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Epigraphia Indica 1929 1930 Volume 20

Praphōt 'Atsawawirunhakān



Epigraphia Indica 1929 1930 Volume 20:

Overseas Official Publications ,1927 Early Buddhist Transmission and Trade Networks Jason Neelis,2010-11-19

This book examines catalysts for Buddhist formation in ancient South Asia and expansion throughout and beyond the northwestern Indian subcontinent to Central Asia by investigating symbiotic relationships between networks of religious mobility and trade **Lives of Indian Images** Richard H. Davis,2020-07-21 For many centuries Hindus have taken it for granted that the religious images they place in temples and home shrines for purposes of worship are alive Hindu priests bring them to life through a complex ritual establishment that invokes the god or goddess into material support Priests and devotees then maintain the enlivened image as a divine person through ongoing liturgical activity they must awaken it in the morning bathe it dress it feed it entertain it praise it and eventually put it to bed at night In this linked series of case studies of Hindu religious objects Richard Davis argues that in some sense these believers are correct through ongoing interactions with humans religious objects are brought to life Davis draws largely on reader response literary theory and anthropological approaches to the study of objects in society in order to trace the biographies of Indian religious images over many centuries He shows that Hindu priests and worshipers are not the only ones to enliven images Bringing with them differing religious assumptions political agendas and economic motivations others may animate the very same objects as icons of sovereignty as polytheistic idols as devils as potentially lucrative commodities as objects of sculptural art or as symbols for a whole range of new meanings never foreseen by the images makers or original worshipers **Indo-Iranian Journal** ,1980 *Speaking for Buddhas* Richard F. Nance,2012 Buddhist intellectual discourse owes its development to a dynamic interplay between primary source materials and subsequent interpretation yet scholarship on Indian Buddhism has long neglected to privilege one crucial series of texts Commentaries on Buddhist scriptures particularly the sutras offer rich insights into the complex relationship between Buddhist intellectual practices and the norms that inform and are informed by them Evaluating these commentaries in detail for the first time Richard F Nance revisits and rewrites the critical history of Buddhist thought including its unique conception of doctrinal transmission Attributed to such luminaries as Nagarjuna Vasubandhu Dignaga and Santideva scriptural commentaries have long played an important role in the monastic and philosophical life of Indian Buddhism Nance reads these texts against the social and cultural conditions of their making establishing a solid historical basis for the interpretation of key beliefs and doctrines He also underscores areas of contention in which scholars debate what it means to speak for and as a Buddha Throughout these texts Buddhist commentators struggle to deduce and characterize the speech of Buddhas and teach others how to convey and interpret its meaning At the same time they demonstrate the fundamental dilemma of trying to speak on behalf of Buddhas Nance also investigates the notion of right speech as articulated by Buddhist texts and follows ideas about teaching as imagined through the common figure of a Buddhist preacher He notes the use of epistemological concepts in scriptural interpretation and the protocols guiding the

composition of scriptural commentary and provides translations of three commentarial guides to better clarify the normative assumptions organizing these works **An Epic and Puranic Bibliography (up to 1985) Annotated and with Indexes** Heinrich von Stietencron, Peter Flamm, 1992 **The Ascendancy of Theravāda Buddhism in Southeast Asia** Praphōt 'Atsawawirunhakān, 2010 This wide ranging account of early Buddhism in Southeast Asia overthrows dominant theories among both Western and Asian Scholars The author argues that Pali based Buddhism was brought from India and Sri Lanka by merchants monks and pilgrims by the fourth century Several schools flourished alongside Brahmanism Mahayanism and local spirit beliefs in coexistence rather than conflict There was no conversion to Theravada in the eleventh century as the school was already well established Prapod draws on a broad range of source material including inscriptions texts archaeology iconography architecture and anthropology from India Sri Lanka China and the region itself He highlights the lived tradition of religious practice rather than scriptural sources Tree and Serpent: Early Buddhist Art in India John S. Guy, 2023-07-17 A pioneering study of the emergence of Buddhist art in southern India featuring vibrant photography of rare works many published here for the first time Named for two primary motifs in Buddhist art the sacred bodhi tree and the protective snake Tree Serpent Early Buddhist Art in India is the first publication to foreground devotional works produced in the Deccan from 200 BCE to 400 CE Unlike traditional narratives which focus on northern India where the Buddha was born taught and died this groundbreaking book presents Buddhist art from monastic sites in the south Long neglected this is among the earliest surviving bodies of Buddhist art and among the most sublimely beautiful An international team of researchers contributes new scholarship on the sculptural and devotional art associated with Buddhism and masterpieces from recently excavated Buddhist sites are published here for the first time including Kanaganahalli and Phanigiri the most important new discoveries in a generation With its exploration of Buddhism s emergence in southern India as well as of India s deep commercial and cultural engagement with the Hellenized and Roman worlds this definitive study expands our understanding of the origins of Buddhist art itself *The Return of the Buddha* Himanshu Prabha Ray, 2014-08-07 The Return of the Buddha traces the development of Buddhist archaeology in colonial India examines its impact on the reconstruction of India s Buddhist past and the making of a public and academic discourse around these archaeological discoveries The book discusses the role of the state and modern Buddhist institutions in the reconstitution of national heritage through promulgation of laws for the protection of Buddhist monuments acquiring of land around the sites restoration of edifices and organization of the display and dissemination of relics It also highlights the engagement of prominent Indian figures such as Nehru Gandhi Ambedkar and Tagore with Buddhist themes in their writings Stressing upon the lasting legacy of Buddhism in independent India the author explores the use of Buddhist symbols and imagery in nation building and the making of the constitution as also the recent efforts to resurrect Buddhist centers of learning such as Nalanda With rich archival sources the book will immensely interest scholars researchers and students of modern Indian

