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Traditions of asceticism, yoga, and devotion (bhakti), including dance and music, developed in Hinduism over long periods of time. Some of these practices, notably those denoted by the term yoga, are orientated towards salvation from the cycle of reincarnation and go back several thousand years. These practices, borne

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witness to in ancient texts called Upaniads, as well as in other traditions, notably early Buddhism and Jainism, are the subject of this volume in the Oxford History of Hinduism. Practices of meditation are also linked to asceticism (tapas) and its institutional articulation in renunciation (sannyasa). There is a range of practices or disciplines from ascetic fasting to taking a vow (vrata) for a deity in return for a favour. There are also devotional practices that might involve ritual, making an offering to a deity and receiving a blessing, dancing, or visualization of the master (guru). The overall theme--the history of religious practices--might even be seen as being within a broader intellectual trajectory

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of cultural history. In the substantial introduction by the editor this broad history is sketched, paying particular attention to what we might call the medieval period (post-Gupta) through to modernity when traditions had significantly developed in relation to each other. The chapters in the book chart the history of Hindu practice, paying particular attention to indigenous terms and recognizing indigenous distinctions such as between the ritual life of the householder and the renouncer seeking liberation, between 'inner' practices of and 'external' practices of ritual, and between those desirous of liberation (mumukṣu) and those desirous of pleasure and

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worldly success (bubhukṣu). This whole range of meditative and devotional practices that have developed in the history of Hinduism are represented in this book.

This is a comprehensive examination of the 'varna' system - a classificatory scheme laid out in the classical Hindu Vedic literature and thought to underlie the concept of caste, which continues to exert a powerful and pervasive influence over Indian life.

Agganna Sutta, Part Of Digha Nikaya, Is One Of The Early Texts Of Buddhism. It Has Seen A Couple Of English Translations, If Not More, Since The 19Th Century. It Was Even Referred To As The Buddhist

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Book Of Genesis. Each Translation Presents The Original Text In A Different Shade. The Present Translation By Steven Collins, Focusses Its Attention On The Hidden Realities Of The Text. He Is Also Quite Sensitive To The Sheer Poetic Energy Of The Text; He Has Managed To Capture The Beauty Of The Cosmic Imagery Of The Original Without Resorting To The Easily Available 'Poetic' Mode Of Translation. This Text Can Be Read As One Of The Important Achievements Of Ancient Indian Literature, Where The Binary Opposition Between Literature And Philosophical Narrative Collapses.

Uma Chakravarti, feminist historian, teacher, and

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democratic rights' activist, has inspired generations of teachers, students and friends. This volume, including contributions from a handful of those who share her concerns, is a tribute to her energy, commitment and perseverance in pursuing her ideas and dreams. Is it possible to extend interventions from the classroom to the community? How do we strive towards a more integrated vision and praxis without falling into the trap of uniformity? Delving into texts ranging from the Rigveda to contemporary Dalit literature, and using diverse analytical strategies to understand present-day situations and experiences, the contributors offer insights, share concerns, and uncertainties through

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their essays and narratives. The themes addressed include issues of caste, nationalism, gendered identities, communalization, sexualities, socio-political relationships in all their complexities and the modes of transmission of ancient texts. The contributors include scholars/teachers who, like Uma, attempt to bridge the worlds of academics and activism, as well as young researchers who share her enthusiasm for ancient Indian history.

The Ancient Indian Varna System and the Origins of Caste

Sanskrit Epics

The Revival of Buddhist Monasticism in Medieval China

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The Rishi of Bangladesh

The Sociology of Early Buddhism

Essays in Vedic Interpretation

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.

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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

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today.

Popularly Hinduism is believed to be the world's oldest living religion. This claim is based on a continuous reverence to the oldest strata of religious authority within the Hindu traditions, the Vedic corpus, which began to be composed more than three thousand years ago, around 1750–1200 BCE. The Vedas have been considered by many as the philosophical cornerstone of the Brahmanical traditions (āstika); even previous to the colonial construction of the concept of "Hinduism."

