CONTENTS

ACKNOWLEDGEMENT
PREFACE

CHAPTER 1: INTRODUCTION

1.1 Problem stated
1.11 Levels of Religiosity
1.12 Truth Claims of Believers against the backdrop of Emotion
1.2 Approaches and Scope of this Study
1.3 Central Themes of Chapters

References and Notes

CHAPTER 2: INTELLIGIBILITY OF RELIGIOUS DISCOURSE

2.1 The Domain of Religion Discourse
2.2 Emotions in the Religious Discourse
2.21 Perception and Illusory Perception in the State of Emotion
2.3 The Object of Religious Discourse: An Object of Faith
2.4 The Object of Faith: An Object of Emotional Involvement
2.5 Relation between Believer’s Emotion and Perception: the object of Faith
2.51 The Nature of the Object of Faith for an Ordinary Believer
2.52 The Nature of the Object of Faith for a Specific Category of Believers
2.6 Faith as a Self-Aware State of Mind
2.61 Faith transforms the Believer’s Perception of the Mundane World

References and Notes

CHAPTER 3: NON-HOMOGENIETY OF FAITH

3.1 Conceptual Distinctions: Various Forms of Evaluative Belief
3.11 Relation Between ‘belief in’ and ‘belief that’
3.12 Attempts of reducing Cases of ‘belief in’ into ‘belief that’
3.13 Religious belief is a Non-reducible Evaluative ‘belief in’
3.14 The Question of Reality of the Object of Belief
3.2 Non-Homogeneity of Faith: Level-Difference between the Believers

References and Notes

CHAPTER 4: FAITH AS MEANS

4.1 Function of Faith in the State of Crisis of the Believer
4.11 Analysis of the Mind-Set of Draupadi as an Ārta
4.111 The Mind-Set that results into Ārta
4.12 Non-rational inclination towards the Object of faith

References and Notes