

Dharma Studies In Its Semantic Cultural And Religious History

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The Oxford Handbook of Comparative Law SUNY Press

This volume brings together papers on Indian ascetical institutions and ideologies published by Patrick Olivelle over a span of about thirty years. Asceticism represents a major strand in the religious and cultural history of India, providing some of the most creative elements within Indian religions and philosophies. Most of the major religions, such as Buddhism and Jainism, and religious philosophies both within these new religions and in the Brahmanical tradition, were created by world-renouncing ascetics. Yet ascetical institutions and ideologies developed in a creative tension with other religious institutions that stressed the centrality of family, procreation and society. It is this tension that has articulated many of the central features of Indian religion and culture. The papers collected in this volume seek to locate Indian ascetical traditions within their historical, political and ideological contexts.

Raja Yudhisthira Oxford University Press

Covering the earliest Sanskrit rulebooks through to the codification of 'Hindu law' in modern times, this interdisciplinary volume examines the interactions between Hinduism and the law. The authors present the major transformations to India's legal system in both the colonial and post colonial periods and their relation to recent changes in Hinduism. Thematic studies show how law and Hinduism relate and interact in areas such as ritual, logic, politics, and literature, offering a broad coverage of South Asia's contributions to religion and law at the intersection of society, politics and culture. In doing so, the authors build on previous treatments of Hindu law as a purely text-based tradition, and in the process, provide a fascinating account of an often neglected social and political history.

Mahabharata Now DharmaStudies in it's Semantic, Cultural and Religious History

Examines the key role of a hagiographer within a charismatic religious movement. In this biographical study, Antonio Rigopoulos explores the fundamental role of a hagiographer within a charismatic religious movement: in this case, the postsectarian, cosmopolitan community of the Indian guru Sathya Sai Baba. The guru's hagiographer, Narayan Kasturi, was already a distinguished litterateur by the time he first met Sathya Sai Baba in 1948. The two lived together at the guru's hermitage more or less continuously from 1954 up until Kasturi's death, in 1987. Despite Kasturi's influential hagiography, Sathya Sivam Sundaram, little scholarly attention has been paid to the hagiographer himself and his importance to the movement. In detailing Kasturi's relationship to Sathya Sai Baba, Rigopoulos emphasizes that the hagiographer's work was not subordinate to the guru's definition of himself. Rather, his discourses with the holy man had a reciprocal and reinforcing influence, resulting in the construction of a unified canon. Furthermore, Kasturi's ability to perform a variety of functions as a hagiographer successfully mediated the relationship between the guru and his followers. Drawing on years of research on the movement as well as interviews with Kasturi himself, this book deepens our understanding of this important pan-Indian figure and his charismatic religious movement. Antonio Rigopoulos is Professor of Sanskrit Language and Literature at the Ca' Foscari University of Venice, Italy. His previous books include *The Life and Teachings of Sai Baba of Shirdi* and *Dattatreya: The Immortal Guru, Yogin, and Avatāra: A Study of the Transformative and Inclusive Character of a Multi-faceted Hindu Deity*, both published by SUNY Press.

The Life and Works of Narayan Kasturi SAGE Publishing India

Through pointed studies of important aspects and topics of dharma in Dharmasāstra, this comprehensive collection shows that the history of Hinduism cannot be written without the history of Hindu law. Part One provides a concise overview of the literary genres in which Dharmasastra was written with attention to chronology and historical developments. This study divides the tradition into its two major historical periods—the origins and formation of the classical texts and the later genres of commentary and digest—in order to provide a thorough, but manageable overview of the textual bases of the tradition. Part Two presents descriptive and historical studies of all the major substantive topics of Dharmasastra. Each chapter offers readers with salient knowledge of the debates, transformations, and fluctuating importance of each topic. Indirectly, readers will also gain insight into the ethos or worldview of religious law in Hinduism, enabling them to get a feel for how dharma authors thought and why. Part Three contains brief studies of the impact and reception of Dharmasastra in other South Asian cultural and textual traditions. Finally, Part Four draws inspiration from "critical terms" in contemporary legal and religious studies to analyze Dharmasastra texts. Contributors offer interpretive views of Dharmasastra that start from hermeneutic and social concerns today.

