

Dharma Studies In Its Semantic Cultural And Religious History

The Spirit of Hindu Law
 Language, Texts, and Society
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RICE STARK

The Spirit of Hindu Law Oxford University Press

A social theory of grand corruption from antiquity to the twenty-first century. In contemporary policy discourse, the notion of corruption is highly constricted, understood just as the pursuit of private gain while fulfilling a public duty. Its paradigmatic manifestations are bribery and extortion, placing the onus on individuals, typically bureaucrats. Sudhir Chella Rajan argues that this understanding ignores the true depths of corruption, which is properly seen as a

foundation of social structures. Not just bribes but also caste, gender relations, and the reproduction of class are forms of corruption. Using South Asia as a case study, Rajan argues that syndromes of corruption can be identified by paying attention to social orders and the elites they support. From the breakup of the Harappan civilization in the second millennium BCE to the anticolonial movement in the late nineteenth and early twentieth centuries, elites and their descendants made off with substantial material and symbolic gains for hundreds of years before their schemes unraveled. Rajan makes clear that this grander form of corruption is not limited to India or the annals of global history. Societal

corruption is endemic, as tax cheats and complicit bankers squirrel away public money in offshore accounts, corporate titans buy political influence, and the rich ensure that their children live lavishly no matter how little they contribute. These elites use their privileged access to power to fix the rules of the game—legal structures and social norms—benefiting themselves, even while most ordinary people remain faithful to the rubrics of everyday life.

Language, Texts, and Society SAGE Publishing India

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, Sathyam 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.

Ethics and the Aesthetics of Suffering in the Mahabharata Anthem 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.

Women's Rights and Law Codes in Early India, 600 BCE-570 ACE BRILL

An esteemed scholar of Hinduism presents a groundbreaking interpretation of ancient Indian texts and their historic influence on subversive resistance. Ancient Hindu texts speak of the three aims of human life: dharma, artha, and kama. Translated, these might be called religion, politics, and pleasure, and each is held to be an essential requirement of a full life. Balance among the three is a goal not always met, however, and dharma has historically taken precedence over the other two qualities in Hindu life. Here, historian of religions Wendy Doniger offers a spirited and close reading of ancient Indian writings, unpacking a long but unrecognized history of opposition against dharma. Doniger argues that scientific disciplines (shastras) have offered lively and continuous criticism of dharma, or religion, over many centuries. She chronicles the tradition of veiled subversion, uncovers connections to key moments of resistance and voices of dissent throughout Indian history, and offers insights into the Indian theocracy's subversion of science by religion today.

Studies in Ideologies and Institutions

Walter de Gruyter GmbH & Co KG
This book explores the relationship between ethics, aesthetics, and religion in classical Indian literature and literary theory by focusing on one of the most celebrated and enigmatic texts to emerge from the Sanskrit epic tradition, the Mahabharata. This text, which is widely acknowledged to be one of the most important sources for the study of South Asian religious, social, and political thought, is a foundational text of the Hindu tradition(s) and considered to be a major transmitter of dharma (moral, social, and religious duty), perhaps the single most important concept in the history of Indian religions. However, in spite of two centuries of Euro-American scholarship on the epic, basic questions concerning precisely how the epic is communicating its ideas about dharma and precisely what it is saying about it are still being explored. Disorienting Dharma brings to bear a variety of interpretive

lenses (Sanskrit literary theory, reader-response theory, and narrative ethics) to examine these issues. One of the first book-length studies to explore the subject from the lens of Indian aesthetics, it argues that such a perspective yields startling new insights into the nature of the depiction of dharma in the epic through bringing to light one of the principle narrative tensions of the epic: the vexed relationship between dharma and suffering. In addition, it seeks to make the Mahabharata interesting and accessible to a wider audience by demonstrating how reading the Mahabharata, perhaps the most harrowing story in world literature, is a fascinating, disorienting, and ultimately transformative experience.

Ascetics and Brahmins NYU Press

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.

Collected Essays 2 DharmaStudies in its Semantic, Cultural and Religious History
Christopher T. Fleming provides an account of various theories of ownership and inheritance in Sanskrit jurisprudential literature.

Religious and Secular Perspectives Yale University Press

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

Against Dharma Harvard 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.

Religion and Identity in South Asia and Beyond Oxford University Press, USA

The notion of the “Silk Road” that the German geographer Ferdinand von Richthofen invented in the 19th century has lost attraction to scholars in light of large amounts of new evidence and new approaches. The handbook suggests new conceptual and methodological tools for researching ancient economic exchange in a global perspective with a strong focus on recent debates on the nature of pre-modern empires. The interdisciplinary team of Chinese, Indian and Graeco-Roman historians, archaeologists and anthropologists that has written this handbook compares different forms of economic development in agrarian and steppe regions in a period of accelerated empire formation during 300 BCE and 300 CE. It investigates inter-imperial zones and networks of exchange which were crucial for ancient Eurasian connections. Volume I provides a comparative history of the most important empires forming in Northern Africa, Europe and Asia between 300 BCE and 300 CE. It surveys a wide range of evidence that can be brought to bear on economic development in the these empires, and takes stock of the ways academic traditions have shaped different understandings of economic and imperial development as well as Silk-Road exchange in Russia, China, India and Western Graeco-Roman history.

