

The Ascetic Imperative In Culture And Criticism

The A-Z Guide to Modern Literary and Cultural Theorists Corporeality, Medical Technologies and Contemporary Culture "Your Cell Will Teach You All Things" The Uses of Paradox Semiotica Thomas at the Crossroads Getting It Right Language Alone Christians, Feminists, and the Culture of Pornography Piety and Fanaticism The Sacred Body Shadows of Ethics Aids Prevention and the Experience of Culture The Sex Lives of Saints JEGP, Journal of English and Germanic Philology The Temptation of Paul Hindemith The Ascetic Imperative in Culture and Criticism Dreaming in Byzantium and Beyond Seducing Augustine Buddhist and Christian Responses to the Kowtow Problem in China Theory and Method in the Study of Religion Memoirs of the American Academy in Rome Asceticism and Its Critics Popular Nineteenth-century British Novelists' Encounters with Hypnotism and Ascetic Trance Postmodernism, Or, The Cultural Logic of Late Capitalism Bodies in Society Translation Culture, Politics and Governing The Character of Criticism The Cultural Turn in Late Ancient Studies Journal of the American Academy of Religion South Atlantic Review ADRIS Newsletter The Georgia Review Antiquity and Humanity A Feminist Companion to Patristic Literature Ethical Excess Winged Faith There is No Fat in Heaven Indian Asceticism

The A-Z Guide to Modern Literary and Cultural Theorists

Throughout the history of Indian religions, the ascetic figure is most closely identified with power. A by-product of the ascetic path, power is displayed in the ability to fly, walk on water or through dense objects, read minds, discern the former lives of others, see into the future, harm others, or simply levitate one's body. These tales give rise to questions about how power and violence are related to the phenomenon of play. Indian Asceticism focuses on the powers exhibited by ascetics of India from ancient to modern time. Carl Olson discusses the erotic, the demonic, the comic, and the miraculous forms of play and their connections to power and violence. He focuses on Hinduism, but evidence is also presented from Buddhism and Jainism, suggesting that the subject matter of this book pervades India's major indigenous religious traditions. The book includes a look at the extent to which findings in cognitive science can add to our understanding of these various powers; Olson argues that violence is built into the practice of the ascetic. Indian Asceticism culminates with an attempt to rethink the nature of power in a way that does justice to the literary evidence from Hindu, Buddhist, and Jain sources.

Corporeality, Medical Technologies and Contemporary Culture

This anthology provides students with a useful collection of theoretical essays concerning the nature of religion and the methodological means by which scholars analytically approach the subject. Organized in a point/counterpoint fashion, this volume will foster in-class discussion and the honing of a student's own critical perspectives.

"Your Cell Will Teach You All Things"

Engaging ascetic traditions that began among fourth-century desert monastics, as well as George Herbert, Simone Weil, Meister Eckhart, James Joyce and others, David Jasper once again provides a bold, learned, and original theological exploration.--Paul M. Collins, University of Chidester "Christian Scholar's Review"

The Uses of Paradox

Semiotica

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Thomas at the Crossroads

Getting It Right

How did the concept of language come to dominate modern intellectual history? In *Language Alone*, Geoffrey Galt Harpham provides at once the most comprehensive survey and most telling critique of the pervasive role of language in modern thought. He shows how thinkers in such diverse fields as philosophy, psychoanalysis, anthropology, and literary theory have made progress by referring their most difficult theoretical problems to what they presumed were the facts of language. Through a provocative reassessment of major thinkers on the idea of language-Saussure, Wittgenstein, Derrida, Rorty, and Chomsky, among them-and detailed accounts of the discourses of ethics and ideology in particular, Harpham demonstrates a remarkable consensus among intellectuals of the past century and beyond that philosophical and other problems can best be understood as linguistic problems. And furthermore, that a science of language can therefore illuminate them. Conspicuously absent from this consensus, he shows, is any consideration of contemporary linguistics, or any awareness of the growing agreement among linguists that the nature of language as such cannot be known. Ultimately, Harpham argues, the thought of language has dominated modern intellectual history because of its singular capacity to serve as a proxy for a host of concerns, questions, and anxieties-our place in the order of things, our rights and obligations, our nature or essence-that resist a strictly rational formulation. *Language Alone* will interest literary critics, philosophers, and anyone with an interest in the uses of language in contemporary thought.

