Course information:
Copy and paste current course information from Class Search/Course Catalog.

<table>
<thead>
<tr>
<th>Academic Unit</th>
<th>School of Historical, Philosophical &amp; Religious Studies</th>
<th>Department</th>
<th>Religious Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject REL</td>
<td>350 Relationship</td>
<td>Title Hinduism</td>
<td>Units: 3</td>
</tr>
<tr>
<td>Is this a cross-listed course?</td>
<td>No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Course description:</td>
<td>If so, list all academic units offering this course</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Requested designation: Global Awareness-G
Note - a separate proposal is required for each designation requested

Eligibility:
Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact the General Studies Program Office at (480) 965-0739.

Area(s) proposed course will serve:
A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:
Complete and attach the appropriate checklist
- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Fine Arts and Design core courses (HU)
- Social and Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SO/SG)
- Global Awareness courses (G)
- Historical Awareness courses (H)
- Cultural Diversity in the United States courses (C)

A complete proposal should include:
- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Table of Contents from the textbook and list of required readings/books

Contact information:
Name Cindy Baade
Phone 480-965-7183
Mail code 4503
E-mail cynthia.baade@asu.edu

Department Chair/Director approval: (Required)
Chair/Director name (Typed): Matthew J. Garcia
Date: 1/29/14
Chair/Director (Signature):

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11/12/11, 7/12
Arizona State University Criteria Checklist for

GLOBAL AWARENESS [G]

Rationale and Objectives

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: (1) in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, (2) the study of contemporary non-English language courses that have a significant cultural component, (3) comparative cultural studies with an emphasis on non-U.S. areas, and (4) in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.
Proposer: Please complete the following section and attach appropriate documentation.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Checkmark]</td>
<td>![No mark]</td>
</tr>
</tbody>
</table>

1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.
   - Syllabus

2. The course must match at least one of the following descriptions: (check all which may apply):
   - a. In-depth area studies concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.
     - Syllabus, title pages and tables of content for texts
   - b. The course is a language course for a contemporary non-English language, and has a significant cultural component.
   - c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.
   - d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures.  
     - Syllabus
<table>
<thead>
<tr>
<th>Criteria</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>SAMPLE: 2d: study the cultural significance of a non-U.S. centered global issue</td>
<td>The course examines the cultural significance of financial markets Japan, Korea, and the UK.</td>
<td>Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 &amp; 5 do the same for Korea and modules 6 &amp; 7 do the same for the UK.</td>
</tr>
<tr>
<td>1</td>
<td>Hinduism is the majority religion of the world's largest democracy and second-most-populous country, an upcoming major player in the world economy, and so on. Studying the historical development and major themes of this religious tradition provides important insight into the basic thinking of a billion members of the contemporary world community.</td>
<td>All of the classes deal with an understanding of religious themes that are important in the traditions that influence the lives of contemporary Hindus in India.</td>
</tr>
<tr>
<td>2a</td>
<td>The course examines the major themes in the religious tradition that most influences the lives of Hindus living in India today. The course focuses almost exclusively on India, and hardly at all on the Hindu diaspora in the US or elsewhere.</td>
<td>Section 1 of the course covers ancient material that is still highly respected today. Sections II, III, IV and V cover parts of Hindu traditions that are still very much alive and important in the religious lives of people in India.</td>
</tr>
<tr>
<td>Course</td>
<td>Title</td>
<td>Units</td>
</tr>
<tr>
<td>--------</td>
<td>------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>REL 350</td>
<td>Hinduism</td>
<td>3</td>
</tr>
</tbody>
</table>

- **Term**: Spring 2014
- **Subject**: REL
- **Course**
- **Title**: Hinduism
- **Description**: Studies diverse forms of Hinduism through its institutions, literature, folklore, art, and architecture.
- **Allow multiple enrollments**: No
- **Primary course component**: Lecture
- **Repeatable for credit**: No
- **Grading method**: Student Option
- **Offered by**: College of Liberal Arts and Sciences – Historical, Philosophical & Religious Studies, Sch
- **Pre-requisites**: Minimum 24 hours; ENG 102, 105 or 108 with C or better

---

**Feedback**

REL 350 Hinduism
Spring 2013

Instructor: Anne Feldhaus, Professor of Religious Studies

Office Location: COOR 6656
Office Hours: MW 1:15-2:45
E-mail: Anne.Feldhaus@asu.edu

Class Location: ED226
Schedule Line #: 19196
Class Day/Time: MW 3-4:30

Religious Studies
Main Office: COOR 4595, (480) 965-5778
Undergraduate Advising: COOR 3301, (480) 965-8364

Course Description:
An introduction to major texts, practices, and ideas of Hindu traditions in India.