Narration, Aesthetics, Ethics Firenze University Press

The conference volume of the Bochumer Kolleg "Dynamics in the History of Religions between Asia and Europe" outlines the thesis that religion is not a homogeneous cultural phenomenon, but a dense network of diachronically and synchronically differing traditions.

Dharmakīrti on the Cessation of Suffering John Wiley & Sons

This is the first scholarly book devoted to the study of the term dharma with in the broad scope of Indian cultural and religious history. Most generalizations about Indian culture and religion upon close scrutiny turn out to be inaccurate. An exception undoubtedly is the term dharma. This term and the notions underlying it clearly constitute the most central feature of Indian civilization down the centuries, irrespective of linguistic, sectarian, or regional differences. The nineteen papers included in this collection deal with many significant historical manifestations of the term dharma. These studies by some of the leading scholars in the respective fields will both present a more nuanced picture of the semantic history of dharma by putting contours onto the flat landscape we have inherited and spur further studies of this concept so central for understanding the cultural history of the Indian subcontinent.

Kingship in Epic Mahabharata Routledge

This introduction to Hindu law and jurisprudence questions the traditional perception of law, and reveals law's close linkage with religion. Emphasizing the household, the family, and everyday relationships as additional social locations of law, it contends that law itself can be understood as a theology of ordinary life.

The Oxford Handbook of Indian Philosophy Routledge

This book looks at the first eight Sanskrit law codes written in India, between 600 BCE and 570 ACE.

It focuses on the legal, religious and ethical customs which were codified in this period and their impact on the social and political life of women. The volume analyzes texts such as the Dharma Sūtras, the Arthasāstra, the Manu Smṛiti, the Yājñyavalkya Smṛiti, and Nārada Smṛiti, amongst others. It studies discourses on justice, conduct, virtues and duties, and how early laws were used to systematize patriarchy and the varna caste system in South Asia. It examines how patrimonial laws and male property rights highlighted social anxieties about female chastity and varna lineage, which led to the subordination of women and the lower varnas. These anxieties are most evident in codes from the late Vedic and early classical eras when diverse new settlers arrived upon the subcontinent. At this time, kings decentralized governance and allowed local groups to practice communal laws, while they meted out court justice with a specific law code. As the state became prosperous from trade conducted by merchants of diverse castes, sects, and classes, and social peace was ensured by officials from disparate backgrounds, kings began to rely upon a law code that aspired for equity above intolerance. These chapters examine heterodox Therāvada Buddhism and Jainism, their origins in the oligarchic state, their impact on the royal Sanskrit state, as seen in canonical literature. They especially focus on women's roles in heterodox sects, and the emergence of new spaces for women, as such changes were adopted in disparate ways and degrees by other South Asian communities. The volume will be a useful resource for students and researchers of history, women and gender studies, social anthropology, sociology, and law. It will also serve as an information guide for readers who are interested in the political, and social life of women in early India

Hinduism in India Oxford University Press

This volume is the result of an international conference organized by the South Asia Institute at the University of Texas. Patrick Olivelle has collected and edited the best papers to emerge from the conference. Part I of the book looks at what can be construed from archeological evidence. Part II concerns itself with the textual evidence for the period. Taken together, these essays offer an unprecedented look at Indian culture and society in this distant epoch.

