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This book explores the relationship between ethics, aesthetics, and religion in classical Indian literature and literary theory by focusing on one of the most celebrated and enigmatic texts to emerge from the Sanskrit epic tradition, the Mahabharata. This text, which is widely acknowledged to be one of the most important sources for the study of South Asian religious, social, and political thought, is a foundational text of the Hindu tradition(s) and considered to be a major transmitter of dharma (moral, social, and religious duty), perhaps the single most important concept in the history of Indian religions. However, in spite of two centuries of Euro-American scholarship on the epic, basic questions concerning precisely how the epic is communicating its ideas about dharma and precisely what it is saying about it are still being explored. Disorienting Dharma brings to bear a variety of interpretive lenses (Sanskrit literary theory, reader-response theory, and narrative ethics) to examine these issues. One of the first book-length studies to explore the subject from the lens of Indian aesthetics, it argues that such a perspective yields startling new insights into the nature of the depiction of dharma in the epic through bringing to light one of the principle narrative tensions of the epic: the vexed relationship between dharma and suffering. In addition, it seeks to make the Mahabharata interesting and accessible to a wider audience by demonstrating how reading the Mahabharata, perhaps the most harrowing story in world literature, is a fascinating, disorienting, and ultimately transformative experience.

"This book explores the relationship between ethics, aesthetics, and religion in classical Indian literature and literary theory by focusing on one of the most celebrated and enigmatic texts to emerge from the Sanskrit epic tradition, the Mahabharata. This text, which is widely acknowledged to be one of the most important sources for the study of South Asian religious, social, and political thought, is a foundational text of the Hindu tradition(s) and considered to be a major transmitter of dharma (moral, social, and religious duty), perhaps the single most important concept in the history of Indian religions. However, in spite of two centuries of Euro-American scholarship on the epic, basic questions concerning precisely how the epic is communicating its ideas about dharma and precisely what it is saying about it are still being explored. Disorienting Dharma brings to bear a variety of interpretive lenses (Sanskrit literary theory, reader-response theory, and narrative ethics) to examine these issues. One of the first book-length studies to explore the subject from the lens of Indian aesthetics, it argues that such a perspective yields startling new insights into the nature of the depiction of dharma in the epic through bringing to light one of the principle narrative tensions of the epic: the vexed relationship between dharma and suffering. In addition, it seeks to make the Mahabharata interesting and accessible to a wider audience by demonstrating how reading the Mahabharata, perhaps the most harrowing story in world literature, is a fascinating, disorienting, and ultimately transformative experience."--Publisher's description.

Featuring leading scholars from philosophy and religious studies, The Bloomsbury Research Handbook of Indian Ethics dispels the myth that Indian thinkers and philosophers were uninterested in ethics. This comprehensive research handbook traces Indian moral philosophy through classical, scholastic Indian philosophy, pan-Indian literature including the Epics, Ayurvedic medical ethics, as well as recent, traditionalist and Neo-Hindu contributions. Contrary to the usual myths about India (that Indians were too busy being religious to care about ethics), moral theory constitutes the paradigmatic differentia of formal Indian philosophy, and is reflected richly in popular literature. Many of the papers make this clear by an analytic explication that draws critical comparisons and contrasts between classical Indian moral philosophy and contemporary contributions to ethics. By critically addressing ethics as a sub-discipline of philosophy and acknowledging the mistaken marginalization of Indian moral philosophy, this handbook reveals how Indian contributions can illuminate contemporary philosophical research on ethics. Unlike previous approaches to Indian ethics, this volume is organized in accordance with major topics in moral philosophy. The volume contains an extended introduction, exploring topics in moral semantics, the philosophy of thought, (meta)ethical and normative) ethical theory, and the politics of scholarship, which serve to show how the diversity of Indian moral philosophy is a contribution to the discipline of ethics. With an overview of Indian moral theory, and a glossary, this is a valuable guide to understanding the past, present and future research directions of a central component of Indian philosophy.

The ethical treatment of non-human animals is an increasingly significant issue, directly affecting how people share the planet with other creatures and visualize themselves within the natural world. The Routledge Handbook of Religion and Animal Ethics is a key reference source in this area, looking specifically at the role religion plays in the formation of ethics around these concerns. Featuring thirty-five chapters by a team of international contributors, the handbook is divided into two parts. The first gives an overview of fifteen of the major world religions' attitudes towards animal ethics and protection. The second features five sections addressing the following topics: Human Interaction with Animals; Killing and Exploitation; Religious and Secular Law; Evil and Theodicy; Souls and Afterlife. This handbook demonstrates that religious traditions, despite often being anthropocentric, do have much to offer to those seeking a framework for a more enlightened relationship between humans and non-human animals. As such, The Routledge Handbook of Religion and Animal Ethics is essential reading for students and researchers in religious studies, theology, and animal ethics as well as those studying the philosophy of religion and ethics more generally.