General Studies, Knowledge and Skills Goals of the Course:
• knowledge of the history and major themes of Hindu religious traditions
• an understanding of roles of religion in individual and collective life in South Asia
• the ability to read and analyze primary and secondary texts
• the ability to discuss Hindu religious texts and practices orally and in written work

Required Reading:
Supplemental readings available on Blackboard and at the Alternative Copy Shop (SW corner of Mill and 10th Street, 480-829-7992, alttempe@alternativeprintandcopy.com. They advise that you call or email them first to make sure they have a copy for you to buy.)

Course Requirements
1. Regular ATTENDANCE
2. Completion of READINGS before the class for which they are listed.
3. Informed PARTICIPATION in class discussions.
4. Writing three original PAPERS (approximately 3-5 pages each), due in hard copy IN CLASS on February 13, April 3, and April 29 AND electronically through SafeAssignment on Blackboard by 6 p.m. on the day the paper is due in class. (You must submit each paper both ways by the deadline.)
5. Making a MAP of South Asia, due in class on January 28.
6. Mid-term and final EXAMINATIONS, as listed.
SCHEDULE OF TOPICS AND ASSIGNMENTS

M. Jan. 7   Introduction to the course
W. Jan. 9   Introduction to the study of Hinduism; Indus Valley Civilization
            READ Michaels, Hinduism Past and Present, pp. xvii, 3-32.

I. Vedic Religion

M. Jan. 14  The Vedas
            READ Sources of Indian Tradition, Volume I, pp. 3-28; Michaels, pp. 33-36, 201-211.
W. Jan. 16  Vedic Hymns
            REREAD Sources, pp. 7-28; READ Michaels, pp. 47-57; Thomas Hopkins, The Hindu Religious Tradition, pp. 14-30 (The book is on reserve in Hayden Library, and this chapter is included in the reading packet you can get from the Alternative Copy Shop).
M. Jan. 21  Martin Luther King Day! NO CLASS
W. Jan. 23  The Upanishads
            READ Sources, pp. 29-39; Michaels, pp. 259-264; Hopkins, pp. 36-51 (available on Blackboard and on reserve at Hayden Library)
M. Jan. 28  The Upanishads, continued
            REREAD Sources, pp. 29-39; MAP DUE
W. Jan. 30  Jainism (and Buddhism)
            READ Sources, pp. 43-75; Michaels, pp. 36-38

II. Dharma and Moksha

M. Feb. 4   The Goals of Human Life: Pleasure and Power
            READ Sources, pp. 203-12, 234-44, 254-60
W. Feb. 6   The Goals of Human Life, continued: Dharma
            READ Sources, pp. 213-33; Michaels, pp. 71-158
M. Feb. 11  The Goals of Human Life, continued: Moksha; Renunciation, and Yoga
            READ Michaels, pp. 315-325; Patrick Olivelle, “Ascetic Withdrawal or Social Engagement” (in reading packet at the Alternative Copy Shop; also available on Blackboard)
W. Feb. 13  Introduction to Indian philosophy
            FIRST PAPER DUE (Analysis of an assigned passage from the Upanishads)
W. Feb. 18  Hindu Philosophy: Sāmkhya and Yoga
            READ Sources, pp. 296-308; Michaels, 264-268
M. Feb. 20  Hindu Philosophy: Vedānta
            READ Sources, pp. 308-19; Michaels, pp. 269-276

III. Classical Hindu Theism

M. Feb. 25  Introduction to the Hindu Epics and Purāṇas
            READ Michaels, pp. 38-42, 58-62; LEARN the broad outlines of the Rāmāyaṇa and Mahābhārata
W. Feb. 27  The Bhagavad Gītā
            READ Sources, pp. 276-80; The Bhagavad-Gītā, translated by Barbara Stoler Miller (the whole book! Buy a copy, or read it online as an e-book)
            PARTICIPATE knowledgeably in class discussion on the Bhagavad Gītā
M. Mar. 4   Finish discussion of Gītā; review for midterm exam
W. Mar. 6   MIDTERM EXAM
M. Mar. 18  Puranic Gods and Goddesses
W. Mar. 20  Puranic Gods and Goddesses, continued
READ Fuller, pp. 174-197; Michaels, pp. 223-227

**IV. Hindu Ritual Life**  
M. Mar. 25  Purity and Pollution; Social Hierarchy
READ Michaels, pp. 159-200
W. Mar. 27  Society and Divinities
READ Fuller, pp. 3-56, Michaels, 226-241.
M. Apr. 1   Puja and Sacrifice; Village Rituals
READ Fuller, pp. 57-105, 128-154; Michaels, pp. 241-245
W. Apr. 3   Pilgrimages and Pilgrimage Festivals
READ Fuller, pp. 204-223; Michaels, pp. 283-295; **SECOND PAPER DUE**

