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Nota di contenuto	Chapter 1. General Introduction -- Part 1. Foundations: The Nature of the Problem -- Chapter 2. Introduction: Text and tradition: an overview of sources -- Chapter 3. Canonical Buddhist discourse on killing -- Chapter 4. Interpreting the precept: evaluative criteria in the Theravada -- Chapter 5. Mahyna exceptionalism and the lethal act -- Chapter 6. Affect and cognition: unwholesome consciousness, hatred, wrong view, and delusion -- Chapter 7. Buddhist personhood and a doxastic rationale for killing -- Part 2. Constructions: The Nature of the Act -- Chapter 8. Critique of the conventional: the cessation of volition and Buddhist dualism of the person -- Chapter 9. Constituting the other: the conventional identity of persons -- Chapter 10. Persons as the objects of lethal justice -- Chapter 11. Killing and oblivion: the

obviation of suffering -- Chapter 12. Representational persons: identity as the object of killing -- Chapter 13. Conclusion: Buddhist violence, self-defence, and the end of life.

Sommario/riassunto

This book provides a philosophical account of the normative status of killing in Buddhism. Its argument theorises on relevant Buddhist philosophical grounds the metaphysical, phenomenological and ethical dimensions of the distinct intentional classes of killing, in dialogue with some elements of Western philosophical thought. In doing so, it aims to provide a descriptive account of the causal bases of intentional killing, a global justification and elucidation of Buddhist norms regarding killing, and an intellectual response to and critique of alternative conceptions of such norms presented in recent Buddhist Studies scholarship. It examines early and classical Buddhist accounts of the evaluation of killing, systematising and rationally assessing these claims on both Buddhist and contemporary Western philosophical grounds. The book provides the conceptual foundation for the discussion, engaging original reconstructive philosophical analyses to both bolster and critique classical Indian Buddhist positions on killing and its evaluation, as well as contemporary Buddhist Studies scholarship concerning these positions. In doing so, it provides a systematic and critical account of the subject hitherto absent in the field. Engaging Buddhist philosophy from scholastic dogmatics to epistemology and metaphysics, this book is relevant to advanced students and scholars in philosophy and religious studies.
