

Sabda Pramana The Written And Spoken Word As Means For

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M. Hiriyanna - T. P. Ramachandran 2001

Description: Professor M. Hiriyan (1871-1950) is recognized in learned circles both in India and abroad as an outstanding authority on traditional Indian philosophy. This monograph attempts to bring his contribution to Indian philosophy to the notice of a wider circle of readers. Deeply versed in Sanskrit classics and equally proficient in English literature, Hiriyan worked with single-minded devotion to the cause of Indian philosophy and literary studies. This volume brings together the cream of Hiriyan's contribution, spread over his numerous articles and books, in one conspectus and evaluates his place among the builders of Indian philosophy. Though Hiriyan did not claim anything like a philosophy of his own, he had a distinctive perception of both the general spirit and the specific concepts and doctrines of Indian philosophy. This book seeks to highlight Hiriyan's characteristic approach to Indian philosophy in all its aspects. It starts from the general standpoint of Hiriyan in regard to Indian philosophy and takes the reader through the details of his interpretation of Indian metaphysics and value investigation. Brief, significant quotations from Hiriyan are given at appropriate places to bring the reader's attention directly to Hiriyan. The numerous references given to Hiriyan's works will also be helpful in the study of Hiriyan in the original.

Bhāgavata-Śabda-Pramāna - Frank Gaetano Morales 2002

The Essentials of Indian Philosophy - Mysore Hiriyan 1996

This Book Begins With Early Indian Thought, Summarizes Vedic Religion And Philosophy And Goes On To Deal With The Great Scholastic Systems Of Indian Thought Which Evolved After The Close Of The Vedic Period.

Śabda, a Study of Bhartr̥hari's Philosophy of Language - Tandra Patnaik 2007

This Book Offers A Study Of Bhartr̥hari S Vakyapadiya In An Altogether Modern (The Post-Fregean) Perspective On The Philosophy Of Language. Bhartr̥hari S Analysis Of Language Is Presented Methodically And In Contemporary Philosophical Idiom.

The Routledge Handbook of Mass Media Ethics - Lee Wilkins 2020-03-13

This fully updated second edition of the popular handbook provides an exploration of thinking on media ethics, bringing together the intellectual history of global mass media ethics over the past 40 years, summarising existing research and setting future agenda grounded in philosophy and social science. This second edition offers up-to-date and comprehensive coverage of media ethics, including the ethics of sources, social media, the roots of law in ethics, and documentary film. The wide range of contributors include scholars and former professionals who worked as journalists, public relations professionals, and advertising practitioners. They lay out both a good grounding from which to begin more in-depth and individualized explorations, and extensive bibliographies for each chapter to aid that process. For students and professionals who seek to understand and do the best work possible, this book will provide both insight and direction. Standing apart in its comprehensive coverage, The Routledge Handbook of Mass Media Ethics is required reading for scholars, graduate students, and researchers in media, mass communication, journalism, ethics, and related areas.

[Sanathana Sarathi English Volume 05 \(2000 to 2010\)](#) - Sri Sathya Sai Media Centre 2022-11-11