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However, what can be pieced together from the Vedic texts is very different from contemporary Hindu religious practices, beliefs, social norms and political realities. This book presents the results of a study of the traditional education and training of Brahmins through the traditional system of education called gurukula as observed in 25 contemporary Vedic schools across the state of Maharashtra. This system of education aims to teach Brahmin males how to properly recite, memorize and ultimately embody the

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Veda. This book combines insights from ethnographic and textual analysis to unravel how the recitation of the Vedic texts and the Vedic traditions, as well as the identity of the traditional Brahmin in general, are transmitted from one generation to the next in contemporary India.

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

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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

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Dharmasastra that start from hermeneutic
and social concerns today.

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Varṇa System and the Origins of
Caste Oxford University Press, USA

Religious Giving and the Invention of
Karma in Theravada Buddhism

Visvamitra and the Construction of Brahmin
Power in Hindu Mythology

The Snake and the Mongoose

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The Pristine Dao

**Character of the Self in Ancient India,
The**

**Chaos, Cosmos and Creation in Early Greek
Theogonies**

**Origins of Political Thought in Greece and
India**

At its core, politics is all about relations of rule. Accordingly one of the central preoccupations of political theory is what it means for human beings to rule over one another or share in a process of ruling. While political theorists tend to regard rule as a necessary evil, this book aims to

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explain how rule need not be understood as anathema to political life. Rather, by looking at some of the earliest traditions of political thought we can rethink rule in ways that evoke stewardship rather than domination. Stuart Gray argues that hierarchical ideas about rule coevolved with political divisions between the human and non-human in western theory. The earliest discernible Greek thought advanced an instrumental relationship between humans and their environment, a position that has persisted into our current age. While this seems a defensible position, Gray points out that such

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instrumental understandings of the nonhuman world have gotten us into serious trouble, including problems of deforestation, global warming, rising sea levels, species loss, and peak oil. To rethink the concept of rule, *A Defense of Rule* turns to early Indian political thought that suggests that rule is a relationship predicated on stewardship. The book compares these two traditions of thought in order to suggest that we have a normative duty to the environment, and thus to act in a way that takes the interests of non-human nature into account. Basing his argument on his own original translations of

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primary sources in ancient Greek and Sanskrit, Gray shows when and how early concepts of rule evolved to justify divisions between the human and nonhuman. In doing so, he argues for a reconsideration of our duties toward the nonhuman natural world.

Contributed seminar papers.

"Encyclopedia of World Religions" explores the major religions of the world, emphasizing the living faiths and their background. Each illustrated volume provides access to the theological concepts, personalities, historical events, institutions, and movements that helped

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shape the history of each religion and the way it is practiced.

Cosmological narratives like the creation story in the book of Genesis or the modern Big Bang are popularly understood to be descriptions of how the universe was created. However, cosmologies also say a great deal more. Indeed, the majority of cosmologies, ancient and modern, explore not simply how the world was made but how humans relate to their surrounding environment and the often thin line which separates humans from gods and animals. Combining approaches from classical studies, anthropology, and philosophy,

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this book studies three competing cosmologies of the early Greek world: Hesiod's Theogony; the Orphic Derveni theogony; and Protagoras' creation myth in Plato's eponymous dialogue. Although all three cosmologies are part of a single mythic tradition and feature a number of similar events and characters, Olaf Almquist argues they offer very different answers to an ongoing debate on what it is to be human. Engaging closely with the ontological turn in anthropology and in particular with the work of Philippe Descola, this book outlines three key sets of ontological assumptions - analogism,

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pantheism, and naturalism - found in early Greek literature and explores how these competing ontological assumptions result in contrasting attitudes to rituals such as prayer and sacrifice.

