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# Dharma Studies In Its Semantic Cultural And Religious History

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*Dharma Studies In Its  
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**SLADE ZAYDEN**

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*Narration, Aesthetics, Ethics* Lulu.com  
The Mahābhārata has been explored extensively as a work of mythology, epic poetry, and religious literature, but the text's philosophical dimensions have largely been under-appreciated by Western scholars. This book explores the philosophical implications of the Mahābhārata by paying attention to the centrality of dialogue, both as the text's prevailing literary expression and its organising structure. Focusing on five sets of dialogues about controversial moral problems in the central story, this book shows that philosophical deliberation is an integral part of the narrative. Black argues that by paying attention to how characters make arguments and how dialogues unfold, we can better appreciate the Mahābhārata's philosophical significance and its potential contribution to debates in comparative philosophy today. This is a

fresh perspective on the Mahābhārata that will be of great interest to any scholar working in religious studies, Indian/South Asian religions, comparative philosophy, and world literature.

Studies in its Semantic, Cultural and Religious History SAGE Publishing India

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.

*Foucault and the Kamasutra* BRILL

This fully revised and updated second edition of *The Oxford Handbook of Comparative Law* provides a wide-ranging and diverse critical survey of comparative law at the beginning of the twenty-first century. It summarizes and evaluates a discipline that is time-honoured but not easily understood in all its dimensions. In the current era of globalization, this discipline is more relevant than ever, both on the

academic and on the practical level. The Handbook is divided into three main sections. Section I surveys how comparative law has developed and where it stands today in various parts of the world. This includes not only traditional model jurisdictions, such as France, Germany, and the United States, but also other regions like Eastern Europe, East Asia, and Latin America. Section II then discusses the major approaches to comparative law - its methods, goals, and its relationship with other fields, such as legal history, economics, and linguistics. Finally, section III deals with the status of comparative studies in over a dozen subject matter areas, including the major categories of private, economic, public, and criminal law. The Handbook contains forty-eight chapters written by experts from around the world. The aim of each chapter is to provide an accessible, original, and critical account of the current state of comparative law in its respective area which will help to shape the agenda in the years to come. Each chapter also includes a short bibliography referencing the definitive works in the field.

*An Introduction* Cambridge University Press

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* Univ of California Press

*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 Life and Works of Narayan Kasturi** Cambridge 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

Encounters, Notions, and Comparative Perspectives John Wiley & Sons

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.

A New History of Dharmaśāstra Walter de Gruyter GmbH & Co KG

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](http://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.

*Hinduism and Law* Oxford University Press

Gandhi and Nehru helped create a myth

of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

**Ownership and Inheritance in Sanskrit Jurisprudence** University of Chicago Press

This collection brings together a series of Patrick Olivelle's research papers, published over a period of about ten years, whose unifying theme is the search for hidden historical context and developments within words and texts. Words (and cultural histories represented by words) that scholars often take for granted as having a continuous and long history are often new – sometimes even being neologisms. They can thus provide important indications of cultural and religious innovations. Olivelle's book on the asramas, as well as the short pieces included in this volume, such as those on ananda and dharma, seek to see cultural innovation and historical changes within the changing semantic fields of key terms. Closer examination of numerous Sanskrit terms taken for granted as central to 'Hinduism' provide similar results. Indian texts have often been studied in the past as disincarnate realities providing information on an ahistorical and unchanging culture. 'Language, Texts, and Society' is a small contribution towards correcting this method of textual study.

*Dharma* 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.

*Religion and Identity in South Asia and Beyond* SUNY 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.

**Prakrit, Sanskrit, and the Language Order of Premodern India** Taylor & Francis

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.

*Volume 1: Contexts* Harvard University Press

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.

Mahabharata Now Firenze University 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.

*Its Early History in Law, Religion, and Narrative* Cornell University Press

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.

*Dissent in the Ancient Indian Sciences of Sex and Politics* Anthem Press

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 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. *A Critical Edition with Translation and*

*Comments of Manorathanandin's Vṛtti and Vibhūticandra's Glosses on Pramāṇavārttika II.190-216* Columbia 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.

The Spirit of Hindu Law Oxford University Press, USA

Through pointed studies of important aspects and topics of dharma in Dharmasastra, 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 direct knowledge of the debates, transformations, and fluctuating importance of each topic. 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. 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.

*Language of the Snakes* Anthem 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.