Started in 1958, Sanathana Sarathi is a monthly magazine devoted to Sathya (Truth), Dharma (Righteousness), Shanti (Peace) and Prema (Love) - the four cardinal principles of Bhagawan Baba's philosophy. It is published from Prasanthi Nilayam (the Abode of Highest Peace) and acts as a mouthpiece of Baba's Ashram as it speaks of the important events that take place in His sacred Abode, besides carrying Divine Messages conveyed through Divine Discourses of Bhagawan Sri Sathya Sai Baba. The word meaning of Sanathana Sarathi is the 'Eternal Charioteer'. It signifies the presence of the Lord in every being as the atma guiding their lives like a charioteer. It implies that he who places his life, the body being likened to a chariot, in an attitude of surrender in the hands of the Lord, will be taken care of by the Lord even as a charioteer would take the occupant of his chariot safely to its destination. The magazine is an instrument to disseminate spiritual knowledge for the moral, physical and mental uplift of humanity without any discrimination as the subject matter discussed therein is always of common interest and of universal appeal. The fifteen Vahinis - streams of sacredness - known as the Vahini Series comprising annotation and interpretation of the Upanishads and other scriptures, Itihasas like the Ramayana, the Bhagavatha and the Mahabharata, and authentic explanations on Dhyana, Dharma, Prema, etc., have been serially published in this magazine as and when they emanated from the Divine pen of Bhagawan Baba. This magazine is published in almost all Indian languages, English and Telugu from Prasanthi Nilayam and others from respective regions. Every year Sanathana Sarathi comes out with a special issue in November commemorating the Divine Birthday. The English and Telugu magazines are posted on the 10th and 23rd respectively, of every month, from Prasanthi Nilayam. This magazine has wide, ever increasing circulation in India as well as abroad, as the study of it brings the reader closer to the philosophy of the Avatar in simple understandable language THUS SPAKE SAI... Discoursing during the launch of Sanathana Sarathi... From this day, our Sanathana Sarathi will lead to victory the cohorts of truth - the Vedas, the Sastras and similar scriptures of all faiths, against the forces of the ego such as injustice, falsehood, immorality and cruelty. This is the reason why it has emerged. This Sarathi will fight in order to establish world prosperity. It is bound to sound the paeon of triumph when universal Ananda is achieved.

The Sikh Life-view - Sir Surendra Singh Majithia 1961

[Readings in Indian Christian Theology](#) - Rasiah S. Sugirtharajah 1993

The first of two volumes which contain contributions on methods and ways of doing theology, understandings of Jesus, and Indian biblical interpretation. It also includes some poems and drawings, and some theology expressed in less formal ways such as Christians telling of their own experience.

[Language and Reality](#) - Kanti Lal Das 2006

Language is always directed to Reality whatever its nature may be. The valuable articles incorporated in this book examine the following questions in particular: What is relation between Language and Reality? What are different dimensions of Reality? Can all types of Reality be expressed through language? Can the relation between Language and Reality be explained as internal or external? Can meaning of Language be equated with its existence? All the contributors of this Volume have discussed at length, the relation between Language and Reality from the Eastern as well as Western perspectives. This volume is the result of intensive and matured thinking of the scholars working in this field for a longer

period of time.

The Nyāya Theory of Linguistic Performance - Pradyot Kumar Mukhopadhyay 1992

Commentary on a portion of Tattvacintamani, basic work of the neo-Nyaya school in Hindu philosophy.
Proceedings of the All-India Oriental Conference - 1972

Elementary Education - T. Manichander

Face of Truth, The - Julius Lipner 1986-01-01

The Face of Truth examines in depth the Vedantic theology of Ramanuja, the most important and well-known of the classical Hindu theologians. Julius Lipner clearly analyzes Ramanuja's theory of sacred language and divine predication, his views on the nature of the self, God, and the relationship between infinite and finite being. In addition to offering new insights into and analyses of religious matters, The Face of Truth exposes the theology of language — the understanding of religious language and God. This is consistent with Lipner's other purpose — the furthering of inter-religious dialogue, especially between Hindu and Christian points of view. Lipner has also translated several technical Sanskrit terms into English, making his point intelligible to non-Sanskrit readers. Drawing together the complex strands of Ramanujan thought, Lipner succeeds in increasing inter-religious understanding.

Tattva Sandarbha - Jīva Gosvāmī 2018-04-23

The Sandarbhas are one of Jīva Gosvāmī's major works. Sandarbha literally means "stringing together." Baladeva explains, "The wise say a Sandarbha is that which possesses various matters of importance which should be known. Bhāgavatam verses are gathered together (sandrbhyate)." In this case, it is a literary composition consisting of a series of prose sections mixed with verse mainly from Bhāgavatam. It is in six parts which explain Gauḍīya epistemology, theology and philosophy. Tattva Sandarbha deals with the epistemology, while Bhagavat, Paramātmā and Kṛṣṇa Sandarbhas deal with object of worship (sambandha). Bhakti Sandarbha deals with the process or abhidheya, bhakti, and Pṛīti Sandarbha deals with the goal or prayojana, prema. Tattva Sandarbha first explains the various pramāṇas or methods of proof and concludes that śabda or scripture is the strongest. Using scriptural proofs, finally Bhāgavatam is concluded to be the best among all scriptures. The second part of Tattva Sandarbha explains prameya--what is proved by Bhāgavatam: Kṛṣṇa as the object of worship, bhakti as the method and prema as the goal. These topics are expanded in the other Sandarbhas.