A History of Christian Dialogue

The Oxford History of Hinduism

The Oxford History of Hinduism: Hindu Practice

The Early Upanishads

Explaining Mantras

A Generativist Study of the Israelite Sacrificial System in the Priestly Writings with the Grammar of [sigma]

A New Approach to Defining the Mythological

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Structures of the Indo-Europeans

This book deals with roots of Indian geographical thoughts with reference to its historical base, cultural context and visionary message. As a consequence of long cultural history the resultant lifeworld in India converges like a drama and dance of space-time function with transference and transformation. In the passage of time emerged a metaphysical frame of thought, the varieties of heritagescapes, and simultaneously grown the senses to heritage ecology. Of course, attempts have been scanty but the richness always portrayed in literature and literary geography. Historical and

cultural geographies in India have not caught that much attention in the academia; however on micro-level distinct attributes are interpreted in the recent literature. Going back to the ancient notions of nature theology, religioscapes and rituals have developed a complex network of belief systems in the Hindu traditions. In these traditions the motherly river Ganga serves as symbol, system and metaphor in the Indian culture. Continuity of cultural manifestations is actively maintained and continued in the Indian villages, where lives three-fourths of India's population, and serve like a 'place ballet'. India's catastrophic march on the road of

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development and technology is entangled with obstacles and socio-spatial gaps that need to be re-considered in the light of cultural background and historical legacy. All these issues are examined, emphasising dualistic and complimentary perspectives in the West and the East. Contents: Viewpoints on the book: v-viii; List of Tables, List of Figures: xi-xvi; Foreword: Prof. Martin J. Haigh (Oxford Brooke University, UK): 1-8; Preface, Acknowledgements: 9-21, 1. Metaphysics and Sacred Ecology: Cosmos, Theos, Anthropos: 23-57, 2. Lifeworld, Lifecycle and Home: 58-97, 3. Landscape as Text: Literary Geography and Indian

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**Context: 98-128, 4. Historical Geography of India:
Trends in the 21st century: 129-162, 5. Cultural
Geography of India: Trends in the 21st century:
163-195, 6. Geographic Milieu and Belief Systems:
An Appraisal: 196-226, 7. Sacred space and
Faithscape: 227-266, 8. The Ganga River: Images and
Symbol of India: 267-302, 9. Indian Village: A
Phenomenological Understanding: 303-350, 10.
Heritagescapes of India: Appraising Heritage
ecology: 351-393, and 11. Development in India:
Appraising Self Retrospection: 394-422; index:
423-430; author 431.**

In this, the tenth book of the great Indian epic, the

Mahabharata, the war has finally ended in victory for the Pandavas. One of the vanquished, Asvatthaman, carries out his threat to massacre the victorious army as it sleeps, and then unleashes a weapon of total destruction. But now the great god, Krsna, makes an extraordinary intervention, and a new hope for the social and cosmic order emerges in the form of an unborn child.

This is the full edition of the early Upanisads, the central scriptures of Hinduism. Featuring Patrick Olivelle's acclaimed new English translation (Oxford, 1996), it also includes the complete Sanskrit text, as well as variant readings, scholarly emendations, and

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explanations of Olivelle's choices of particular readings. The volume also contains a concordance of the two recensions of the Brhadaranyaka Upanisad, and an extensive bibliography. Contemporary critical theory is brought to the consideration of caste in the Pañcatantra, one of the best-known cycles of Indian tales.
A Thematic-historical Introduction
Kautilya and His Arthashastra
The Ocean of Mirth
Classifying the Universe
Some Aspects of Early Indian Society
Fall of the Indigo Jackal, The

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Metaphysics in Early Daoist Discourse

Traditions of asceticism, yoga, and devotion (bhakti), including dance and music, developed in Hinduism over long periods of time. Some of these practices, notably those denoted by the term yoga, are orientated towards salvation from the cycle of reincarnation and go back several thousand years. These practices, borne witness to in ancient texts called Upaniads, as well as in other traditions, notably early Buddhism and Jainism, are the subject of this volume in the Oxford History of Hinduism.

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'external' practices of ritual, and between those desirous of liberation (mumukṣu) and those desirous of pleasure and worldly success (bubhukṣu). This whole range of meditative and devotional practices that have developed in the history of Hinduism are represented in this book.