This book shows that many characters in the Sanskrit epics - men and women of all varnas and mixed-varna - discuss and criticize discrimination based on gender, varna, poverty, age, and disability. On the basis of philosophy, logic and devotion, these characters argue that such categories are ever-changing, mixed and ultimately unreal therefore humans should be judged on the basis of their actions, not birth. The book explores the dharmas of singleness, friendship, marriage, parenting, and ruling. Bhakta poets such as Kabir, Tulsiidas, Rahim and Raidas drew on ideas and characters from the epics to present a vision of oneness. Justice is indivisible, all bodies are made of the same matter, all beings suffer, and all consciousnesses are akin. This book makes the radical argument that in the epics, kindness to animals, the dharma available to all, is inseparable from all other forms of dharma.

Between 300 and 200 BCE, the concept and practice of dharma attained prominence across India. Both Buddhist and Brahmanical authors sought to clarify and classify their central concerns, and dharma proved a means of thinking through and articulating those concerns. Alf Hiltebeitel shows the different ways in which dharma is interpreted over time. His insightful study explores the diverse and changing significance of dharma in classical India in nine major dharma texts, as well as two pieces of writing that have traditionally been considered minor.

This Companion provides scholars and graduates, serving and retired military professionals, members of the diplomatic and policy communities concerned with security affairs and legal professionals who deal with military law and with international law on armed conflicts, with a comprehensive and authoritative state-of-the-art review of current research in the area of military ethics. Topics in this volume reflect both perennial and pressing contemporary issues in the ethics of the use of military force and are written by established professionals and respected commentators. Subjects are organized by three major perspectives on the use of military force: the decision whether to use military force in a given context, the matter of right conduct in the use of such force, and ethical responsibilities beyond the end of an armed conflict. Treatment of issues in each of these sections takes account of both present-day moral challenges and new approaches to these and the historical tradition of just war. Military ethics, as it has developed, has been a particularly Western concern and this volume reflects that reality. However, in a globalized world, awareness of similarities and differences between Western approaches and those of other major cultures is essential. For this reason the volume concludes with chapters on ethics and war in the Islamic, Chinese, and Indian traditions, with the aim of integrating reflection on these approaches into the broad consideration of military ethics provided by this volume.

Dialogue between characters is an important feature of South Asian religious literature: entire narratives are often presented as a dialogue between two or more individuals, or the narrative or discourse is presented as a series of embedded conversations from different times and places. Including some of the most established scholars of South Asian religious texts, this book examines the use of dialogue in early South Asian texts with an interdisciplinary approach that crosses traditional boundaries between religious traditions. The contributors shed new light on the cultural ideas and practices within religious traditions, as well as presenting an understanding of a range of dynamics – from hostile and competitive to engaged and collaborative. This book is the first to explore the literary dimensions of dialogue in South Asian religious sources, helping to reframe the study of other literary traditions around the world.

Winner, 2021 Joseph W. Elder Prize in the Indian Social Sciences Hijras, one of India's third gendered or trans populations, have been an enduring presence in the South Asian imagination—in myth, in ritual, and in everyday life, often associated in stigmatized forms with begging and sex work. In more recent years hijras have seen a degree of political emergence as a moral presence in Indian electoral politics, and with heightened vulnerability within global health terms as a high-risk population caught within the AIDS epidemic. Hijras, Lovers, Brothers recounts two years living with a group of hijras in rural India. In this riveting ethnography, Vaibhav Saria reveals not just a group of stigmatized or marginalized others but a way of life composed of laughter, struggles, and desires that trouble how we read queerness, kinship, and the psyche. Against easy framings of hijras that render them marginalized, Saria shows how hijras makes the normative Indian family possible. The book also shows that particular practices of hijras, such as refusing to use condoms or comply with retroviral regimes, reflect not ignorance, irresponsibility, or illiteracy but rather a specific idiom of erotic asceticism arising in both Hindu and Islamic traditions. This idiom suffuses the densely intertwined registers of erotics, economics, and kinship that inform the everyday lives of hijras and offer a repertoire of self-fashioning beyond the secular horizons of public health or queer theory. Engrossingly written and full of keen insights, the book moves from the small pleasures of the everyday—laughter, flirting, teasing—to impossible longings, kinship, and economies of property and substance in order to give a fuller account of trans lives and of Indian society today.

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