Creation of Universe God or Big Bang - Keerthi Kumar Patangay 2017-10-26

The book is about dealing with atheist book of Samkya Sutra and its interpretation of creation. In the chapter 2 on Astronomy author has included references from Rig Veda on Solar system and gravity, Surya Sidhanta on sidereal movement of earth and also on gravity. Author quotes creation of Universe from Rig Veda X:129, by Pujya RL Kashyap, Taitereya samhita, Stephen Stunned 's understanding of Nadya sukta from Rig Veda X:129. Author also includes creation of Universe as per Brihadarnaya and Aiteriya Upanishads. Various other Upanishads dealing with Creation of Universe. Manvantara theory of solar evolution, Speed of light as per Rig Veda and Hindu unit of time. Biblical Doctrine of Creation by Rev Dr G Wright Doyle and a chapter from quran on creation is also included. Then scientific evidence such as Big Bang, Quantum physics professing that Universe always existed, then Universe from nothing are included. In the last chapter- Conclusion author rebuts Samkya Sutra with various references from Bhagwad Gita, Upanishads, Brahma Sutra and Bible. The author also rebuts Big Bang theory. Author tries to draw parallel between quantum mechanics and spirituality.

Philosophical Relevance of Language - Kanti Lal Das 2006

The book is an attempt to examine the philosophical relevance of language from the methodological point of view. Moreover, an effort has been made that language is relevant to philosophy, because it helps in developing a philosophy of language and a philosophy with a linguistic turn subsequently known as linguistic philosophy. The book highlights the following issues: Are the problems in Philosophy linguistic? Is the positivists' thesis circular? Does language require revision? Are the metaphors like 'form of life' or 'game' enough to sustain the charge of revisionism? Is language related to reality? In what sense language is said to be mirror of human mind?

Accomplishing the Accomplished - Anantanand Rambachan 1991-01-01

Sankara's non-dualistic system of Advaita Vedanta has long been recognized as one of the greatest philosophical achievements of the Indian tradition. At the heart of Sankara's system is the articulation of the means by which a human understanding of ultimate reality can be attained.

One Gospel – Many Cultures - 2021-08-04

The gospel is directed to people in the concreteness of their lives. For this reason the understanding of the gospel is always of a contextual nature, i.e., is at all times related to the situations in which people live and is therefore influenced by various cultures. The one gospel is understood in and shaped by many cultures. In One Gospel—Many Cultures authors from various parts of the world describe examples of such contextual understandings of the gospel message. The volume contains accounts of Jesus as rice in a Korean and as guru in a South-Indian setting; churches in secular and individualistic societies on both sides of the Atlantic struggling to understand the gospel anew; Christians in East Asian megalopolises trying to inculturate faith in their local cultures; poverty stricken people in massive urban areas in Latin America who cannot read eating fragments of the Psalms; women in African countries suffering poverty and threatened by the spread of diseases, raising the question whether the churches should stick to monogamy or make room for polygamy? These examples entail serious questions for the churches. In what does the unity of the worldwide church consist and how strong is its witness if various contexts yield different interpretations of the gospel? Is cross-cultural understanding in the church possible? Is the World's Day of Women's Prayer perhaps a better example of cross-cultural sharing and unity, women listening to women from parts of the world other than their own, praying together, sharing songs and, if needed, money, and thereby demonstrating one faith, one gospel, one God. And to take another completely different case, was apartheid not a cruel form of contextualization, a parody of the gospel of liberation, a negation of the gospel that calls for and makes possible the breaking down of existing walls of separation between people of different races, colours, nations and genders? The contributors to the work in hand do not merely present case studies of attempts to bring the gospel into rapport with diverse cultural and human situations but also discuss the pro's and con's of the examples of contextualization they describe. The papers included in the present work are the fruit of a study project which forms part of the larger long-standing and ongoing program of theological reflection undertaken by the World Alliance of Reformed Churches. With its fascinating cases studies and thorough discussions of the problems and issues involved in contextualization, this volume will be recognized as an important textbook for academic courses in intercultural theology, ecumenical studies and theological hermeneutics. Contributors: Marcella Althaus-Reid, Russell Botman, Heup Young Kim, Christine Lienemann-Perrin, Mercy Amba Oduyoye, Joseph Small, M. Thomas Thangaraj, Hendrik M. Vroom, and Choo-Lak Yeow

