of Egyptophilia stimulated by the deciphering of the hieroglyphs, and the relationship of these contexts to Freemasonry as well as to contemporary Romantic ideas about "the East." In a second step, the entry will compare notions about India and "Brahmanism" in early self-referential esoteric and occultist writings such as those by Eliphas Lévi (1850s–1860s) with later authors such as Helena Blavatsky (1870s–1890s). It will be demonstrated how European esotericists' occupation with "the East," especially India, grew rapidly within a short period and caused schisms with those who propagated a decidedly "Western" esotericism. The main examples are the Theosophical Society (T.S.) and the Anthroposophical Society founded by Rudolf Steiner. A third

section will discuss the global entanglement of these developments, showing how Theosophical and other esoteric discourses were related to the formation of Hindu identities as propagated by Vivekananda. Another central example is the reception of "Tantra," which will focus on diverse actors such as Aleister Crowley and John Woodroffe. These developments were crucial for later New Age notions about sexuality, gender, liberation, and progress that will be the final subject of the entry.

19. Priya Swamy, Leiden Institute for Area Studies, Netherlands

Re-Introducing Dutch Hinduism

This presentation aims to re-introduce Dutch Hinduism by exploring how Hindu identity in the Netherlands today is being articulated, and the lesser-known domains through which these articulations take place. The majority of Hindus are Indo-Caribbean postcolonial migrants from Suriname, with markedly smaller numbers of Indian, Afghan and Nepali Hindus. I aim to demonstrate how Hindu identity has been largely constructed through narratives that are specifically relevant to the Surinamese Hindu community—including an ambivalent relationship to the legacy of Dutch colonialism and indentured labour. I will discuss key moments wherein the histories of indentured labour and colonialism have become central to the way that community members identify as Hindu. I will then introduce domains of Hinduism in the Netherlands that are often ignored in survey literature. I will trace the emergence of public Hindu primary schools, recent connections between established temple communities and Dutch yoga personalities, and the renewed interest in Hindu nationalist organisations such as the VHP and RSS. Across these domains, I wish to briefly highlight how these domains set the Netherlands apart from other Hindu diasporas in Europe, but also how they foster a sense of shared belonging in a global Hindu community.

20. Pierre-Yves Trouillet, CNRS, University of Bordeaux (UMR Passages), Centre for South Asian Studies, Paris; Raphael Voix, CNRS, Centre for South Asian Studies, Paris, France.

Hinduism in France

As in the case of other Western countries, Hindu traditions take on two main forms in France. The first concerns the ritual and community practices imported by South Asian populations, whereas the second form corresponds to the diffusion of religious movements of Hindu origin within the host society. A few Hindus arrived in port cities in the 18th century, companies of Indian artists came in the 19th century, and several families of Hindu businessmen settled during the early 20th century. But Hindus have been acquiring a much better visibility since the 1990s, due to the ethnic places and spaces they set up in the Paris area. Today Sri Lankan Tamils are the main representatives of Hinduism in France. Their worship is a form of Tamil Śaivism, which mingles folk traditions, Āgamas and Śaiva Siddhānta. As for the spread of Hindu philosophy and spirituality, the elite of the French society began to take an interest in it in the 19th century, owing to the fascination of philosophers and writers with the Orient in general and India in particular. Hindu spirituality arrived in France thanks to Vivekananda, who stayed for two long visits at the end of the 19th century. Nevertheless, it is the counterculture of the 1970s that really triggered the development of Hindu, yoga and ayurvedic associations in France.

21. Ülo Valk, University of Tartu, Estonia; Ringo Ringvee, Ministry of Interior, Estonia.

Hinduism in Estonia

Hinduism in Estonia today appears in several forms, ranging from the Hare Krishna movement and the activities of the Sri Sathya Sai Organisation, to the practices of yoga, meditation and tantra that have been adapted to the Western lifestyle and spread in the context of New Spirituality. Hinduism in Estonia also has its literary and artistic forms and has been represented in different discourses from a variety of perspectives (for example demonisation, romantic mystification, philological interest in textual sources, etc.). During the 19th century the University of Tartu (Kaiserliche Universität zu Dorpat) became a centre of research on Indian religions. Leopold von Schroeder (1851–1920) published works on ancient Indian religions (for example on Yajur-Veda), and Dmitri Kudryavski (1867–1920) studied the grihya-sutras. On the other hand, India as it was represented in early Estonian publications appeared as an exotic country of strange customs and pagan superstitions. The paper argues that later reception of Hinduism in Estonia has depended on these two discursive currents – on the one hand on academic scholarship and its popular forms, and on the other hand the othering discourse, depicting India as a source of alternative knowledge, different from the mainstream Lutheran religion, Western rationalism and state-imposed Marxism. The first trend in the late 20th century was represented by Linnart Mäll (1938–2010), a Buddhologist and translator of Bhagavad-gita into Estonian; the second by Sri Rama Michael Tamm (1911–2002), a mystical philosopher, and by Gunnar Aarma (1916–2001), an author of esoteric books and populariser of yoga. During the 21st century the increasing influence of international New Spirituality scenery, knowledge of India from first-hand experience and the slowly increasing Indian community have had a role to play in shaping Estonian forms of Hinduism.