This book is a study of the changing relationship over time (1856-1994) between the Rishi, an ex-Untouchable jati of Bengal/South-West Bangladesh, and various groups of Catholic missionaries. The book's

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originality and importance lies in its multi-disciplinary approach which combines anthropological fieldwork, historical research, philosophical enquiry and contemporary missiological debates. Moreover, it addresses issues of great current relevance in its discussions of Orientalism, Neo-colonialism and Otherness.

Explores the narratives and dialogues of the Upanisads and shows that these literary elements are central to an understanding of Upanishadic philosophy.

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This book provides an analysis of one of the ancient world's foremost political realists, Kautilya. Kautilya's treatise Arthashastra stands as one of the great political books of the ancient world, its ideas on the science of politics strikingly similar to those of Thucydides, Machiavelli, Hobbes, Clausewitz, and even Sun Tzu. The author's commentary on Kautilya's text draws out the essential realist arguments for modern political analysis and demonstrates the continued relevance of Kautilya's work to modern Indian strategic

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thinking and our understanding of the
relationship between politics and economics.
Striking a balance between textual analysis and
secondary scholarship, this work contributes to
the study of ancient Indian history, Eastern
political thought, and international relations.
The First Great Political Realist
Annotated Text and Translation
Hindu Practice
Is This Yoga?
Geographical Thoughts in India
Transcending the Textuality of Scripture

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Snapshot and Visions for the 21st Century
First Published in 2003. Routledge is an imprint of Taylor & Francis, an informa company.

Authority, Anxiety, and Canon elucidates a principle fundamental to Hinduism's self-understanding—the Veda—while at the same time examining the methodological issues of the role of canon in religious tradition. Spanning the early periods of Indian religious history up to the twentieth century, the book combines theoretical sophistication and detailed scholarship to produce one of the first comprehensive works on Vedic interpretation since Louis Renou's Le Destin Du Veda.

Demonstrates that Buddhists appropriated the

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practice, vocabulary, and ideology of sacrifice from Vedic religion, and discusses the relationship of this sacrificial discourse to ideas of karma in the Pali canon and in early Buddhism.

What does it mean to be a Brahmin, and what could it mean to become one? Over the years, intellectuals and dogmatists have offered plenty of answers to the first question, but the latter presents a cultural puzzle, since normative Brahminical ideology deems it impossible for an ordinary individual to change caste without first undergoing death and rebirth. There is, however, one notable figure in the Hindu mythological tradition who is said to have transformed himself from a king into a Brahmin by

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amassing great ascetic power, or tapas: the ornery sage Visvamitra. Through texts composed in Sanskrit and vernacular languages, oral performances, and visual media, *Crossing the Lines of Caste* examines the rich mosaic of legends about Visvamitra found across the Hindu mythological tradition. It offers a comprehensive historical analysis of how the "storyworlds" conjured up through these various tellings have served to adapt, upgrade, and reinforce the social identity of real-world Brahmin communities, from the ancient Vedic past up to the hypermodern present. Using a performance-centered approach to situate the production of the Visvamitra legends within specific historical contexts, *Crossing*

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the Lines of Caste reveals how and why mythological culture has played an active, dialogical role in the construction of Brahmin social power over the last three thousand years.

**The Saptikaparvan of the Mahabharata
Courtly Culture and Political Life in Early Medieval
India**

Insights and Interventions

**Reading Hāsyaṛṇava-Prahasanaṃ of Jagadēśvara
Bhaṭṭāchārya, A Political Satire for All Times**

Authority, Anxiety, and Canon

Aggañña Sutta

An Ontological Exploration

Since the beginning of modern Indology in the 19th

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century, the relationship between the early Indian religions of Buddhism, Jainism, and Hinduism has been predicated on a perceived dichotomy between two meta-historical identities: "the Brahmans" (purveyors of the ancient Vedic texts and associated ritual system) and the newer "non-Brahmanical" sramana movements from which the Buddhists and Jains emerged.

