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Dharma: Studies In Its Semantic, Cultural and Religious History – Edited by Patrick Olivelle

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Patrick Olivelle is an Indologist. A philologist and scholar of Sanskrit Literature whose work has focused on asceticism, renunciation and the dharma, Olivelle has been Professor of Sanskrit and Indian Religions in the Department of Asian Studies at the University of Texas, Austin since 1991.. Olivelle was born in Sri Lanka. He received a B.A. (Honours) in 1972 from the University of Oxford ...

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"From Category to Ontology: the Evolution of Dharma in ...

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.

Dharma: Studies in its Semantic, Cultural and Religious History by Patrick Olivelle. 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.

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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.

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.

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.

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.

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.

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.

Winner of the Award for Excellence in Religion: Textual Studies from the American Academy of Religion Disorienting Dharma 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 - one of the principal sources for the study of South Asian religious, social, and political thought - is considered a major transmitter of dharma, or moral, social, and religious duty. But basic questions such as precisely how the epic is communicating its ideas about dharma and precisely what it is saying about it are still being explored. In this book, Emily Hudson examines these issues through a variety of interpretive lenses including Sanskrit literary theory, reader-response theory, and narrative ethics. One of the first book-length studies to view the subject through the lens of Indian aesthetics, her work brings to light one of the primary narrative tensions of the epic: the vexed relationship between dharma and suffering. Hudson also seeks to make the epic interesting and accessible to a wider audience. She demonstrates how reading the Mahabharata, perhaps the most harrowing story in world literature, can be a fascinating, disorienting, and ultimately transformative experience.

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.

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