history culture archaeology Buddhist studies and heritage management **Epigraphia Indica** ,1990 A list of the inscriptions of Northern India in Brahmi and its derivative scripts from about 200 A C by D R Bhandarkar issued as appendix to v 19 23 **Early Asceticism in India** Piotr Balcerowicz,2015-09-16 j vikism was once ranked one of the most important religions in India between the 4th and 2nd centuries BCE after Buddhism Brahmanism and before Jainism but is now a forgotten Indian religion However Jainism has remained an integral part of the religious landscape of South Asia despite the common beginnings shared with j vikism By rediscovering reconstructing and examining the j vikism doctrine its art origins and development this book provides new insight into j vikism and discusses how this information enables us to better understand its impact on Jainism and its role in the development of Indian religion and philosophy This book explains how why and when Jainism developed its strikingly unique logic and epistemology and what historical and doctrinal factors prompted the ideas which later led to the formulation of the doctrine of multiplexity of reality anek nta v da It also provides answers to difficult passages of Buddhist S ma a phala sutta that baffled both Buddhist commentators and modern researchers Offering clearer perspectives on the origins of Jainism the book will be an invaluable contribution to Jaina Studies Asian Religion and Religious History **Translating Buddhism** Alice Collett,2021-04-01 Although many Buddhist studies scholars spend a great deal of their time involved in acts of translation to date not much has been published that examines the key questions problems and difficulties faced by translators of South Asian Buddhist texts and epigraphs Translating Buddhism seeks to address this omission The essays collected here represent a burgeoning attempt to begin to shape the subfield of translation studies within Buddhist studies whereby scholars actively challenge primary routine decisions and basic assumptions Exploring questions including how interpretive translators can be and how cultural and social norms affect translations the book draws on the broad experiences of its contributors all of whom are translators themselves who bring different themes to the table Each chapter can be used either independently or as part of the whole to engender reflections on the process of translation **Political Violence in Ancient India** Upinder Singh,2017-09-25 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 **Archives of Asian Art** ,1980 **Buddhist Law in Burma** D. Christian Lammerts,2018-08-31 Burma and neighboring areas of Southeast Asia comprise the only region of the world to have developed a written corpus of Buddhist law claiming jurisdiction over all members of society Yet in contrast with the extensive scholarship on Islamic and Hindu law this tradition of Buddhist law has been largely overlooked In fact it is commonplace to read that Buddhism gave rise to no law aside from the vinaya or monastic law In Buddhist Law in Burma D Christian Lammerts upends this misperception and provides an intellectual and literary history of the dynamic jurisprudence of the dhammasattha legal genre between the thirteenth and nineteenth

centuries Based on a critical study of hundreds of little known surviving dhammasattha and related manuscripts Buddhist Law in Burma demonstrates the centrality of law as a crucial discipline of Buddhist knowledge in precolonial Southeast Asia Composed by lay and monastic jurists in prose and verse in Pali Burmese and other regional vernaculars dhammasattha were intended for use by judges to guide the adjudication of legal disputes Lammerts argues that there were multiple sometimes contentious modes of reckoning Buddhist jurisprudence and legal authority in the region and assesses these in the context of local cultural textual and ritual practices Over time the foundational jurisprudence of the genre underwent considerable reformulation in light of arguments raised by its critics bibliographers and historians resulting in a reorientation from a cosmological to a more positivist conception of Buddhist law and legislation that had far reaching implications for innovative forms of dhammasattha related discourse on the eve of British colonialism Buddhist Law in Burma shows how despite such textual and theoretical transformations late precolonial Burmese jurists continued to promote and justify the dhammasattha genre and the role of law generally in Buddhism as a vital aspect of the ongoing effort to protect and preserve the s sanna of Gotama Buddha The book will be of value to students and scholars interested in the rich legal intellectual and cultural histories of Buddhism in Burma and Southeast Asia or in the historical intersections of law and Buddhism **Bombay University Handbook** University of Bombay,1926 **Language of the Snakes** Andrew Ollett,2017-10-10 A free ebook version of this title is available through Luminos University of California Press s Open Access publishing program Visit www.luminosoa.org to learn more Language of the Snakes traces the history of the Prakrit language as a literary phenomenon starting from its cultivation in courts of the Deccan in the first centuries of the common era Although little studied today Prakrit was an important vector of the kavya movement and once joined Sanskrit at the apex of classical Indian literary culture The opposition between Prakrit and Sanskrit was at the center of an enduring language order in India a set of ways of thinking about naming classifying representing and ultimately using languages As a language of classical literature that nevertheless retained its associations with more demotic language practices Prakrit both embodies major cultural tensions between high and low transregional and regional cosmopolitan and vernacular and provides a unique perspective onto the history of literature and culture in South Asia Studies in the Buddhistic Culture of India During the 7th and 8th Centuries A.D. Lal Mani Joshi,1977-01-01 It is a pioneer attempt of its kind to study Indian Buddhism in its entirety as a system of rational philosophy profound faith and as a historical matrix of creative human culture and civilized institution during the 7th and 8th centuries the brilliant epoch of the University of Nalanda the mere name of which spells the great wonder that was Buddhism in Ancient India A chapter on the contribution of Buddhism to Indian Civilization has also been added The treatment of the subject is critical and integral though not traditional **Sitzungsberichte** Deutsche Akademie der Wissenschaften zu Berlin,1929 Early Indian Numismatic and Epigraphical Studies Dineschandra Sircar,1977

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