Language Alone

The Sathya Sai global civil religious movement incorporates Hindu and Muslim practices, Buddhist, Christian, and Zoroastrian influences, and "New Age"-style rituals and beliefs. Shri Sathya Sai Baba, its charismatic and controversial leader, attracts several million adherents from various national, ethnic, and religious backgrounds. In a dynamic account of the Sathya Sai movement's explosive growth, *Winged Faith* argues for a rethinking of globalization and the politics of identity in a religiously plural world. This study considers a new kind of

cosmopolitanism located in an alternate understanding of difference and contestation. It considers how acts of "sacred spectating" and illusion, "moral stakeholding" and the problems of community are debated and experienced. A thrilling study of a transcultural and transurban phenomenon that questions narratives of self and being, circuits of sacred mobility, and the politics of affect, *Winged Faith* suggests new methods for discussing religion in a globalizing world and introduces readers to an easily critiqued yet not fully understood community.

Christians, Feminists, and the Culture of Pornography

"Corporeality, Medical Technologies and Contemporary Culture engages the confusions and contradictions in current attitudes to, and practices of, the body. On the one hand, the body is where we turn for the certainties of nature; yet, on the other, it is the locus of a desire for permanent transformation and for constant reinvention. The body is at the same time worshipped and despised: so that now it has come to constitute not just an object of desire, but an object of design. Addressing practices of corporeal asceticism- such as bodybuilding and dietetics - medical technologies - such as plastic surgery, prosthetics, and pharmacological interventions - and radical anatomical modifications- such as voluntary amputations, Francisco Ortega analyses how the body has become a screen for the projection of our ideas and imaginings about ourselves; and has also been turned into an object of suspicion, fear, anxiety, insecurity and discomfort. From the disembodied ideal of the digital purity of models - in which every little piece of fat is digitally eliminated - through the disembodiment implicit in social constructivist rejections of materiality, to the various projects of virtual reality, artificial intelligence, and posthumanism, *Corporeality, Medical Technologies and Contemporary Culture* documents the ambiguous legacy of a western theoretical tradition that has always despised the body"--

Piety and Fanaticism

Collection of essays on our contemporary tendency to revisit Enlightenment concerns and the ways attributes of the 'highest'--reason, ethics, high cultural aesthetics, even theory--have become implicated with and confused with the 'lowes

The Sacred Body

Shadows of Ethics

In this bold interdisciplinary work, Geoffrey Galt Harpham argues that asceticism has played a major role in shaping Western ideas of the body, writing, ethics, and aesthetics. He suggests that we consider the ascetic as "the 'cultural' element in culture," and presents a close analysis of works by Athanasius, Augustine, Matthias, Gr newald, Nietzsche, Foucault, and other thinkers as proof of the extent of asceticism's resources. Harpham demonstrates the usefulness of his findings by deriving from asceticism a "discourse of resistance," a code of interpretation ultimately more generous and humane than those currently available to us.