Textbook and scholarly accounts postulate an opposition between these two groups, citing the 2nd-century BCE Sanskrit grammarian Patañjali, who is often quoted erroneously as likening them to the proverbial enemies snake and mongoose. Scholars continue to privilege Brahmanical Hindu accounts of

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early Indian history, and further portray Buddhist and Jain deviations from those accounts as evidence of their opposition to a pre-existing Brahmanism. In The Snake and The Mongoose, Nathan McGovern turns this commonly-accepted model of the origins of the early Indian religions on its head. His book seeks to de-center the Hindu Brahman from our understanding of Indian religion by "taming the snake and the mongoose"--that is, by abandoning the anachronistic distinction between "Brahmanical" and "non-Brahmanical." Instead, McGovern allows the earliest articulations of identity in Indian religion to speak for themselves through a comparative reading of texts

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preserved by the three major groups that emerged from the social, political, cultural, and religious foment of the late first millennium BCE: the Buddhists and Jains as they represented themselves in their earliest sutras, and the Vedic Brahmans as they represented themselves in their Dharma Sutras. The picture that emerges is not of a fundamental dichotomy between Brahmanical and non-Brahmanical, but rather of many different groups who all saw themselves as Brahmanical. Thus, McGovern argues, it was through the contestation between these groups that the distinction between Brahmanical and non-Brahmanical--the snake and the mongoose--emerged.

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Conventional approaches to Hinduism typically stress its classical religious tradition with an emphasis on the Brahmin texts and practices. Frequently neglected are the practices of lower caste Indians, the role of women in the culture, the religious life of village folk, devotion to the deity Rama, and the Sant tradition of North India. The Many Colors of Hinduism is the first introductory text to provide a balanced view of this rich religious tradition, acknowledging the full range of its many competing and even contradictory aspects. Utilizing a thematic-historical approach, Carl Olson draws on a wide array of textual evidence, the fieldwork of anthropologists in close contact with

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insiders, and voices of thinkers ranging from Indologist Alf Hiltebeitel to Cambridge scholar Julius Lipner. The result is a narrative approach that offers a view of Hinduism that emulates the storytelling nature of the religion itself. Covering ancient times to the present and explaining important cultural metaphors, symbols, and narratives not generally found in other introductory textbooks, Olson offers students a new perspective of a religion that is more varied than most Westerners realize. The Many Colors of Hinduism will be essential reading for undergraduate courses in world or Asian religions.

Early Buddhism flourished because it was able to take

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up the challenge represented by buoyant economic conditions and the need for cultural uniformity in the newly emergent states in north-eastern India from the fifth century BCE onwards. This book begins with the apparent inconsistency of Buddhism, a renunciant movement, surviving within a strong urban environment, and draws out the implications of this. In spite of the Buddhist ascetic imperative, the Buddha and other celebrated monks moved easily through various levels of society and fitted into the urban landscape they inhabited. The Sociology of Early Buddhism tells how and why the early monks were able to exploit the social and political conditions of mid-

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first millennium north-eastern India in such a way as to ensure the growth of Buddhism into a major world religion. Its readership lies both within Buddhist studies and more widely among historians, sociologists and anthropologists of religion.

Original Scholarly Monograph

Veda and Torah

The Massacre at Night

Capturing Caste in Law

From the Stone Age to the 12th Century

Priests, Kings, and Women in the Early Upanisads

The Discourse of Division and Purnabhadra's

Pancatantra

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The "grammar" of Sacrifice

Dani Wadada Nabudere, the illustrious Ugandan scholar, produced a diverse body of work on various aspects of African culture, politics, and philosophy. Toward the end of his life, he formulated a theoretical construct that he termed "Afrikology." Unlike most other Afrocentrists, who have stopped with the task of proving the primacy of the Egyptian past and its numerous cultural and scientific

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achievements, Nabudere strenuously attempts to connect that illustrious heritage with the African present. This, remarkably, is what makes his project worthy of careful attention. His corpus is multidisciplinary, although a major preoccupation with Africa is discernible in virtually all his works. His writings deal with critiques of imperialism, African political systems, processes of globalization and Africa's location

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within them, and finally the ideological and existential imperatives of Afrocentric discourse.