**V. Medieval Bhakti Movements**  
M. Apr. 8   Bhakti as Protest
W. Apr. 10  Bhakti in History
READ Michaels, pp. 62-65, 252-259
M. Apr. 15  Women and Men, Devotees and Gods
READ Sources, pp. 365-69; Ramanujan, pp. 111-42
W. Apr. 17  Bhakti in Maharashtra: the Varkaris
READ selections from *Says Tuka* (poems by Tukaram, translated by Dilip Chitre, in reading packet from the Alternative Copy Shop and on Blackboard)
M. Apr. 22  Muslims and Hindus in India
READ Sources, pp. 381-391, 447-468; Michaels, pp. 43-47
W. Apr. 24  North Indian Sants and Sikhism
READ Sources, pp. 371-78, 493-500
M. Apr. 29  Review for final exam
**THIRD PAPER DUE**

**FINAL EXAMINATION** Monday, May 6, 12:10-2 p.m.

**Grading:**

**BASE GRADE:** 50% papers; 50% exams
Repeated absences (more than two) can lower your grade.
Evidence of failure to do the readings on time can lower your grade.
Thoughtful, informed participation (including good questions) can raise your grade.

**Attendance, Make-ups:**
You must attend every class. You must be on time to class.
Repeated absence or lateness will lower your grade.
Make-up exams will be available only if you have a documented health or family emergency.

**Withdrawals:** [https://students.asu.edu/withdrawal](https://students.asu.edu/withdrawal)
**Incompletes:** [http://www.asu.edu/aad/manuals/ssm/ssm203-09.html](http://www.asu.edu/aad/manuals/ssm/ssm203-09.html)

**Academic Honesty:** The Faculty of Religious Studies abides by ASU's Academic Integrity Policy. See [https://provost.asu.edu/index.php?q=academicintegrity](https://provost.asu.edu/index.php?q=academicintegrity).
SOURCES OF INDIAN TRADITION
SECOND EDITION
VOLUME ONE
FROM THE BEGINNING TO 1800
EDITED AND REVISED BY AINSLIE T. EMBREE
CONTENTS

Preface to the Second Edition xi
Preface to the First Edition xv
Acknowledgments xix
Explanatory Note and Guide to Pronunciation xxi
Contributors xxv
Chronology xxvii
Map xxxiv

PART I: THE BRAHMANICAL TRADITION: THE VEDIC PERIOD (R. N. Dandekar, revised) 1

Introduction (R. Weiler, revised) 3

Chapter 1 Cosmic and Ritual Order in Vedic Literature 7

Agni, 9; Heaven and Earth, 10; Varuna, 10; Indra, 12; The Sun, 13; Dawn, 14; Soma (1), 15; Soma (2), 16; The Primeval Sacrifice, 17; An Unnamed God, 19; The Origin of the World, 20; A Charm Against Jaundice, 21; A Charm Against Various Evils, 22; The Exorcism of Serpents, 23; Ritual Order: Techniques for the Sacred Fires, 24.

Chapter 2 The Ultimate Reality in the Upanishads 29

The Sacrificial Horse, 30; Sacrifices—Unsteady Boats on the Ocean of Life, 31; The Five Sheaths, 32; The Real Self, 33; The Essential Reality Underlying the World, 36.

PART II: JAINISM AND BUDDHISM (A. L. Basham) 41

Introduction: The Background of Jainism and Buddhism 43

Chapter 3 The Basic Doctrines of Jainism 49

The Origin and Development of Jainism 49
Jain Doctrines and Practices 52
Jain Literature 58
Contents

Of Human Bondage, 59; The Man in the Well, 59; Kinsfolk Are No Comfort in Old Age, 61; All Creation Groans Together in Torment, 62; Creatures Great and Small, 63; The Eternal Law, 64; Respect for Life, 65; The Hero of Penance and Self-Control, 66; Cheerfully Endure All Things, 67; Wise Men and Fools, 68; Two Ways of Life, 69; The Refuge of All Creatures, 71; The Final Penance, 71; Moral Verses, 72.

Chapter 4  Jain Philosophy and Political Thought  76

Of Space and Time, 78; There is No Creator, 80; The Plurality of Souls, 82; The Ideal King I, 84; The Ideal King II, 85; Practical Advice on War and Peace, 87; The Miseries and Dangers of Politics, 88.

Chapter 5  Theravāda Buddhism  93

Basic Doctrines of Theravāda Buddhism  100

The Four Noble Truths, 100; The Nature of Consciousness and the Chain of Causation, 101; False Doctrines About the Soul, 103; The Simile of the Chariot, 105; Change and Identity, 106; The Process of Rebirth, 108; Karma, 108; Right Mindfulness, 109; The Last Instructions of the Buddha, 111; The Buddha in Nirvāṇa, 112; The City of Righteousness, 113.