Aids Prevention and the Experience of Culture

Augustine's *Confessions* is a text that seduces. But how often do its readers respond in kind? Here three scholars who share a longstanding fascination with sexuality and Christian discourse attempt to do just that. Where prior interpreters have been inclined either to defend or to criticize Augustine's views, Virginia Burrus, Mark Jordan, and Karmen MacKendrick set out both to seduce and to be seduced by his text. Often ambivalent but always passionately engaged, their readings of the *Confessions* center on four sets of intertwined themes--secrecy and confession, asceticism and eroticism, constraint and freedom, and time and eternity. Rather than expose Augustine's sexual history, they explore how the *Confessions* conjoins the erotic with the hidden, the imaginary, and the fictional. Rather than bemoan the repressiveness of his text, they uncover the complex relationship between seductive flesh and persuasive words that pervades all of its books. Rather than struggle to escape the control of the author, they embrace the painful pleasure of willed submission that lies at the erotic heart not only of the *Confessions* but also of Augustine's broader understanding of sin and salvation. Rather than mourn the fateful otherworldliness of his theological vision, they plumb the bottomless depths of beauty that Augustine discovers within creation, thereby extending desire precisely by refusing satisfaction. In unfolding their readings, the authors draw upon other works in Augustine's corpus while building on prior Augustinian scholarship in their own overlapping fields of history, theology, and philosophy. They also press well beyond the conventional boundaries of scholarly disciplines, conversing with such wide-ranging theorists of eroticism as Barthes, Baudrillard, Klossowski, Foucault, and Harpham. In the end, they offer not only a fresh interpretation of Augustine's famous work but also a multivocal literary-philosophical meditation on the seductive elusiveness of desire, bodies, language, and God.

The Sex Lives of Saints

JEGP, Journal of English and Germanic Philology

This ground-breaking interdisciplinary study of Paul Hindemith's important opera *Mathis der Maler* draws together the three major sources that inspired the composition. Siglind Bruhn shows that only a recognition of the significant parallel in the lives of the composer, the Renaissance painter Grünewald on whom the operatic *Mathis* is modeled, and the main character depicted in Grünewald's masterpiece, Saint Antony, will open the doors to a full understanding of the composer's musical testimony. Bruhn begins by exploring the significance of the historical Antony within the spiritual and artistic traditions. Based on the interpretations of art historians and theologians, she then presents a fascinating reading of Grünewald's *Isenheim Altarpiece* and its singular importance for the opera. Turning to the opera itself, she examines the libretto as a symbolic representation of the dilemma in the lives of Grünewald and Hindemith and, finally and prominently, she interprets the music against the background of the spiritual plight that drives the plot.

The Temptation of Paul Hindemith

DIVCollection of essays that focuses on questions of gender and culture in early Christianity./div

The Ascetic Imperative in Culture and Criticism

Now in paperback, Fredric Jameson's most wide-ranging work seeks to crystalize a definition of "postmodernism". Jameson's inquiry looks at the postmodern across a wide landscape, from "high" art to "low" from market ideology to architecture, from painting to "punk" film, from video art to literature.

Dreaming in Byzantium and Beyond

Seducing Augustine

Scholars of religion have always been fascinated by asceticism. Scholars have often been overlooked, however, that in the history of religions ascetic beliefs and practices have also been strongly criticised, by followers of the same religious tradition as well as by outsiders. The respective sources provide sufficient evidence of such critical strands but surprisingly as yet no attempt has been made to analyse this criticism of asceticism systematically. This book is a first attempt of filling this gap. Ten studies present cases from both Asian and European traditions: classical and medieval Hinduism, early and contemporary Buddhism in South and East Asia

Buddhist and Christian Responses to the Kowtow Problem in China

In this groundbreaking comparative study, Matthew Bagger investigates the role of paradox in Western and Asian religious discourse. Drawing on both philosophy and social scientific theory, he offers a naturalistic explanation of religion's oft-noted propensity to sublime paradox and argues that religious thinkers employ intractable paradoxes as the basis for various techniques of self-transformation. Considering the writings of Kierkegaard, Pseudo-Dionysus, St. John of the Cross, N?g?rjuna, and Chuang-tzu, among others, Bagger identifies two religious uses of paradox: cognitive asceticism, which wields the psychological discomfort of paradox as an instrument of self-transformation, and mysticism, which seeks to transform the self through an alleged extraordinary cognition that ineffably comprehends paradox. Bagger contrasts these techniques of self-transformation with skepticism, which cultivates the appearance of contradiction in order to divest a person of beliefs altogether. Bagger further contends that a thinker's social attitudes determine his or her response to paradox. Attitudes concerning crossing the boundary of a social group prefigure attitudes concerning supposed truths that lie beyond the boundaries of understanding. Individuals who fear crossing the boundary of their social group and would prohibit them tend to use paradox ascetically, while individuals who find the controlled incorporation of outsiders enriching commonly find paradox revelatory. Although scholars have long noted

that religious discourse seems to cultivate and perpetuate paradox, their scholarship tends to ratify religious attitudes toward paradox instead of explaining the unusual reaction paradox provokes. A vital contribution to discussions of mystical experience, *The Uses of Paradox* reveals how much this experience relies on social attitudes and cosmological speculation.