A new reading of Daoism, arguing that it originated in a particular textual tradition distinct from Confucianism and other philosophical traditions of early China. The Laozi (Daodejing) and the Zhuangzi have long been familiar to Western readers and have served as basic sources of knowledge about early Chinese Daoism. Modern translations and

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studies of these works have encouraged a perception of Daoism as a mystical philosophy heavy with political implications that advises kings to become one with the Dao. Breaking with this standard approach, The Pristine Dao argues that the Laozi and the Zhuangzi participated in a much wider tradition of metaphysical discourse that included a larger corpus of early Chinese writings. This book demonstrates that early Daoist

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discourse possessed a distinct, textually constituted coherence and a religious sensibility that starkly differed from the intellectual background of all other traditions of early China, including Confucianism. The author argues that this discourse is best analyzed through its emergence from the mythological imagination of early China, and that it was unified by a set of notions about the Dao that was shared by all of its participants. The

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author introduces certain categories from the Western religious and philosophical traditions in order to bring out the distinctive qualities constituting this discourse and to encourage its comparison with other religious and philosophical traditions. Thomas Michael is Assistant Professor of Religion at The George Washington University.

Publisher Description

The various Indo-European branches had

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a shared linguistic and cultural origin in prehistory, and this book sets out to overcome the difficulties about understanding the gods who were inherited by the later literate cultures from this early "silent" period by modelling the kind of society where the gods could have come into existence. It presents the theory that there were ten gods, who are conceived of as reflecting the actual human organization of the originating time.

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There are clues in the surviving written records which reveal a society that had its basis in the three concepts of the sacred, physical force, and fertility (as argued earlier by the French scholar, Georges Dumézil). These concepts are now seen as corresponding to the old men, young men, and mature men of an age-grade system, and each of the three concepts and life stages is seen to relate to an old and a young god. In addition to these six gods, and

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to two kings who relate in positive and negative ways to the totality, there is a primal goddess who has a daughter as well as sons. The gods, like the humans of the posited prehistoric society, are seen as forming a four-generation set originating in an ancestress, and the theogony is explored through stories found in the Germanic, Celtic, Indian, and Greek contexts. The sources are often familiar ones, such as the Edda, the Mabinogi, Hesiod's Theogony, and

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the R?m?ya?a, but selected components are looked at from a fresh angle and, taken together with less familiar and sometimes fragmentary materials, yield fresh perspectives which allow us to place the Indo-European cosmology as one of the world's indigenous religions. We can also gain a much livelier sense of the original culture of Europe before it was overlaid by influences from the Near East in the period of literacy. The gods themselves

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continue to exert their fascination,
and are shown to reflect a balance
between the genders, between the living
and the ancestors, and between peaceful
and warlike aspects expressed at the
human level in alternate succession to
the kingship.

A Social History of Early India
Journal of Asian History
Encyclopedia of Hinduism
The Many Colors of Hinduism
Embodying the Vedas

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Hindu Law

Ritual, Rhetoric, and the Dream of a
Natural Language in Hindu Tantra

*This is an introduction to philosophy but with a difference.
Through out the book metaphysical issues are shown to be rooted in
the history of philosophy. At the same time the author`s treatment
of each issues leads right into the contemporary situation.
Philosophy can scarcely be defined, the author says, but
philosophizing can be `shown`. The various section of the book
show in a fresh way what such philosophizing can be like.
The Ocean of Mirth brings together an English translation and an
analytical interpretation of a singularly crucial, but obscure,
Sanskrit medieval text, the Hāsyārṇava-Prahasanam of*

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Jagadēśvara Bhaṭṭāchārya. As a political satire, the volume finds significant resonances among contemporary questions of politics and society across the world, and examines the tension inherent in the clash of ideas such as freedom and order. In an unabashed celebration of disorder as the only way to fight violence, tyranny and autocratic impulses, Hāsyārṇava suggests no return to a Golden Age or to the rule of an iconic king; nor is there a promise of a saviour—a political farce that ends without any denouement in sight. One of the first authentic English translations of a neglected Sanskrit text from medieval India, this translation throws up interesting questions regarding values such as freedom, violence, order, chaos and disorder. This volume will be a major intervention in the discovery of a significant non-canonical text of classical literature and will be indispensable for students, scholars

