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The Mahābhārata

Abridged and translated by JOHN D. SMITH

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Dr. Rituraj Trivedi

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Library, 1972 INDIAN KNOWLEDGE SYSTEM THROUGH THE AGES: FROM VEDAS TO MODERN SCIENCE Dr. Ratna Das, Dr. Pritilaxmi Swain, Dr. Pranay Pandey, Mouchumi Duarah, 2025-07-15 The chapters within this volume represent interdisciplinary perspectives from scholars and experts in philosophy science education health environmental studies linguistics and cultural studies These contributions reflect a rigorous inquiry into both textual sources and practical applications Themes such as the scientific temper in ancient Indian texts sustainable living holistic medicine computational thinking in Sanskrit grammar and indigenous technologies are examined through both historical analysis and critical Author-title Catalog University of California, Berkeley. Library,1963 reflection 1974, חחחחחחח Bowker's Guide **The Centrality of the Good** Scott J. Hammond, 2011 In the development of both to Characters in Fiction 2007, 2008-02 political philosophy and engagement in political activity the Good holds a central role Properly understood politics is directed by the human need to discern and follow what is good in itself which is not necessarily defined by the predominant interest within any given community or culture Essential good or that which is good by nature does not always align with our perceptions of the common good or with our immediate interests Scott John Hammond sorts out the difference between essential Good and what we take to be good under the influence of the will as it pursues various interests and preferences The Centrality of the Good Reflections on Politics and Being follows Plato's understanding of the Good as the object and cause of all knowledge and the essence of all political activity Much of the book is devoted to an examination of the relationship between the good and the right In response to Rawls it advances an understanding of the priority of the Good and thus a notion that the existence of objective right is an extension of the essential good It also reconsiders the relationship between politics and power in the end rejecting power as the defining element of political activity What makes political activity real is not the ability to command or apply force but rather to discern the essential good and to work as a community of free citizens toward making Good in itself compatible as a practical concern with general perceptions of a common good The Centrality of the Good thus suggests a different language of politics that considers the Good as the primus mobiles of all political and social life Ultimately a politics of care and commitment to the good of others is the essence of real political association the closer politics comes to cultivating disinterest in the pursuit of narrow self interest while encouraging commitment in the interests of others the more it embraces what is truly essential to politics Whitaker's Cumulative Book List ,1986 The British National Bibliography Arthur James Wells, 2003

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