The Ethics of Theravāda Buddhism  114

The Morals of the Monk, 115; Care of the Body, 116; "Lay Not Up for Yourselves Treasures upon Earth . . . . . ", 117; The Virtue of Friendliness, 118; Hatred and Love, 119; Buddhism and Everyday Life, 120.

Society and the State in Theravāda Buddhism  125

How the World Evolved, 127; The Origin of Society and State, 128; The Ideal of Government, and the Decay and Growth of Civilization, 133; Conditions of the Welfare of Societies, 138; Birth Is No Criterion of Worth, 139; Ashoka: The Buddhist Emperor, 141.

Chapter 6  Mahāyāna Buddhism: "The Greater Vehicle"  153

The Bodhisattva, 160; The Mahāyāna Ideal is Higher Than That of the Theravāda, 161; The Suffering Savior, 161; The Lost Son, 163; Against Self-Mortification, 167; Joy in All Things, 169; The Good Deeds of the Bodhisattva, 170; The Evils of Meat-Eating, 170; The Gift of Food, 171; The Three Bodies of the Buddha, 172; Emptiness, 173; Faith in Emptiness, 175; Karma and Rebirth, 175; Suchness, 176; All Depends on the Mind, 177; Nirvāṇa Is Here and Now, 177; Praise of Dharma, 179; Perfect Wisdom Personified, 180; The Blessings of Peace, 181; The Divine Right (and Duty) of Kings, 182; Magical Utterances, 185.

Chapter 7  The Vehicle of the Thunderbolt and the Decline of Buddhism in India  188

To the Pure All Things Are Pure, 194; Everything is Buddha, 196.
PART III: THE HINDU WAY OF LIFE (V. Raghavan and R. N. Sridhar) 201

Introduction (A.T.E.) 203
The Four Ends of Man (V. R.) 209

Chapter 8 Dharma: The First End of Man (R.N.D.) 213
What is Dharma? 217; The Sources and Extent of Dharma, 218; Dharma Is Not Static, 220; Varna-Dharma or Organization of the Four Classes, 221; The Origin of Mixed Castes, 223; Initiation to Studenthood, 224; Marriage and Householder’s Duties, 226; The Position of Women, 228; The Hermit and the Ascetic, 230; The Life-Cycle Rites, 230.

Chapter 9 Artha: The Second End of Man (R.N.D.) 234
Kingship 237
The Origin of Kingship, 238; The Science of Polity, 240; Duties of a King, 242; The Seven Limbs of the State, 244; The Circle of States and Interstate Policy, 247; State Administration, 249.

Chapter 10 Kāma: The Third End of Man (V. R., revised) 254
The Science of Love and Pleasure 256
The Man of Taste and Culture, 256; The Signs of a Girl in Love, 258; When Love Becomes Intense, 258; Remembered Love, 259; Love Song of the Dark Lord, 261; Shiva and Kāma: Asceticism and Erotic Passion, 262; All Passion Spent, 263.

Aesthetics: Theory and Practice 264
Dramatic Theory and the Concept of Rasa, 266; Poetry, 268; Sahasrala, 270.

Chapter 11 Moksha: The Fourth End of Man 274
The Bhagavad Gītā: Action and Devotion (R.N.D.) 276

Hindu Philosophy (V. R., revised) 296
Sāṅkhya 302
Iśvara-Krishna, 303.
Vedānta 308
Shankara, 308.
Contents

Parānic Theism: The Way of Devotion (V. R., revised)  319
  Devotion to Vishnu as Lord, 323; Devotion to Shiva, 328; Devotion to Devī, the Goddess, 330.

The Tantric Way  332

Chapter 12 The Songs of Medieval Hindu Devotion (V. R., revised)  342

Shiva Bhakti, 345
  Tirūnavukkarashu, 346; Jñānasambandha, 346; Mānīkkavacakar, 346; Sundararamūri, 347; Basavanna, 347; Mahādevi, 349; Lallā, 350.

Vishnu Bhakti, 351
  The Álvārs, 351; Nammālvār, 352; Purandaradasa, 353; Tukārām, 354; Tulādās, 354; In Praise of Krishna, 359; Sūrdās, 359; Mirābāī, 365.

Devī Bhakti, 369
  Rāmāprāsād, 370.

Nirguna Bhakti and the Sant Tradition  371
  Kabīr, 373; Rāvidās, 376.