Dialogue and Universalism - 1999

Indian Philosophy - Jacob Kattackal 1999

Summer Showers In Brindavan 1972 to 2002 - Sri Sathya Sai Media Centre 2022-11-19

Message from Bhagawan Sri Sathya Sai Baba Philosophy is the butter churned out of knowledge. But since human aspirations and ideals, which change from place to place and time to time, decide which aspects of knowledge are included in the churning process, it is often incomplete or inadequate or contradictory. Generally speaking, religious beliefs and practices, folkways, customs and traditions, educational methods, art forms, etc., help the formulation of the underlying philosophy. Believing that the world, as cognised during the waking state, is real and that the highest goal is the attainment of happiness in that world, man accumulates the instruments and symbols of that happiness; he fashions after his own taste and inclination according to the dictates of his own reason, the laws, ideals, institutions and principles that would bolster that happiness. This attempt leads to a philosophy which can be named "Western." But can the goal of Life be just this—to struggle amidst the waves of joy and grief that rise and fall in this visible objective world, to be carried along the current of desire, gathering food, shelter, comfort and pleasure, and finally, to flounder into the jaws of death? Consider what is happening now: in the name of progress, art is degraded into immoral and sensuous entertainment; educational advance results, not in advance of humility and

reverence, but in rampant indiscipline, arrogance and irreverence. The emphasis long placed on the development of character and the promotion of virtue through education has now been dropped. In their place are enthroned as ideals: worldly success, self-aggrandisement, and high living. Laws, rules and regulations are multiplying fast, but there is no sign of unrighteousness and injustice being diminished. Greed is growing beyond control; the advance of science is marked, not by a proportionate advance in peace and happiness, but by a phenomenal increase in terror, unrest and anxiety. With his thousand-faced curiosity, man is analysing and utilising the outer world; but the inner world, which is basic, is ignored and forgotten. Human life is a composite of the secular and the spiritual. But now, the flesh is coddled, while the spirit is consigned into oblivion. As a result, neither the individual, nor society, nor the nation can hope to have peace and security. The framework of Creation is an amalgam of right and wrong, joy and grief, cold and warmth; so, it is against Nature to expect only right, or only joy, only wrong or only grief. It is not possible to uproot right wholly from the world, nor is it possible to uproot wrong wholly free from grief in any form. The burden of wrong and the agony of grief can be reduced, however, in proportion to the loyalty that man offers to sublime ideals and his efforts to put them into practice. So long as man lives on the level of the beasts, concentrating all his talents on the task of securing food, shelter, and other physical and material needs, the unrest now rooted in his heart cannot be got rid of. Therefore, the path of Dharma or Righteousness, which ensures inner purification and harmony, should not be given up. What is Dharma? It is the way of higher life directed by the ideals one holds dear, by the level of attainment one has reached, by the status of the individual in society, and the individual's own awareness of himself and his status. Mere awareness of "I am a human being," will not guide him into the path of Dharma; those who are aware only of this will be guided only into the path of feeding, sleeping and the avoidance of fear from danger. Awareness of, "I am a human being," is only half the truth. "I am not a beast," is the other half. Always remind yourself of what you are, as well as what you are not; when this is done, when activities are in accordance with that awareness, man will be manifesting the full significance of the name he is known by. When man has resolved to understand his reality by the method of enquiry, he must avoid the error of condemning the points of view held dear by others. It is not right to deny their validity. He has to give value to all aspects, consider all views; for, there is no clear-cut distinction between mine and thine, this and that other. Truth is Knowledge; Knowledge is Limitless. Truth has to be discovered by analysing the complex mass of facts and things. Indian Culture is the product of the experience of generations in the field of this Truth, of Knowledge that is limitless, that is seen through the vision of the Wise. When students have the chance once to look upon this Culture, to contact its living embodiments and expressions, and to hold converse with its manifold manifestations, all doubts regarding it will vanish from their minds. It is a fact that persons who are too lazy to learn, who have not grasped the validity of Vedanta, or the relative reality of the world, feel that Indian culture is at best a ruse to while away one's time. We are not concerned with such persons. They have such ideas because they do not know that Vedanta is their own history. Animals are not conscious that they are alive; they live without being aware of life. If man too leads life in this manner, verily he is no better than a mere animal. Your forefathers were being fed from infancy on breast milk reinforced by the mixture of sublime ideals and principles of righteousness. As a result, they stuck to the path of righteousness steadily in a commendable form. They strove to help each other; cooperated in all efforts to promote the welfare of others and sympathised when others suffered or incurred loss or injury. They did not allow feelings of hatred, revenge or violence to tarnish their minds. They recognised that their chief duty was to devote themselves to activities conducive to the general good. Today, those who pride themselves on the enormous advance achieved by man and prance about prattling the stories of their paltry victories, are only demonstrating by their behaviour that they are totally ignorant of the high principles followed in life by their forefathers. What is the reason for the disappearance from the present generation of the sublime virtues of those days, of sympathy and mutual aid, of the peace and happiness that prevailed then? No enquiry is probing into this problem. Can a King, declaring himself the master of a state, fulfil all the wishes of his subjects? Why, he finds himself incompetent to fulfil even all his own wishes! If he decides to pursue his fancies on the plea that he is the lord and master, his subjects draw him down from the throne. How does this happen? However high a person's authority, he has to bow his head to some laws and limits that are laid down to ensure proper exercise of that power. They might have been laid down by the