Theory and Method in the Study of Religion

Memoirs of the American Academy in Rome

Rabbinic Criticism of Religious Stringency.

Asceticism and Its Critics

In a critical scene deeply troubled by questions of justice and responsibility, and beset by political and moral scandals, no issue in recent years has been more urgent or more unsettled than the question of ethics. Geoffrey Galt Harpham, whose previous book, *The Ascetic Imperative in Culture and Criticism*, was one of the first to announce the critical renewal of ethics, attempts in this new book to explain why ethical questions resist settlement. He urges a new account of ethics not as a stable set of principles, values, or prescriptions, but as a variable factor of "imperativity" immanent in language, analysis, narrative, and creation.

Popular Nineteenth-century British Novelists' Encounters with Hypnotism and Ascetic Trance

Postmodernism, Or, The Cultural Logic of Late Capitalism

In this pioneering study in religion and culture, Mielke acknowledges the power that pornographic images continue to assert in a culture whose conscious intention is to deny their attraction. Mielke's unique analysis brings together a wide range of sources—contemporary as well as historical Christianity, sex therapy, secular feminism, contemporary psychoanalysis, and behavioral science research studies—in an attempt to explain the prevalence of pornographic themes and imagery in human sexual arousal and fulfillment.

Bodies in Society

Translation: *Theory and Practice: A Historical Reader* responds to the need for a collection of primary texts on translation, in the English tradition, from the earliest times to the present day. Based on an exhaustive survey of the wealth of available materials, the Reader demonstrates throughout the link between theory and practice, with excerpts not only of significant theoretical writings but of actual translations, as well as excerpts on translation from letters, interviews, autobiographies, and fiction. The collection is intended as a teaching tool, but also as an encyclopaedia for the use of translators and writers on translation. It presents the full panoply of approaches to translation, without necessarily judging

between them, but showing clearly what is to be gained or lost in each case. Translations of key texts, such as the Bible and the Homeric epic, are traced through the ages, with the same passages excerpted, making it possible for readers to construct their own map of the evolution of translation and to evaluate, in their historical contexts, the variety of approaches. The passages in question are also accompanied by ad verbum versions, to facilitate comparison. The bibliographies are likewise comprehensive. The editors have drawn on the expertise of leading scholars in the field, including the late James S. Holmes, Louis Kelly, Jonathan Wilcox, Jane Stevenson, David Hopkins, and many others. In addition, significant non-English texts, such as Martin Luther's "Circular Letter on Translation," which may be said to have inaugurated the Reformation, are included, helping to set the English tradition in a wider context. Related items, such as the introductions to their work by Tudor and Jacobean translators or the work of women translators from the sixteenth to eighteenth centuries have been brought together in "collages," marking particularly important moments or developments in the history of translation. This comprehensive reader provides an invaluable and illuminating resource for scholars and students of translation and English literature, as well as poets, cultural historians, and professional translators.

Translation

Culture, Politics and Governing

This book – the first collection of studies on Byzantine dreams to be published – aims to demonstrate the importance of closely examining dreams in Byzantium in their wider historical and cultural, as well as narrative, context. The remarkable number of dream narratives in Byzantine hagiography, historiography, rhetoric, epistolography, and romance attests to the cardinal function of dreams as vehicles of meaning in politics, religion and literature. The essays provide a broad variety of perspectives, exploring gender, eroticism, Greco-Roman and Islamic influences, psychoanalysis and anthropology.