PART IV: ISLAM IN MEDIEVAL INDIA (P. Hardy; revised by C. Brunner, and D. Lelyveld) 379

Introduction 381

Chapter 13 The Foundations of Islam in India 383
  The Historical Background  384
  The Coming of Islam to India  388
  Muslim Orthodoxy in India  391
    Piety: The Key to Paradise (Adīb), 391; Theology: The Perfection of Faith (ʿAbd al-Haq), 393; Propaganda: The Indian Proof (Mihḥāb), 397.

  The Shariʿa, or Islamic Code of Conduct  399
    The Bases of Jurisprudence (al-Rāʾiʿ), 402; Guidance in the Shariʿa (the Ḥudūd), 404.

Chapter 14 The Muslim Ruler in India 408
  The Legitimacy of Kingship  410
    The Final End of Human Society Is the Worship of God (Barnā), 410; Rulers Are Ordained by God (Hamādānī), 411; Obedience to the Sultan Is
Commanded by God (Fakhr-i-Mudir), 413; Kingship Is Incompatible with Religious Ideals (Barni), 413; The War Between Good and Evil (Barni), 414; Man's Opposing Qualities and Their Political Implications (Barni), 415.

Duties and Responsibilities of a Muslim Ruler 416
The Ulama and the Ruler (Fakhr-i-Mudir), 416; The Ruler as Protector of the Faith (Barni), 417; Consultation with Wise Counsellors (Barni), 419; Organising the Government (Barni), 421; The Army (Barni), 422; The Perfect Rule (Barni), 423; Abu'l Fazl's Theory of Rulership (Abu'l Fazl), 425; The Declaration of Akbar's Status as a Mujtahid (Badai'uni), 427; Against Rulers Mislaid by Wicked Ulama (Sirhind), 428.

The Ideal Social Order 430
The Four-Class Division of Society (Jalali), 431; Divine Origin of the "Division of Labor" (Barni), 433; Rulers to Preserve the Social Order Willed by God (Barni), 435; The Necessity of Inequality (Baqir Khan), 436.

The Muslim Conquest and the Status of Hindus 437
Mahmud of Ghazni (Biruni; Firishta; Abu'l Fazl), 437; The King's Duty to Convert Idolaters (Barni), 440; Are Hindus Zimmis? (Hamadani), 442; Rights of Hindus (Nizam ud-Din Ahmad; Badai'uni; Aurangzeb), 443.

Chapter 15 Islamic Mysticism in India 447

Early Sufism in India 450
The Love of God ('Ali Hujwiri), 451; Contemplation ('Ali Hujwiri), 452; Seeking the Path (Sharaf ud-din Yahya), 453; Renunciation (Sharaf ud-din Yahya), 455

The Quest for God the Beloved and the Knowledge of God 454
The Steps of a Disciple (Sharaf ud-din Yahya), 455; The Final Stage (Sharaf ud-din Yahya), 456.

The Preservation of God's Transcendence at the Supreme Stage of Mystic Experience, 457
Subsistence and Annihilation ('Ali Hujwiri), 457; True Contemplation is Ineffable ('Ali Hujwiri), 458.

Sufi Acceptance of Orthodox Formalist Islam, 459
Orthodox Practice and Spiritual Experience Both Necessary ('Ali Hujwiri), 459; The Superiority of the Prophets over the Saints ('Ali Hujwiri), 460; The Fious Behavior of All Muslims (Amir Hasan Sijdi), 461.

Syncreticism and Orthodoxy under the Mughals 463
Akbar's Religious Outlook, 464
x Contents

The Discussion in the Hall of Worship (Badā'ūnī, Muhsin-i-Fāsī), 465; The Divine Faith (Muhsin-i-Fāsī, Badā'ūnī), 469.

Dārā Shikoh and Pantheism 471

The Mystic Path (Dārā Shikoh), 472; The Upanishads: God's Most Perfect Revelation (Dārā Shikoh), 473.

Shaikh Ahmad Sirhindī: The Reaction to Pantheistic Mysticism, 475

Mystic Union with God Is Only Subjective (Shaikh Ahmad Sirhindī), 476.

Shāh Wali-Ullāh: Sufism and the Crisis of Islam in India 478

Ijāhād, or Legal Interpretation (Wali-Ullāh), 479; The Unity of Interpretations of Mysticism (Wali-Ullāh), 480; The Islamic Community in India (Wali-Ullāh), 481.

Mystical Poetry and Popular Religion 483

Shāh ‘Abdu'l-Latīf, 484; Bullhe Shāh, 486; Warī Shāh, 487; Khvāja Mir Dard, 488.

