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Jonathan A. Silk



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Contributions of Sanskrit Inscriptions to Lexicography S. P. Tewari, 1987 **Bones, Stones, and Buddhist Monks** Gregory Schopen, 2021-05-25 The present volume provides an essential foundation for a social history of Indian Buddhist monasticism Challenging the popular stereotype that represented the accumulation of merit as the domain of the layperson while monks concerned themselves with more sophisticated realms of doctrine and meditation Professor Schopen problematizes many assumptions about the lay monastic distinction by demonstrating that monks and nuns both the scholastic elites and the less learned participated actively in a wide range of ritual practices and institutions that have heretofore been judged popular from the accumulation and transfer of merit to the care of deceased relatives to serving as sponsors and donors rather than always the recipients of gifts to possibly the coining of counterfeit currency Taken together the studies contained in this volume represent the basis for a new historiography of Buddhism not only for their critique of many the id es re ues of Buddhist Studies but for the compelling connections they draw between apparently disparate details

Hindu Law Patrick Olivelle, Donald Richard Davis, 2018 An edited collection on the history of law and legal texts in the Hindu traditions **Managing Monks** Jonathan A. Silk, 2008-10-15 The paradigmatic Buddhist is the monk It is well known that ideally Buddhist monks are expected to meditate and study to engage in religious practice The institutional structure which makes this concentration on spiritual cultivation possible is the monastery But as a bureaucratic institution the monastery requires administrators to organize and manage its functions to prepare quiet spots for meditation to arrange audiences for sermons or simply to make sure food rooms and bedding are provided The valuations placed on such organizational roles were however a subject of considerable controversy among Indian Buddhist writers with some considering them significantly less praiseworthy than meditative concentration or teaching and study while others more highly appreciated their importance Managing Monks as the first major study of the administrative offices of Indian Buddhist monasticism and of those who hold them explores literary sources inscriptions and other materials in Sanskrit Pali Tibetan and Chinese in order to explore this tension and paint a picture of the internal workings of the Buddhist monastic institution in India highlighting the ambivalent and sometimes contradictory attitudes toward administrators revealed in various sources

Jātarūpa's commentary on the Amarakoṣa: Introduction Mahes Raj Pant, 2000-01-01 Study with text of the commentary on Amarako a classical verse thesaurus of Sanskrit synonyms and homonyms **Journal of the Asiatic Society of Bengal** Asiatic Society (Kolkata, India), 1870 **Selection from Sanskrit inscriptions** D. B. Diskalkar, 1925 **Indian History and Epigraphy** K. V. Ramesh, S. P. Tewari, M. J. Sarma, 1990 **Glory of India**, 1987 **Epigraphy, Numismatics, and Other Aspects in Karnataka**, 1995 **Indian Books in Print**, 2003 *Accessions List, South Asia* Library of Congress. Library of Congress Office, New Delhi, 1987-07 Records publications acquired from Afghanistan Bangladesh Bhutan India Maldives Nepal Pakistan and Sri Lanka by the U S Library of Congress Offices in New Delhi India

and Karachi Pakistan Gaṇeśa, the Enchanter of the Three Worlds Paul Martin-Dubost,1997 In the vast Hindu pantheon Ganesa is Ganapati the first among the Gods This book presents the iconography of Ganesa in India Each of the forms there are 32 principal forms is specified by the alteration of the attributes of the hands the colour of a particular vehicle and more

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