The Character of Criticism

The Gospel of Thomas is one of the most debated early Christian writings. Discovered as a Coptic translation in the Nag Hammadi Library, its date, message and relation to the canonical gospels have been the subject of much divisive argument. This book offers new perspectives on the gospel and demonstrates the various ways in which it sheds light on the ideological and social history of early Christianity. Expert scholars go to the heart of current issues in Thomasine studies, such as the role of oral and written traditions in the composition of the gospel, Thomas' relationship with the Gospel of John and with Gnostic and ascetic tendencies in early Christianity, the gospel's attitude to women followers of Jesus and to Jewish ritual practices.

The Cultural Turn in Late Ancient Studies

Journal of the American Academy of Religion

South Atlantic Review

ADRS Newsletter

Education is about learning to think. Much of what we call thinking, however, is a hodge-podge of repetitious self-talk, opinion, and cutting and pasting of second-hand ideas. Moreover, thinking in the present has often been alien to scholars who were tempted to think abstractly. But life and thought belong together and require each other, as Plotinus pointed out many centuries ago: "[T]he object of contemplation is living and life, and the two together are one" (Ennead 3.8.8). Presently, many women and men in the academic world are thinking concretely within the context of their own lives and with acknowledged accountability to broader communities with whom they think and to whom they are answerable. The essays in this volume consider Christianity as an aspect of North American culture, bringing the critical tools of the academy to thinking about some of the perplexing and pressing problems of contemporary public life. Three interactive and interdependent themes traverse these essays: gender, the effects of media culture, and institutions. Each of these themes has been central to Margaret Miles's work for thirty years. Each understands corporeality as fundamental both to subjectivity and society. Miles finds that Christianity, critically appropriated, provides ideas and methods for thinking concretely about life in North American society.

The Georgia Review

In its twelfth volume this text examines a number of Patristic texts and early Christian documents from a feminist perspective.

Antiquity and Humanity

A Feminist Companion to Patristic Literature

Ethical Excess

The most common Buddhist practice in Asia is bowing, yet Buddhist and Christian Responses to the Kowtow Problem is the first study of Buddhist obeisance in China. In Confucian ritual, everyone is supposed to kowtow, or bow, to the Chinese emperor. But Buddhists claimed exemption from bowing to any layperson, even to their own parents or the emperor. This tension erupted in an imperial debate in 662. This study first asks how and why Buddhists should bow (to the Buddha, and to monks), and then explores the arguments over their refusing to bow to the emperor. These arguments take us into the core ideas of Buddhism and imperial power: How can one achieve nirvana by bowing? What is a Buddha image? Who is

it that bows? Is there any ritual that can exempt a subject of the emperor? What are the limits of the state's power over human bodies? Centuries later, Christians had a new set of problems with bowing in China, to the emperor and to "idols." Buddhist and Christian Responses to the Kowtow problem compares these cases of refusing to bow, discusses modern theories of obeisance, and finally moves to examine some contemporary analogies such as refusing to salute the American flag. Contributing greatly to the study of the body and power, ritual, religion and material culture, this volume is of interest to scholars and students of religious studies, Buddhism, Chinese history and material culture.

Winged Faith

Culture, Politics, and Governing: The Contemporary Ascetics of Knowledge Production is a critical, interdisciplinary approach to how the practices that govern the production of knowledge and culture have material consequences for how we experience everyday life.

There is No Fat in Heaven

In "The Sex Lives of Saints," Virginia Burrus argues that early accounts of the lives of the saints are not anti-erotic.

Indian Asceticism

This volume pays tribute to the remarkable scholarship of Hans Dieter Betz, which has combined amazing range with consistency of vision. Defying the traditional boundaries of the academy, Hans Dieter Betz, Shailer Mathews Professor emeritus at the University of Chicago Divinity School, has made significant contributions in the fields of New Testament, classics, church history, theology, and history of religions. This Festschrift brings together the work of major scholars of ancient religion and philosophy who are part of Betz's international circle of conversation. The volume also contains a complete bibliography of Hans Dieter Betz's publications from 1959 to 2000.

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