PART V: SIKHISM (A.T.E.) 491

Chapter 16 Sikhism: Faith and Practice 493

Guru Nānak (1469–1539): Life and Teachings 494

The Later Gurus and the Sikh Community 497

The Ādi Granth and Janam Sakhīs 501

Mūl Mantra: The Basic Statement, 501; The Great Question: How Is Truth to Be Found?, 501; The Divine Order, 502; Human Nature, 502; The Name and the Word, 503; The Guru, 505; The Uselessness of Caste, Ceremonies, and all Externals, 505; Stories about Nānak, 506.

Gobind Singh: The Last Guru 508

Indic-Word List 511

Bibliography 515

Index 525
Theoretical and Historical Foundations

1. Theoretical Foundations
   Is India Different? 3
   The Identificatory Habitus 5
   What Is Hinduism? 12
   Hinduism and Hindu-ness 13
   Religion and Dharma 15
   Hindu Religions and Hindu Religiosity 21
   Great and Little Hinduism 25
   Continuity and Change 27

2. Historical Foundations
   Epochs in the History of Religions 31
   First Epoch: Prehistoric Religions 31
   Second Epoch: Vedic Religion 33
   Third Epoch: Ascetic Reformism 36
   Fourth Epoch: Classical Hinduism 38
   Fifth Epoch: Sects of Hinduism 43
   Sixth Epoch: Modern Hinduism 45
FROM DESCENT TO TRANSCENDENCE

6. Religious Ideas of Space and Time
   Religious Awareness of Space
   Spaces and Directions as Sacred Powers
   Pilgrimage Sites and Their Hierarchy
   Astrology and the Cosmic Place of Man
   Religious and Scientific Concepts of Space
   Religious Awareness of Time
   Ancient Indian Cosmogonies
   Creation in Classical Mythology
   The Doctrine of the Ages of the World
   Cyclical and Linear Time: The Calendar
   Unity of Space and Time: Festivals
   Religious and Scientific Ideas of Time

7. Immortality in Life
   Asceticism: Life in Transcendence
   Ascetic Practice and Sects
   Asceticism and Sacrifice
   The Salvation of Identifications
   The Socioreligious Function of Norms of Purity
   Descent and Autonomy
   The Logic of the Identifications
   The "Theology" of the Hindu Religions:
   Identity of God and Man

Illustrations

1.a-c Initiation of Sunil Kalikote in Kathmandu, Nepal
2.a Wedding of Ishwor Joshi and Sahan sila Maskey in Bhaktapur, Nepal
2.b Mock wedding (śhī) in Bhaktapur, Nepal
3 Dogs warm themselves in the ashes of a pyre in the Paśupatināṭha Temple in Deopatan, Nepal
4 Ancestor ritual (śrāddha) in Benares
5 The "Gate of the Widow(-Burnings)" (satīdŚvāra) in Deopatan, Nepal
6 Members of a clan of Jyāpu farmers greet their divinity, represented by a stone in the field near Bhaktapur, Nepal
7 Paṇḍā priest in Benares
8 Temple feeding in the Śvāmi-Nārāyaṇa Temple of Ahmedabad
9 Relationship of purity to impurity according to Dumont
10 The Brahmnic pilgrim priest S. Vyās in Benares
11 Relationship of Ascetic and Brahman priest according to Dumont
12 Rice harvest in Bhaktapur, Nepal
13.a-b Gāṇeśa in a quarter of Kathmandu; Gāṇeśa as a neighborhood guard (kṣetrapāla) in Benares
14 Popular religious mural in Patan, Nepal
15 Enlivening of a statue in Benares
16 Morning ritual with sun and Ganges prayer at Daśāvameñdhaghat, Benares
17 Pūjā in Deopatan, Nepal
18 Fire sacrifice (koma) during an initiation in Kathmandu

Notes
Glossary
References
Index
Religious Literature 47
   Vedic Literature 50
   The Literature of the Ascetic Reformism 57
   The Literature of Classical Hinduism 58
   The Literatures of the Hindu Sects 62
   Literatures of Modern Hinduism 66

RELIGION AND SOCIETY

3. Stages of Life and Rites of Passage 71
   Initiation 71
   The Salviational Goal of Initiation 72
   The Second Birth 77
   Pre-Rites 77
   Tonsure 85
   Natural Birth, Ritual Birth, New Birth 88
   The Sacred Thread 92
   Consecration of the Ascetic, Consecration of the
   Student, Consecration of the Man 94
   Childhood and Socialization 99
      The Early Years 102
      Parentage and the "Oceanic Feeling" 104
      Sacred Fatherhood 108
   Wedding and Matrimony 111
      The Wedding 113
      The Daughter as Gift 115
      Kinship, Alliance, and Descent 120
      The Situation of the Woman 124
   Death and Life after Death 131
      The Brahmanic Ritual of Dying and Death 132
      Ancestor Worship 144
      Widow-Burning and Religiously Motivated Suicide 149
      The Ban on Killing and Ahimsā 153
      Karma and Rebirth 154
      Mortality and Immortality 157