Narration, Aesthetics, Ethics University of Chicago Press

Modern Indian studies have recently become a site for new, creative, and thought-provoking debates extending over a broad canvas of crucial issues. As a result of socio-political transformations, certain concepts—such as ahimsa, caste, darshan, and race—have taken on different meanings. Bringing together ideas, issues, and debates salient to modern Indian studies, this volume charts

the social, cultural, political, and economic processes at work in the Indian subcontinent. Authored by internationally recognized experts, this volume comprises over one hundred individual entries on concepts central to their respective fields of specialization, highlighting crucial issues and debates in a lucid and concise manner. Each concept is accompanied by a critical analysis of its trajectory and a succinct discussion of its significance in the academic arena as well as in the public sphere. Enhancing the shared framework of understanding about the Indian subcontinent, *Key Concepts in Modern Indian Studies* will provide the reader with insights into vital debates about the region, underscoring the compelling issues emanating from colonialism and postcolonialism.

Its Early History in Law, Religion, and Narrative Lulu.com

Whether defined by family, lineage, caste, professional or religious association, village, or region, India's diverse groups did settle on a concept of law in classical times. How did they reach this consensus? Was it based on religious grounds or a transcendent source of knowledge? Did it depend on time and place? And what apparatus did communities develop to ensure justice was done, verdicts were fair, and the guilty were punished? Addressing these questions and more, *A Dharma Reader* traces the definition, epistemology, procedure, and process of Indian law from the third century B.C.E. to the middle ages. Its breadth captures the centuries-long struggle by Indian thinkers to theorize law in a multiethnic and pluralist society. The volume includes new and accessible translations of key texts, notes that explain the significance and chronology of selections, and a comprehensive introduction that summarizes the development of various disciplines in intellectual-historical terms. It reconstructs the principal disputes of a given discipline, which not only clarifies the arguments but also relays the dynamism of the fight. For those seeking a richer understanding of the political and intellectual origins of a major twenty-first-century power, along with unique insight into the legal interactions among its many groups, this book offers exceptional detail, historical precision, and expository illumination.

Dissent on Core Beliefs Motilal Banarsidass
The Oxford Handbook of Indian Philosophy tells the story of philosophy in India through a series of exceptional individual acts of philosophical virtuosity. It brings together forty leading international scholars to record the diverse figures,

movements, and approaches that constitute philosophy in the geographical region of the Indian subcontinent, a region sometimes nowadays designated South Asia. The volume aims to be ecumenical, drawing from different locales, languages, and literary cultures, inclusive of dissenters, heretics and sceptics, of philosophical ideas in thinkers not themselves primarily philosophers, and reflecting India's north-western borders with the Persianate and Arabic worlds, its north-eastern boundaries with Tibet, Nepal, Ladakh and China, as well as the southern and eastern shores that afford maritime links with the lands of Theravada Buddhism. Indian Philosophy has been written in many languages, including Pali, Prakrit, Sanskrit, Malayalam, Urdu, Gujarati, Tamil, Telugu, Bengali, Marathi, Persian, Kannada, Punjabi, Hindi, Tibetan, Arabic and Assamese. From the time of the British colonial occupation, it has also been written in English. It spans philosophy of law, logic, politics, environment and society, but is most strongly associated with wide-ranging discussions in the philosophy of mind and language, epistemology and metaphysics (how we know and what is there to be known), ethics, metaethics and aesthetics, and metaphilosophy. The reach of Indian ideas has been vast, both historically and geographically, and it has been and continues to be a major influence in world philosophy. In the breadth as well as the depth of its philosophical investigation, in the sheer bulk of surviving texts and in the diffusion of its ideas, the philosophical heritage of India easily stands comparison with that of China, Greece, the Latin west, or the Islamic world.

The Oxford History of Hinduism: Hindu Law Cornell University Press

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. *Disorienting Dharma* Anthem Press
Through pointed studies of important aspects and topics of dharma in Dharmaśāstra, 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. [Between the Empires](#) Firenze University Press

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[Key Concepts in Modern Indian Studies](#)
Bloomsbury Publishing

This is the first scholarly book devoted to the study of the term dharma within 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.

A New History of Dharmasāstra
Routledge

Thinking, Recording, and Writing History in the Ancient World presents a cross-cultural comparison of the ways in which ancient civilizations thought about the past and recorded their own histories. Written by an international group of scholars working in many disciplines Truly cross-cultural, covering historical thinking and writing in ancient or early cultures across in East, South, and West Asia, the Mediterranean, and the Americas Includes historiography shaped by religious perspectives, including Judaism, early Christianity, Islam, and Buddhism

The Hagiographer and the Avatar
Cambridge University Press

Difference, diversity and disagreement are inevitable features of our ethical, social and political landscape. This collection of new essays investigates the ways that various ethical and religious traditions have dealt with intramural dissent; the volume covers nine separate traditions: Confucianism, Buddhism, Christianity, Judaism, Islam, liberalism, Marxism, South Asian religions and natural law. Each chapter lays out the distinctive features, history and challenges of intramural dissent within each tradition, enabling readers to identify similarities and differences between traditions. The book concludes with an Afterword by Michael Walzer, offering a synoptic overview of the challenge of intramural dissent and the responses to that challenge. Committed to dialogue across cultures and traditions, the collection begins that dialogue with the common challenges facing all traditions: how to maintain cohesion and core values in the face of pluralism, and how to do this in a way that is consistent with the internal ethical principles of the traditions.

[Thinking, Recording, and Writing History in the Ancient World](#) Univ of California 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.

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