king himself, but once accepted and announced, he is bound to them as strongly as any one else. If he acts in contravention of the covenant, the subjects, too, would break away from the laws and limits that regulate their activities and behaviours, and anarchy would result. For, the saying goes, "As the ruler, so the ruled." Therefore, the law-maker should obey the law; he who lays down the limit should himself respect it. This is the precious lesson, the shining lamp of wisdom, that the Ramayana is holding forth for the benefit of man. This is the excellence of the culture and history of India. Students have to be instructed on these monuments of Indian Culture and informed of the ideals which they embody. Their intellects, thus charged and cleansed, have to be offered to the nations of the world as ideals to be emulated. They, themselves, will be saved thereby; they will serve as guides and leaders to others. Intending to place before them the Truth, to remove from their minds the ruinous beliefs that have sprouted there as a result of the craze for novelty in recent times, and to uproot the specious arguments and fantastic doubts that are clinging to their reasoning faculty, and, resolving to imprint on the pure, steadfast, and conceit less hearts of the young the peace and joy that their forefathers were able to live in, we have arranged to invite elders of invaluable experience in these fields, and instruct youth on moral, ethical, spiritual, physical and secular truths. When such a sacred Yajna is held every year, present-day youth can easily understand and appreciate not only the Culture of India, but also the Wisdom garnered by people of other lands. Thus, they will be rid of all feelings of separation and difference; they will be equipped and made ready to demonstrate in their lives the Truth that has been revealed to them. This Summer Course on Indian Culture and Spirituality has been planned and arranged with this belief and in this faith. May this attempt achieve Victory! May all beings derive therefrom Peace, Happiness, Prosperity and Security! - Baba This Volume is compiled and offered at Bhagawan Sri Sathya Sai Baba's Lotus Feet on His 97th Birthday as a reminder to all Spiritual Aspirants of Baba's Love & Message Sai Ram. Director, Sri Sathya Sai Media Centre, Prasanthi Nilayam 515 134, Puttaparthi, Sri Sathya Sai District, Andhra Pradesh, India. www.sssmediacentre.org

The Vedanta Kesari - 2003

Mysticism and Sacred Scripture - Steven T. Katz 2000-11-02

This is the fourth volume in an influential series that presents a basic reevaluation of the nature of mysticism. Each provides a collection of solicited papers by noted experts in the study of religion. This new volume will explore how the great mystics and mystical traditions use, interpret, and reconstruct the sacred scriptures of their traditions.