4. The Social System 159
   Social Stratification 159
   The Caste Society 160
   Segmentation 165
   Social Contacts 175
      Greeting 176
      Touching 178
      Eating 180
      Purity and Impurity 184
   Religious and Social Hierarchy 187
      Priests and the Supremacy of the Brahmans 188
      Religious and Economic Centrality 194
      Hierarchies of the Gift 197

5. Religiosity 201
   The Idea of God and the Pantheon 201
      Eruiricism and Homotheism 202
      Viṣṇu, Kṛṣṇa, and the Centrality of the Gods 211
      Śiva in the Great and Little Traditions 215
      Gaṇeśa and the Miracle 221
      Wild and Mild Goddesses 223
   Elements of Religiosity 226
      Prayer 227
      Looks 230
      Ritual Acts 233
   Ritualism 235
      The Brahmanic-Sanskritic Morning Ritual 236
      Divine Worship (pujā) 241
      Sacrifice 246
   Devotionalism and Theistic Traditions 252
      Bhakti Movements 252
      The Grace of the Gods 255
   Spiritualism and Mysticism 259
      The Identification Doctrine of the Upaniṣads 259
      The Psycho-Physical Identifications of Śaṃkhya
      and Yoga 264
      Śaṃkhara's Doctrine of Nonduality 269
      Special Features of Indian Mysticism 270
   Heroism and Kingship 272
      Akhāṭis: Religious Centers of Strength 273
      Power and Authority of the King 276
      King and Ascetic 279
Contents

Translator's Note ........................................... 11
Acknowledgements ........................................ 17
Introduction ................................................ 19
Further Readings in English ......................... 57
The Poems:
   Basavaṇṇa ............................................. 61
   Dēvara Dāsimayya .................................... 91
   Mahādēviyakka ....................................... 111
   Allama Prabhu ....................................... 143
Appendix I. The Six-Phase System ................. 169
Appendix II. On Lingayat Culture
   by William McCormack ............................ 175
Notes to the Poems .................................... 189
The Bhagavad-Gita
Krishna's Counsel in Time of War
Translated by Barbara Stoler Miller
INTRODUCTION
The Bhagavad-Gita:
Context and Text

THE BHAGAVAD-GITA
A Bantam Classic edition / August 1966
3 printings through November 1988

Cover painting, "Krishna in Cosmic Battle," by an unknown Mughal artist ca. 1590, opaque watercolor on paper from Akbar's Horasam manuscript. Used by courtesy of the Board of Trustees of the Victoria and Albert Museum, London.

All rights reserved.

English translation copyright © 1966 by Barbara Stoler Miller.
No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.
For information address: Bantam Books.

Published simultaneously in the United States and Canada

Bantam books are published by Bantam Books, a division of Bantam Doubleday Dell Publishing Group, Inc. Its trademark, consisting of the words "Bantam Books" and the portrayal of a rooster, is Registered in U.S. Patent and Trademark Office and in other countries. MARCA REGISTRADA, Bantam Books, 666 Fifth Avenue, New York, New York 10103.

PRINTED IN THE UNITED STATES OF AMERICA
O 12 11 10 9 8 7 6 5 4

CONTENTS

TRANSLATOR'S NOTE
14

The Bhagavad-Gita:
Krishna's Counsel in Time of War
19

AFTERWORD
Why Did Henry David Thoreau Take the
Bhagavad-Gita to Walden Pond?
155

KEY WORDS IN THE BHAGAVAD-GITA
162
ACKNOWLEDGEMENTS

Earlier versions of some of the translations in this present selection were published in: Pakhr, The Ezra-Pakhr Press, Bombay; Delos, University of Texas, Austin, Texas, USA; Modern Poetry in Translation, London, UK; Translation, Columbia University School of the Arts, New York, NY, USA; South-Asian Digest of Literature, South-Asia Institute, University of Heidelberg, Germany.

Says Tuka was originally commissioned by Adil Jussawala for the XAL, PRAXIS Foundation, Bombay.

Parts of the introduction are based on the Ajneja Memorial Lecture which I delivered under the auspices of the South-Asia Institute of the University of Heidelberg on November 7, 1988.

Personal gratitude owed to friends and benefactors, particularly to those who supported me morally and financially in lean periods throughout the last thirty-two years, cannot be explicitly mentioned; it has been like one grand and continuous grant that has made this work possible.

