

LUDWIG-MAXIMILIANS-UNIVERSITÄT MÜNCHEN FAKULTÄT FÜR KULTURWISSENSCHAFTEN DEPARTMENT FÜR ASIENSTUDIEN JAPAN ZENTRUM CAS^{LMU} CENTER FOR ADVANCED STUDIES



The Mahabharata in Modern Intellectual History: Perspectives from South Asia, Europe, and East Asia

Organized by Milinda Banerjee (LMU) and co-sponsored by Interfaculty Programme for the Study of Religion, LMU Munich as part of the Series 'Global Intellectual History as Political and Ethical Critique'

Entstellt von Zornröthe das schöne Angesicht, Ihm trotzend, sprach zu des Sauwirenlandes Herrn, Die Augen gluthflemmend, die Braun'n erhöht- Zu ihm darauf Drupadas' Tochter wiederum:

LECTIO I.

॥ डो ॥ ॥ धृतराष्ट्र डवाच ॥ धर्मतेत्रे कुरुतेत्रे सम्वेता युगुत्सवः । मामकाः पाण्डवाद्वीव किनकुर्वत संतप ॥ १॥

॥ संजय उवाच ॥

हङ्गा तु पाण्डवानीकं व्यूहं दुर्वोधनस्तरा ।
ग्राचार्यमुपसँगस्य राजा वचनमत्रवीत् ॥ २ ॥
पर्यतेतां पाण्डुंपुत्राणामाचार्य मक्तीं चमूं ।
व्यूहां द्वपद्यत्रोण तव शिष्येण धीमता ॥ ३ ॥

DIBITARASHTRAS loquitur:

In agro sancto, Curús agro, congressi proeliabundi no-1.
strates Pânduidacque, quid fecerunt, o Sanjaya?

Sanjavas loquitur:

Conspecto quidem Pânduidarum agmine instructo, Dur-2.
yôdhanas rex illico, ad magistrum militiae Drônam propius
accedens, talem sermonem edidit: "Adspice hanc Pândús 3.
"filiorum, o magister! ingentem acieun, instructam a Drupa-



LECTIO IV.

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॥ श्रीभगवानुवाच ॥ वक्क्ति में व्यतीतानि जन्मानि तव चार्जुन । तान्यक्तं वेद सर्वाणि न वं वेत्व/परंतप ॥ ५ ॥ श्रजीऽपि सवव्ययात्मा भूतानामीधरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय संभवान्यात्ममायया ॥ ६ ॥ यदा यदा कि धर्मस्य ग्लानिर्भवति/भारत । श्रभुत्यानमधर्मस्य तदात्मानं सृज्ञान्यकं ॥ ७ ॥ पित्राणाय साधूनां विनाधाय च उत्कृतां । धर्मसंस्थापनाधीय संभवामि युगे युगे ॥ ६ ॥ जन्म कर्म च में दिव्यमेवं यो वेत्ति तव्रतः । त्यक्रा देकं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ १ ॥

ALMUM NUMEN loquitur

Complures iam praeteriere mei natales, tuique, o Arjuna! 5. Hosce ego universos novi, tu vero haud nosti, hostium vexator. Quanquam innatus sum, incorruptibilis, quanquam de animantium sum dominus, naturae meae imperans subinde nascor, virtute mystica mihi insita. Quandocumque sellicet 7, pietatis languor existite, o Bhárata, et incrementum impietatis, tune memet ipsum ego procreo. Ad defensionem bonorum 8. et ad eversionem sceleratorum, pietatis stabiliendae gratia, nascor per singula secula. Genituram et opus meum divi-0, num qui sie penitus novit, corpore relicto non ad novam genituram regreditur, ad me accedit ille, o Arjuna! Soluti 10. ab affectu, terrore, ira, mei similes, me confisi, multi seien-

The Mahabharata has played a momentous role in inciting the birth of political thought in modern India and Nepal, as well as in provoking philosophical reflections in Europe and East Asia. This workshop brings to the fore these modern political stakes and avatars of the Mahabharata: not by regarding it as a singular (elite canonical) text, but by seeing it as a polyvalent signifier linked to multiple written, oral, and liturgized corpora with plural and raucous lives. The Mahabharata is analysed as a locus for the production of dominant political concepts, such as relating to sovereignty and statehood, empire and nationalism, as well as a site for the manufacture of revolutionary counter-power and militant theory, particularly via female, subalternized (along lines of class, caste, and community), and minority voices. The Mahabharata is studied for the ways in which it has enunciated lordship, possession, violence, and agonism, as well as for the manner in which it has inspired new democratic and decolonial horizons, and even practices of insurgent gathering. Further, the workshop intervenes within recent debates in global intellectual history by positing new optics for bridging transregional discursive width with the rigour of deep sight that transtemporal orientation demands.

24. November, 9.00-18.40 Uhr, W 401 Professor-Huber-Platz