Dharma Harvard University Press

Liberation from suffering is an underlying subject in Indian doctrinal and philosophical history. This book is a study of Dharmakīrti's discussion on the topic according to Manorathanandin, the last commentator on the Pramāṇavārttika in the Sanskrit cosmopolis

Collected Essays 2 Oxford University Press

Dharma is central to all the major religious traditions which originated on the Indian subcontinent. Such is its importance that these traditions cannot adequately be understood apart from it. Often translated as "ethics," "religion," "law," or "social order," dharma possesses elements of each of these but is not confined to any single category familiar to Western thought. Neither is it the straightforward equivalent of what many in the West might usually consider to be "a philosophy". This much-needed analysis of the history and heritage of dharma shows that it is instead a multi-faceted religious force, or paradigm, that has defined and that continues to shape the different cultures and civilizations of South Asia in a whole multitude of forms, organizing many aspects of life. Experts in the fields of Hindu, Jain, Buddhist and Sikh studies here bring fresh insights to dharma in terms both of its distinctiveness and its commonality as these are expressed across, and between, the several religions of the subcontinent. Exploring ethics, practice, history and social and gender issues, the contributors engage critically with some prevalent and often problematic interpretations of dharma, and point to new ways of appreciating these traditions in a manner that is appropriate to and thoroughly consistent with their varied internal debates, practices and self-representations.

The Spirit of Hindu Law BRILL

At publication date, a free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more.

Language of the Snakes traces the history of the Prakrit language as a literary phenomenon, starting from its cultivation in courts of the Deccan in the first centuries of the common era. Although little studied today, Prakrit was an important vector of the kavya movement and once joined Sanskrit at the apex of classical Indian literary culture. The opposition between Prakrit and Sanskrit was at the center of an enduring "language order" in India, a set of ways of thinking about, naming, classifying, representing, and ultimately using languages. As a language of classical literature that nevertheless retained its associations with more demotic language practices, Prakrit both embodies major cultural tensions—between high and low, transregional and regional, cosmopolitan and vernacular—and provides a unique perspective onto the history of literature and culture in South Asia.

Encounters, Notions, and Comparative Perspectives Routledge

This volume brings together sixteen articles on the religions, literatures and histories of South and Central Asia in tribute to Patrick Olivelle, one of North America's leading Sanskritists and historians of early India. Over the last four decades, the focus of his scholarship has been on the ascetic and legal traditions of India, but his work as both a researcher and a teacher extends beyond early Indian religion and literature. 'Religion and Identity and South Asia and Beyond' is a testament to that influence. The contributions in this volume, many by former students of Olivelle, are committed to linguistic and historical rigor, combined with sensitivity to how the study of Asia has been changing over the last several decades.

Classical Indian Law Columbia University Press

DharmaStudies in it's Semantic, Cultural and Religious History Motilal Banarsidass

Hindu Law Oxford University Press

The Routledge Handbook of South Asian Religions presents critical research, overviews, and case studies on religion in historical South Asia, in the seven nation states of contemporary South Asia: India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka, and the Maldives, and in the South Asian diaspora. Chapters by an international set of experts analyse formative developments, roots, changes and transformations, religious practices and ideas, identities, relations, territorialisation, and globalisation in historical and contemporary South Asia. The Handbook is divided into two parts which first analyse historical South Asian religions and their developments and second contemporary South Asia religions that are influenced by both religious pluralism and their close connection to nation states and their ideological power. Contributors argue that religion has been used as a tool for creating nations as well as majorities within those nations in South Asia, despite their enormous diversity, in particular religious diversity. The Handbook explores these diversities and tensions, historical developments, and the present situation across religious traditions by utilising an array of approaches and from the point of view of various academic disciplines. Drawing together a

remarkable collection of leading and emerging scholars, this handbook is an invaluable research tool and will be of interest to researchers and students in the fields of Asian religion, religion in context, and South Asian religions.