—Dilip Chitre

For Anne

Love,

SAYS TUKA
Selected Poetry of Tukaram

Translated from the Marathi with an Introduction
by

Dilip Chitre

PENGUIN BOOKS
King Khaṇḍobā’s Hunt and His Encounter with Bānāi, the Shepherdess

I. THE SOMVATĪ ĀMĀVĀSYĀ FESTIVAL IN THE KHAṆḌOBĀ CULT: TWO STRANDS

Of the most important festivals in the Khaṇḍobā cult of Maharashtra is observed on Somvatī Amāvāsyā, that is, on a new moon day which falls on a Monday. The major centre of the cult is Jejuri in the Pune district and it is here that the festival is observed most consciously and elaborately. The festival is also observed in other places where Khaṇḍobā and similar Śaivism folk deities are worshipped, but at such places it is of only local importance. There are many dimensions of this festival (see Stanley 1977), but we shall emphasize here the hunting excursion of the Lord, and the folk-religious and royal character of this day. Though outwardly there is little to show that the royal god actually goes for a hunt, this is a frequent explanation given by participants in the festival.

Before we proceed, it is necessary to point out that the festival incorporates two major religious orientations, which at times coalesce and at other times stand apart, maintaining more or less a dynamically fluctuating relationship. From the point of view of the brahmanical texts, though not one which is necessarily shared by all Brahmans who are also devotees of Khaṇḍobā, the essence of the festival would be that it is a purifying ritual at an auspicious point of time, namely the conjunction of the sun and the moon on a Monday. Terms like śnāṇa, śuddhi and pāya are used in expressing this attitude. The other orientation belongs to the realm of folk religion. The god's exit into the "forest" is dramatically performed and the devotees participate in the royal "hunt", which culminates in a common bath of the god and his devotees in the Kharā river.

The motives of the devotees who participate in the festival are variously expressed, but can be summarized by the desire to secure "life and prosperity" (Heesterman 1985: 31), or to seek the values of "bodily existence and well-being" or "auspiciousness" or "higher quality of life" (Marriott 1976: 194). Both orientations, the brahmanical and the folk, and the rites connected with them are, of course, pervaded by the peculiar sacredness of Somvatī Amāvāsyā, a day on which the "fluidity of power" (Stanley 1977: 30) is "unambivalently auspicious" (Stanley 1977: 42) in the Khaṇḍobā cult. In the following article we shall also try to explore some of the dimensions of these attitudes and their mutual interaction, as they are expressed in oral folk myths, in scriptural brahmanical texts, and in the dramatic performances and rituals of the festival. We shall spread our net rather wide, to draw together scattered and variegated materials which may eventually provide the background to the festival, especially the hunting excursion of the god. In passing, we should like to point out the pervasiveness and spatial spread of the incidents of the Khaṇḍobā cult and its relationships and/or indebtedness to similar cults, especially in Tamilnadu, Karnataka, and Andhra Pradesh. Future research will probably have to concentrate on parallels between similar folk cults in different regions: too often the local or regional data are taken to be unique, without comparative scrutiny to show whether this is true or not.

II. SOMVATĪ ĀMĀVĀSYĀ IN THE JAYĀDRI MĀHĀṬMYA, MĀRTANAṆḌAVIJAYA AND OTHER SCRIPTURAL SOURCES

The Jayādri Māhāṭmya is an unpublished Sanskrit text which describes literally "the Greatness of Jejuri". It links the Jejuri (Jayādri) cult firmly to the Mahābhārata and to purānic precedents while heavily aetioloigizing local events and incidents pertaining to Jejuri and to another important place of the cult, namely Naḍdurg, in the Usmanabad district. The oldest ms. is dated 1268 (A.D. 1756). It was around this time, namely between A.D. 1655-1790, that increased building activity is recorded in inscriptions in the temple complex of Jejuri (Poddar 1914: 265-72, Khare 1958: 91-3). Other scriptural sources are the MārtanaṆḍavijaya (A.D. 1829) and the Śrīśektra-Jejuri-Māhāṭmya (1925), both in Marathi.

The JMJ basically relates a conversation between the five Pāṇḍavas and Śiva. The Pāṇḍavas have arrived at Jejuri and Dharmarāja asks a host of questions which are mostly answered by Śiva or Vaiśampāyana.
Rural Pollution as an Integrator of Cause and Religion

Edward E. Harper

Rural Pollution as an Integrator of Cause and Religion

Edward E. Harper

23(1969), 151-169

David C. 521
and doubt is captured well in the following passage from the Mahabharata:

"...example, cited his new doctrine and way of life, the Bhagavad Gita. The Buddha's fable..."

The conflict between these world views is exposed in the exacting dilemma of opinion. The Buddha's view of the interdependence of all things is depicted in the Dharma wheel, where the interrelatedness of all parts is illustrated. The conflict within the context of marriage and family and the social hierarchy that...