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and researchers of politics, philosophy, sociology, Indian literatures, Indology, comparative literature and culture studies. A History of Ancient and Early Medieval India is the most comprehensive textbook yet for undergraduate and postgraduate students. It introduces students to original sources such as ancient texts, artefacts, inscriptions and coins, illustrating how historians construct history on their basis. Its clear and balanced explanation of concepts and historical debates enables students to independently evaluate evidence, arguments and theories. This remarkable textbook allows the reader to visualize and understand the rich and varied remains of India's ancient past, transforming the process of discovering that past into an exciting experience. This book provides a rigorously researched, critically comparative introduction to yoga. Is This Yoga? Concepts, Histories, and the

Complexities of Contemporary Practice recognizes the importance of contemporary understandings of yoga and, at the same time, provides historical context and complexity to modern and pre-modern definitions of yogic ideas and practices. Approaching yoga as a vast web of concepts, traditions, social interests, and embodied practices, it raises questions of knowledge, identity, and power across time and space, including the dynamics of "East" and "West." The text is divided into three main sections: thematic concepts; histories; and topics in modern practice. This accessible guide is essential reading for undergraduate students approaching the topic for the first time, as well as yoga teachers, teacher training programs, casual and devoted practitioners, and interested non-practitioners.

A Defense of Rule

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Ten Gods

The Emergence of Identity in Early Indian Religion

Crossing the Lines of Caste

Dani Nabudere's Afrikology

Concepts, Histories, and the Complexities of Modern Practice

The Oxford History of Hinduism: Hindu Law

This book will examine the legal regulation of caste discrimination in three key legal spheres: in India (the world's largest caste-affected country and the country with the greatest experience of using law to tackle such discrimination); in international human rights law; and in Britain, the first European country to introduce a prohibition of caste discrimination in domestic equality law. It aims to present a coherent

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account of the role of law initially in the construction of caste inequality and discrimination, and subsequent legal efforts to address such discrimination. The gaps in existing law, domestic and international, in relation to caste discrimination will be identified and examined. The book will adopt a jurisdiction by jurisdiction / sphere by sphere approach which in practice is broadly chronological approach. First it will examine how the concept of caste and the phenomenon of discrimination and inequality on grounds of caste have been defined, constructed and addressed by law. It will trace the evolution of the religious, social and legal rationales for caste discrimination in India, and conversely the

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evolution in India of legal remedies for its elimination. Caste is a complex social phenomenon, and this book will explain and address the legal challenges of capturing caste in national and international law. In doing so it will examine the advantages and limitations of existing legal analyses and frameworks for tackling discrimination based on caste. The book will be of great interest to academics and students of human rights law, equality and discrimination law, international human rights law, minority rights and area studies (South Asia and its diaspora). It will also be of relevance to practitioners and those in the public and NGO sectors involved in the implementation and enforcement of equality law

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in the UK.

This book examines the practice of ritual sacrifice as depicted in the literature of the ancient Israelites through lenses of Biblical studies, anthropology, and linguistics. Taking as its model the grammar of natural languages, it is argued that rituals are governed by finite sets of implicit, rigorous rules that are in part unconsciously internalized. However, rather than borrowing categories such as syntax and morphology from linguistics, four operative categories are abstracted from the biblical ritual texts: zoemics--the study of the classes of animals used in ritual sacrifice; jugation--the rules governing the joining of animal and non-animal materials;

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hierarchics--the tiered structuring of sacrificial sequences; and praxemics-- the analysis of the physical activity comprising sacrificial procedures. The book ultimately presents a single, comprehensive "grammar" of the ancient Israelite sacrificial system.

A History of Ancient and Early Medieval India

A Quest for African Holism

Traditional Vedic Schools of Contemporary Maharashtra

A New History of Dharmaśāstra

Essays in Honour of Uma Chakravarti

The Legal Regulation of Caste Discrimination