22. Maya Warrier, University of Winchester, UK

Ayurveda in Europe

With a primary focus on Ayurveda in the UK, this paper will explore some of the ways in which Ayurveda is promoted and practiced in European contexts. The main premise of the paper is that Ayurveda in Europe is best understood not in isolation but in relation to developments in other parts of the world, not least in South Asia and North America. The discussion will focus on three main themes. The first is the **transmission of ayurvedic knowledg**e, through both formal and informal means. After providing a brief overview of some of the key figures and training establishments in Europe, I will examine the different modes of knowledge transmission—face-to-face classes, online courses, and self-help books, as well as professional development events, workshops, seminars and conferences—emphasizing the transnational reach of these courses and events. The second theme relates to some of the **values and priorities central to ayurvedic practice**. Here I will examine popular interpretations of Ayurveda as detoxifying and de-stressing, and explore the significance of transnational networks of modern yoga, holistic health and alternative spirituality in shaping ayurvedic discourse and practice in Europe. The third theme explores issues of **government policy and regulation**. I will briefly examine EU directives relating to the sale of ayurvedic medicinal preparations. Showcasing a regulatory initiative in the UK which first started up in the year 2000, which has since been abandoned, this paper will conclude with a discussion of some of the lessons to be learnt from the UK experience.

23. Annette Wilke, University of Münster, Germany

Temple Hinduism in Europe

The chapter discusses the fairly recent phenomenon of ‘temple Hinduism’ in Europe, which started in Great Britain in the late 1960s and in Continental Europe (Germany, Switzerland, Scandinavian countries) from the mid-1980s. Scholars have regarded the establishment of temples as an

important milestone in the development of diaspora communities, because they constitute the major symbol of official Hinduism for both Hindu migrants and larger society. The article explores in more detail the two temples that attained most public attention due to their imposing sacred architecture, grandeur and visibility (in contrast to most other permanent places of worship). The first one is the Gujarati Swaminarayan temple in London, Neasden, inaugurated in 1995, which is the largest Hindu temple in Europe, and the second one is the Tamil-Hindu Kamadchi temple of Hamm-Uentrop, Westphalia, Germany, inaugurated in 2002, which so far is the largest one in Continental Europe. Both became new pilgrimage places for Hindus and attract also non-Hindus, and both make good examples for the regional and 'sectarian' plurality of Hinduism even in the diaspora, beyond various attempts at unification. They are tokens of three broader issues to be addressed regarding the presence of ethnic Hinduism and temple Hinduism in Europe: first, its entanglement with politics of colonialization, de-colonialization and distinctive histories of migration regarding Britain (with a majority of Hindus from the Punjab, Gujarat and East Africa) and continental Europe (with a majority of Tamil Hindus from Sri Lanka, and a lesser number, but equally active Hindus from Afghanistan). A second issue is the great varieties of temple Hinduism due to the different regions of origin of the diaspora, but also due to different religious groups, *sampradayas,* and charismatic leaderships. A third issue, having more to do with common features than differences, is the new importance and extended social functions of temples and festivals and their sensory aesthetics (particularly of 'real temples') in the diaspora, as well as the adaptations, ritual changes, and other transformations taking place in the new surroundings, such as the enhanced role of women, enthusiasts and charismatics.

24. Raymond Brady Williams, Wabash College, USA; Tushar Shah, University of Cambridge, UK.

Swaminarayan Hinduism in Europe

Migrants carry gods on their shoulders and in their hearts. Swaminarayan Hinduism began in Gujarat in the early 19th century as a movement of revival and reform led by Sahajanand Swami, who is worshipped as Swaminarayan. A variety of push/pull factors led migrants to Swaminarayan centers in East Africa, then to Britain, and more recently into Europe. European temples and centers are part of an expanding transnational network and the most visible public expression of Hinduism in Europe. Important subdivisions are the International Swaminarayan Satsang Organization (ISSO) with ties to the first temple built by Swaminarayan in 1822 in Ahmedabad and led by Acharya Koshalendraprasad Pande, a householder in the hereditary descent from the family of Swaminarayan; the Bochasanwasi Akshar Purushottam Sanstha (BAPS), established in 1907 and now led by an ascetic in a line of spiritual gurus, Keshavjivandas Swami (Mahant Swami); and the Swaminarayan Gadi, established in the 1940s and lead by Purushottampriyadas Swami. Elaborate, prominent temples of each group respectively are found in Willesden, Neasden, and Kingsbury sections of London. Sadhus tour regularly to visit followers and to teach and perform rituals at temples and centers across Britain and the Continent.

25. John Zavos, University of Manchester, UK

Hinduism and Public Space in Europe

This paper explores the multiple ways that Hinduism has been and is present in the European public space. The task immediately begs a question as to how to conceptualise this space, so the paper begins by mapping the idea of European public space, as it has been constructed through a range of cultural, intellectual, political and technological practices. The implication of religion in

these practices is examined, with a particular focus on debates related to contemporary public spaces as arenas of postsecularism. As they pertain to Europe, these debates have been deeply influenced by the presence of Islam both as the acknowledged religious identity of many Europeans, and as a form of globalized political consciousness. The paper explores how Hinduism has developed a public profile both within this context, and by reference to long histories of engagement and appropriation, through which it has had an influence on public expressions of European identity. The role of a range of transnational organisations, specific events, and associated performative politics is analysed, with a sustained focus on the position of the Hindu Forum of Europe as an expression of Hindu aspirations in the contemporary political and social space of the continent. The paper ends by considering two key recent developments with a rapidly developing impact on the articulation of Hinduism in European public spaces: first, the expansion of a settled Sri Lankan Tamil refugee population, both religiously and politically different from many other Hindu populations in Europe; and secondly, the impending exit of the UK from the European Union, representing as it does the secession of the largest national population of Hindus from the ongoing project of European citizenship.