Prakrit, Sanskrit, and the Language Order of Premodern India Cornell University Press

Between 300 BCE and 200 CE, concepts and practices of dharma attained literary prominence throughout India. Both Buddhist and Brahmanical authors sought to clarify and classify their central concerns, and dharma proved a means of thinking through and articulating those concerns. Alf Hiltebeitel shows the different ways in which dharma was interpreted during that formative period: from the grand cosmic chronometries of kalpas and yugas to narratives about divine plans, gendered nuances of genealogical time, royal biography (even autobiography, in the case of the emperor Asoka), and guidelines for daily life, including meditation. He reveals the vital role dharma has played across political, religious, legal, literary, ethical, and philosophical domains and discourses about what holds life together. Through dharma, these traditions have articulated their distinct visions of the good and well-rewarded life. This insightful study explores the diverse and changing significance of dharma in classical India in nine major dharma texts, as well some shorter ones. Dharma proves to be a term by which to make a fresh cut through these texts, and to reconsider their own chronology, their import, and their relation to each other.

Thinking, Recording, and Writing History in the Ancient World Harvard University Press

The Mahabharata is at once an archive and a living text, a sourcebook complete by itself and an open text perennially under construction. Driving home this striking contemporary relevance of the famous Indian epic, Mahabharata Now focuses on the issues of narration, aesthetics and ethics, as also their interlinkages. The cross-disciplinary essays in the volume imaginatively re-interpret the 'timeless' classic in the light of the pre-modern Indian narrative styles, poetics, aesthetic codes, and moral puzzles; the Western theories on modern ethics, aesthetics, metaphysics, psychoanalysis, and philosophy of science; and the contemporary social, ethical and political concerns. The essays are all united in their effort to situate the Mahabharata in the context of here and now without violating the sanctity of the 'written text' as we have it today. The book will be of interest to scholars and students of Indian and comparative philosophy, Indian and comparative literature, cultural studies, and history.

Dynamics in the History of Religions Between Asia and Europe Oxford University Press

In Raja Yudhisthira, Kevin McGrath brings his comprehensive literary, ethnographic, and analytical

knowledge of the epic Mahabharata to bear on the representation of kingship in the poem. He shows how the preliterate Great Bharata song depicts both archaic and classical models of kingly and premonetary polity and how the king becomes a ruler who is viewed as ritually divine. Based on his precise and empirical close reading of the text, McGrath then addresses the idea of heroic religion in both antiquity and today; for bronze-age heroes still receive great devotional worship in modern India and communities continue to clash at the sites that have been—for millennia—associated with these epic figures; in fact, the word hero is in fact more of a religious than a martial term. One of the most important contributions of Raja Yudhisthira, and a subtext in McGrath's analysis of Yudhisthira's kingship, is the revelation that neither of the contesting moieties of the royal Hastinapura clan triumphs in the end, for it is the Yadava band of Krsna who achieve real victory. That is, it is the matriline and not the patriline that secures ultimate success: it is the kinship group of Krsna—the heroic figure who was to become the dominant Vaisnava icon of classical India—who benefits most from the terrible Bharata war.

The Courtesan, the Dandy, and the Birth of Ars Erotica as Theater in India Anthem Press

The Kamasutra is best known in the West for its scandalous celebration of unbridled sensuality. Yet, there is much, much more to it; embedded in the text is a vision of the city founded on art and aesthetic pleasure. In Foucault and the "Kamasutra", Sanjay K. Gautam lays out the nature and origin of this iconic Indian text and engages in the first serious reading of its relationship with Foucault. Gautam shows how closely intertwined the history of erotics in Indian culture is with the history of theater-aesthetics grounded in the discourse of love, and Foucault provides the framework for opening up an intellectual horizon of Indian thought. To do this, Gautam looks to the history of three inglorious characters in classical India: the courtesan and her two closest male companions—her patron, the dandy consort; and her teacher and advisor, the dandy guru. Foucault's distinction between erotic arts and the science of sexuality drives Gautam's exploration of the courtesan as a symbol of both sexual-erotic and aesthetic pleasure. In the end, by entwining together Foucault's works on the history of sexuality in the West and the classical Indian texts on eros, Gautam transforms our understanding of both, even as he opens up new ways of investigating erotics, aesthetics, gender relations, and subjectivity.

In Dialogue with the Mahābhārata Buddhist Publication Society

This volume challenges the concept of Buddhism as an apolitical religion without implications for law.