Critiquing the Modern in Architecture - Jaimini Mehta 2017-09-05

Written over four decades, *Critiquing the Modern in Architecture* is a collection of essays exploring the ideological and metaphysical core of modern architecture. Author Jaimini Mehta moves architectural modernism from its primarily Eurocentric definition, interrogating the subject from the perspective on a non-western thought-world. Mehta groups his essays under three key themes: "Rethinking Modernity" explores the ideological underpinnings of the modernity/modernism binary; "The Idea of Architecture" looks at a number of issues that constitute the timeless and the invariable aspects of architecture against which the prevalent modernist discourse can be critically evaluated; and "On Praxis" looks at three contemporary architects' work and the Vienna Secessionist movement between 1890 and 1918 to articulate a critique of the underpinnings of the modern movement. Providing a new view of the modern in architecture, this book is critical reading for architectural theorists and scholars of modernism.

Science and Tradition - A. K. Raina 2000

Contributed articles.

Epistemics of Divine Reality - Domenic Marbaniang 2017-08-18

What Knowledge Claims of God Involve. This book investigates the various traditions like monism, polytheism, pantheism, panentheism and approaches such as foundationalism, fideism, pragmatism, and rational fideism. This book was originally the PhD thesis of the writer submitted to ACTS Academy in 2007. *UGC NET Paper I Chapter Wise Notebook | Common For All | Complete Preparation Guide* - EduGorilla Prep Experts 2022-09-01

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NTA UGC NET/JRF/SET General Paper I (Compulsory) Teaching & Research Aptitude - Team Prabhat 2022-05-02

Type of Book: NTA UGC NET/JRF/SET General Paper I Teaching & Research Aptitude (Compulsory) 2022 Subject - 2022 Edition - NTA UGC NET/JRF/SET (Teaching & Research Aptitude Paper-1) Index - - Cover 11 Solved Papers December 2014 to 2021 - With 5 Solved Practice Sets - 2200+ Unit-Wise Questions with Answers - 3000+ Total Questions with Answers Qualities Easy & Understandable for Preparation Complete syllabus accommodated with all the recent changes Based On Recently Updated Syllabus Latest Solved Papers Include

AIIS Quarterly Newsletter - American Institute of Indian Studies 1983

Texts in Context - Jeffrey R. Timm 1992-01-01

The major religious traditions of South Asia are [religions of the book]. All accept basic arrays of texts of scriptures, often seen as sacred reservoirs of meaning and power. The West has viewed these texts as [bibles] of their respective traditions, projecting onto them Western values and concerns. This book challenges such misconceptions by revealing the complex character of scripture and its interpretation in South Asian religions. Texts in Context explores the hermeneutical traditions of Hinduism, Buddhism, Jainism, Islam, and Sikhism. The question of how we should understand the diversity of text-traditions is approached by asking [How have traditional thinkers [the exegetes within these traditions [understood and utilized scripture?]] The answers, though remarkably diverse, do reveal important similarities and take the discussion of scripture in India to a deeper level. This book makes accessible to the non-specialist sensibilities and approaches that have previously received little attention in the West, but have formed the basis for traditional efforts to understand and utilize scripture. It is a collaboration between contemporary thinkers and their traditional counterparts, whose voices emerge as they consider the sacred words of the religious traditions of South Asia.

The Six Ways of Knowing - D. M. Datta 1997-01-01

This book deals with the Vedanta standpoint, according to which there are six sources of knowledge. The conceptions of these different kinds of knowledge, with all the arguments given by the Vedantins to prove their independence and ultimacy, are critically discussed here in the light of modern Western concepts, and the attempt has been made to present the conclusions to students of Western Philosophy in a clear and lucid form. As the purpose of this work is to bring the problems, concepts and theories of the Vedantins within the focus of modern Western thought, the method adopted is one of critical analysis, comparison issues from extraneous aspects with which they are often associated.

East Asian Literatures - 2006

This volume discusses the past, present and future perspectives of literature in Japan, China and South Korea and its interface with India. Since this being a largely unexplored area, an attempt has been made to present a true picture of the literature and cultural milieu of the East Asian countries to the readers through well researched, thought-provoking and enlightening papers contributed by eminent scholars from India, Japan, China and Korea. It is a historical fact that India maintained strong cultural ties with East Asian countries directly or indirectly through religion and culture since ancient times. This cultural bond has become all the more significant and meaningful in this age of information technology and globalization. In this context, literature has a great role to play. To be precise, it is only through literature that this existing bond of cultural affinity among India and East Asian countries could be nurtured and strengthened. This book gives a vivid picture of the state of the past and present literary trends in Japan, China and South Korea, the influence of Indian literary trends and thought on their literatures, and the general perception

and assimilation of East Asian literatures in India. This book would be a unique and comprehensive reference material for teachers, researchers, students, writers, and literary critics of Indian and East Asian literatures.

