THE CONCEPT OF DAIVA? IN THE MAHABHARATA

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The Concept Of Daiva In The Mahabharata

Brian Black

The Concept Of Daiva In The Mahabharata:

The Concept of "Daiva" in the Mahābhārata Saroj Bharadwaj, 1992 On the concept of destiny daiva in the Maha bha rata Disorienting Dharma Emily T. Hudson, 2013 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 **Destiny and Human Initiative in the Mahābhārata** Julian F. Woods, 2001-04-19 Destiny and Human Initiative in the Mahabharata explores this epic s ongoing polemic regarding free will in the face of destiny While the belief that human history is governed exclusively by external forces is evident in the Mahabharata the epic also contains the commanding message of Kr s n a that the lives of individuals and societies may and should indeed be changed for the better through human initiative Woods maintains that the resolution of this conundrum emerges from the epic s view of what it is to be a human being We may harbor ideas about our self determination and freedom but the epic reveals that we are not at all free but trapped in a vicious cycle of birth and death that can be broken only when we realize that our precious ego self with its sense of agency is a mental fiction The Mahabharata admits to a modicum of freedom in everyday life which from a higher perspective is nothing but destiny in disguise Gender and Narrative in the Mahabharata Simon Brodbeck, Brian Black, 2007-08-09 The Sanskrit Mahabharata is one of the most important texts to emerge from the Indian cultural tradition At almost 75 000 verses it is the longest poem in the world and throughout Indian history it has been hugely influential in shaping gender and social norms In the context of ancient India it is the definitive cultural narrative in the construction of masculine feminine and alternative gender roles This book brings together many of the most respected scholars in the field of Mahabharata studies as well as some of its most promising young scholars By focusing specifically on gender constructions some of the most innovative aspects of the Mahabharata are

highlighted Whilst taking account of feminist scholarship the contributors see the Mahabharata as providing an opportunity to frame discussion of gender in literature not just in terms of the socio historical roles of men and women Instead they analyze the text in terms of the wider poetic and philosophical possibilities thrown up by the semiotics of gendering Consequently the book bridges a gap in text critical methodology between the traditional philological approach and more recent trends in gender and literary theory Gender and Narrative in the Mahabharata will be appreciated by readers interested in South Asian studies Hinduism religious studies and gender studies *In Dialogue with the Mahābhārata* Brian Black, 2020-09-15 The Mah bh rata has been explored extensively as a work of mythology epic poetry and religious literature but the text's philosophical dimensions have largely been under appreciated by Western scholars This book explores the philosophical implications of the Mah bh rata by paying attention to the centrality of dialogue both as the text's prevailing literary expression and its organising structure Focusing on five sets of dialogues about controversial moral problems in the central story this book shows that philosophical deliberation is an integral part of the narrative Black argues that by paying attention to how characters make arguments and how dialogues unfold we can better appreciate the Mah bh rata s philosophical significance and its potential contribution to debates in comparative philosophy today This is a fresh perspective on the Mah bh rata that will be of great interest to any scholar working in religious studies Indian South Asian religions comparative philosophy and world literature **Arjuna in the Mahabharata** Ruth Cecily Katz,1990-01-01 It is a work of unusual breadth and depth that will attract readers in religious studies comparative literature Sanskrit Asian studies and humanities in general The book is a thorough study of the great Indian hero the Achilles of India Arjuna as portrayed in the epic poem Mahabharata including its world famous subsection the Bhagavadgita Different aspects of Arjuna's Character has been discussed Religious Doctrines in the Mahābhārata Nicholas Sutton, 2000 exhorting his audience to shed their delusions pretensions and empty Divine Descent and the Four World-Ages in the Mahābhārata - or, Why Does the Krsna Avatāra Inaugurate the Worst Yuga? Simon Brodbeck, 2022-10-12 This monograph approaches the Mah bh rata as a single work of literature and the method is that of close textual study Key verses are quoted in the original Sanskrit and in English translation The title problem has been recognised before but no detailed solution has been forthcoming The monograph's objective is to try to articulate a Mah bh rata theology of time In Chapter 1 the monograph's argument and synchronic methodology are summarised In Chapter 2 the cycle of four yugas world ages is outlined and discussed on the basis of the textual evidence Each yuga is shorter and less moral than the last and between them they constitute a repeating 12 000 year cycle In Chapter 3 the Mah bh rata war is shown to be located at the junction between the third and fourth yugas The idea of God Vi u N r ya a descending to improve the world is introduced and the title question is properly posed Why does God's descent as K a to make the Mah bh rata war happen inaugurate the worst yuga In Chapter 4 the various descents avat ras crossings down of God Vi u N r ya a are discussed Also discussed is a theory suggesting that the

passage between yugas always requires a divine descent to effect it The limitations of this theory are described and an alternative sketched In Chapter 5 two general functions of divine descent are identified to improve the world morally by killing demons and to help the personified Earth by reducing the human weight upon her These two functions are correlated with the two extremities of the four yuga cycle between which time oscillates But the Mah bh rata war is not located at either extremity Central to the monograph is a survey and discussion of the reasons given for this particular descent These passages combine the two functions of divine descent neither of which is entirely appropriate to this moment It is argued that the descent here represents what happens over the course of the whole cycle The discussion draws on Vedic literature touches on gender issues and shows how the two functions play out in the story of the war In Chapter 6 the progress of the fourth yuga is tracked through the Mah bh rata s various characters and then the ancient audience who would anticipate the start of the next cycle It is hypothesised that this was to occur through the long term action of the Mah bh rata as more and more people would put into practice the teachings presented by K a in the Bhagavadg t The K a avat ra would thus inaugurate the worst yuga because the seed planted there takes time to ripen Chapter 7 reflects summarily upon the monograph's explorations the theory of divine descent and the text's theology of time By employing a resolutely synchronic methodology the monograph makes a significant contribution on an important and latterly overlooked issue **Doctrine of Karma** Y. Krishan, Yuvraj Krishan, 1997 ABOUT THE BOOK Here is a work that deals with the Doctrine of Karma in all its coMprehensiveness and covers all its conceiveable facets in Hinduism Buddhism and Jainism Essentially the **Exploring Agency in the Mahabharata** Sibesh Chandra approach is historical It traces the genesis of the doctrine in Bhattacharya, Vrinda Dalmiya, Gangeya Mukherji, 2018-03-19 The Mahabharata one of the major epics of India is a sourcebook complete by itself as well as an open text constantly under construction This volume looks at transactions between its modern discourses and ancient vocabulary Located amid conversations between these two conceptual worlds the volume grapples with the epic s problematisation of dharma or righteousness and consequently of the ideal person and the good life through a cluster of issues surrounding the concept of agency and action Drawing on several interdisciplinary approaches the essays reflect on a range of issues in the Mahabharata including those of duty motivation freedom selfhood choice autonomy and justice both in the context of philosophical debates and their ethical and political ramifications for contemporary times This book will be of interest to scholars and researchers engaged with philosophy literature religion history politics culture gender South Asian studies and Indology It will also appeal to the general reader interested in South Asian epics and the Mahabharata

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