Epistemology - Roy W. Perrett 2013-10-15

First Published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

Experiencing the Divine grace of Sri Sathya Sai Avatar - Satya Pal Ruhela 2015-12-10

Sri Sathya Sai Baba (1926-2011) was the second Sai Avatar (incarnation) in the Sai Trinity. Sri Shirdi Sai Baba (1838-1918) was the first one, and the third one - Sri Prema Sai Baba - is yet to come in the 21st century to finish the uncompleted divine role of the three Sai incarnations. The uniqueness of Sri Sathya Sai Baba - the thrilling rainbow of His spiritual teachings, countless astounding miracles, multi-faceted global contributions to the welfare of humanity and universal impact as the harbinger of the Sathya-yug (Age of Truth) - has been duly acknowledged by billions of people of all races, religions, cultures and nations. This comprehensive book reveals His divine mystery and contributions to humanity and focuses on how His divine grace may be achieved by anyone. It is a combined volume of the author's three renowned books - Sri Sathya Sai Baba: Experiencing His Mystery and Experiencing His Love, How to Receive Sri Sathya Sai Baba's Grace and Worship of Sri Sathya Sai Baba.

How to Receive Sri Sathya Sai Baba's Grace, - Satya Pal Ruhela 1998

Sri Sai Baba, 1836-1918, spiritual leader from India.

English Grammar from Paninian Perspective - 2007

Contributed seminar papers.

Śabdapramāṇa: Word and Knowledge - P.P. Bilimoria 2012-12-06

Dr Purusottama Bilimoria's book on śabdapramāṇa is an important one, and so is likely to arouse much controversy. I am pleased to be able to write a Foreword to this book, at a stage in my philosophical thinking when my own interests have been turning towards the thesis of śabdapramāṇa as the basis of Hindu religious and philosophical tradition. Dr Bilimoria offers many novel interpretations of classical Hindu theories about language, meaning, understanding and knowing. These interpretations draw upon the conceptual resources of contemporary analytic and phenomenological philosophies, without sacrificing the authenticity that can arise only out of philologically grounded scholarship. He raises many issues, and claims to have resolved some of them. Certainly, he advances the overall discussion, and this is the best one could hope for in writing on a topic to which the best minds of antiquity and modern times have applied themselves. In this Foreword, I wish to focus on one of the issues which I have raised on earlier occasions, and on which Dr Bilimoria has several important things to say. The issue is: is śabdabodha eo ipso a linguistic knowing, i. e. , śabdapramāṇa, or does Śabdabodha amount to knowing only when certain specifiable conditions are satisfied. If the second alternative be accepted, these additional conditions could not be the same as the familiar *Ilṣatti* (contiguity), *yogyata* (semantic fitness), *dakṣiṇā* (expectancy) and *tltparya* (intention), for these are, on the theory, conditions of śabdabodha itself.

Sabda, Text and Interpretation in Indian Thought - Kapil Kapoor 2004

This Festschrift For Professor Kapil Kapoor Has 2 Parts - On Containing 14 Essays - The Other Relating To Ideas Which Has 7 Contributions - The Book Is An Attempt To Convey Something Of The Man And What He Stands For.

Indian Writing Today - C. R. Visweswara Rao 1996

The Book Offers Perspectives On A Number Of Contemporary Writers. The Approaches Range From Psychoanalysis To Stylistic Analysis, From Political Allegory To The Women's Question, In The Works Of A.K. Ramanujan, Kamala Das, Rabindranath Tagore, Badal Sircar, Girish Karnad, R.K. Narayan, Raja Rao, Salman Rushdie, Anita Desai, K. Markandaya, Nayantara Sahgal And Shashi Deshpande.

Encyclopaedia Indica - Jagdish Saran Sharma 1975