



ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

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

Academic Unit School of Historical, Philosophical & Religious Studies Department Religious Studies

Subject REL Number 350 Title Hinduism Units: 3

Is this a cross-listed course? No
If yes, please identify course(s) _____

Is this a shared course? No If so, list all academic units offering this course _____
Course description: _____

Requested designation: Literacy and Critical Inquiry-L
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:

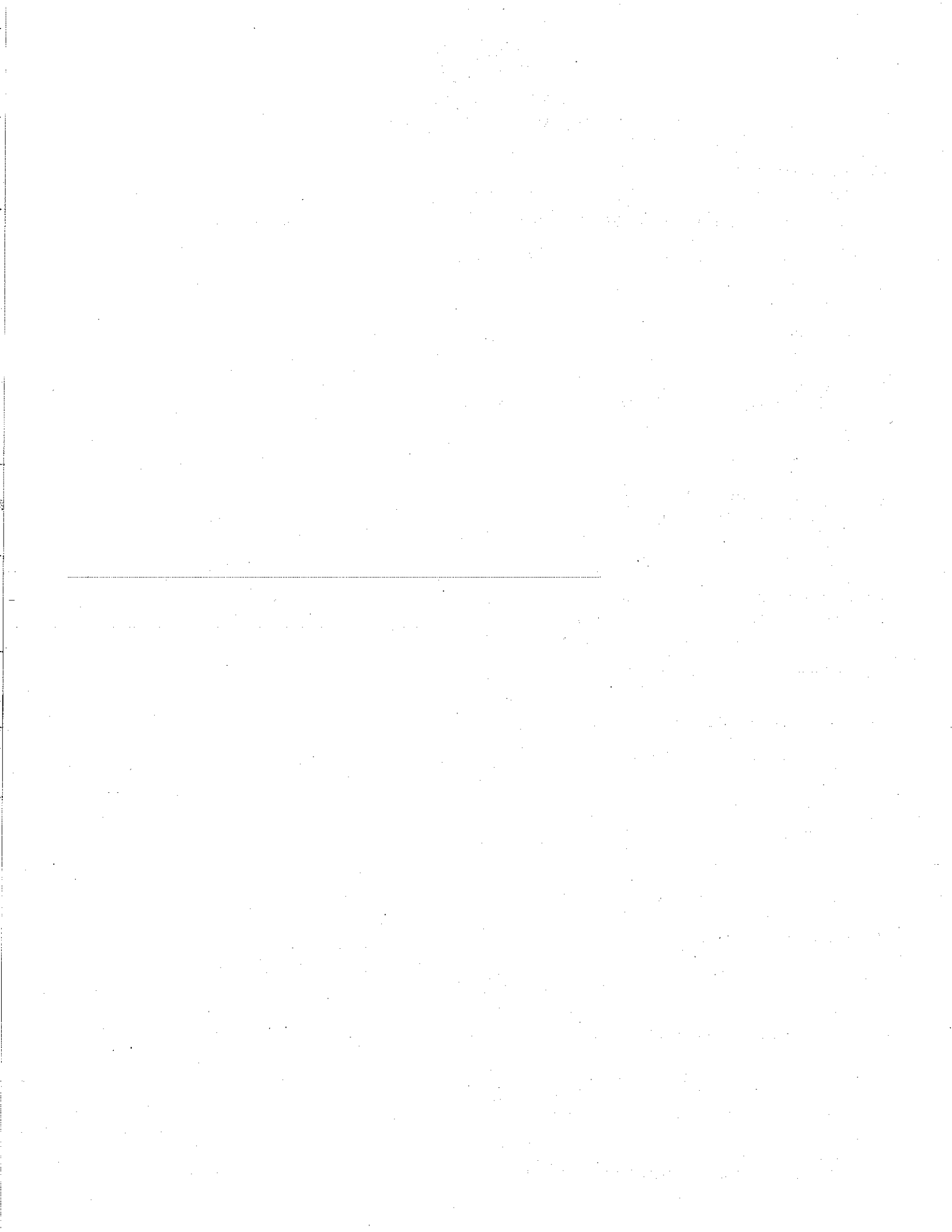
Name Cindy Baade Phone 480-965-7183

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):



Arizona State University Criteria Checklist for
LITERACY AND CRITICAL INQUIRY - [L]

Rationale and Objectives

Literacy is here defined broadly as communicative competence in written and oral discourse. **Critical inquiry** involves the gathering, interpretation, and evaluation of evidence. Any field of university study may require unique critical skills which have little to do with language in the usual sense (words), but the analysis of spoken and written evidence pervades university study and everyday life. Thus, the General Studies requirements assume that all undergraduates should develop the ability to reason critically and communicate using the medium of language.

The requirement in Literacy and Critical Inquiry presumes, first, that training in literacy and critical inquiry must be sustained beyond traditional First Year English in order to create a habitual skill in every student; and, second, that the skills become more expert, as well as more secure, as the student learns challenging subject matter. Thus, the Literacy and Critical Inquiry requirement stipulates two courses beyond First Year English.

Most lower-level [L] courses are devoted primarily to the further development of critical skills in reading, writing, listening, speaking, or analysis of discourse. Upper-division [L] courses generally are courses in a particular discipline into which writing and critical thinking have been fully integrated as means of learning the content and, in most cases, demonstrating that it has been learned.

Students must complete six credit hours from courses designated as [L], at least three credit hours of which must be chosen from approved upper-division courses, preferably in their major. Students must have completed ENG 101, 107, or 105 to take an [L] course.

Notes:

1. ENG 101, 107 or ENG 105 must be prerequisites
2. Honors theses, XXX 493 meet [L] requirements
3. The list of criteria that must be satisfied for designation as a Literacy and Critical Inquiry [L] course is presented on the following page. This list will help you determine whether the current version of your course meets all of these requirements. If you decide to apply, please attach a current syllabus, or handouts, or other documentation that will provide sufficient information for the General Studies Council to make an informed decision regarding the status of your proposal.

Proposer: Please complete the following section and attach appropriate documentation.

ASU - [L] CRITERIA			
TO QUALIFY FOR [L] DESIGNATION, THE COURSE DESIGN MUST PLACE A MAJOR EMPHASIS ON COMPLETING CRITICAL DISCOURSE--AS EVIDENCED BY THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	CRITERION 1: At least 50 percent of the grade in the course should depend upon writing, including prepared essays, speeches, or in-class essay examinations. <i>Group projects are acceptable only if each student gathers, interprets, and evaluates evidence, and prepares a summary report</i>	Syllabus, title pages and tables of contents from texts
1. Please describe the assignments that are considered in the computation of course grades--and indicate the proportion of the final grade that is determined by each assignment.			
2. Also: <div style="border: 1px solid black; border-radius: 50%; padding: 10px; text-align: center;"> Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-1". </div> C-1			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	CRITERION 2: The composition tasks involve the gathering, interpretation, and evaluation of evidence	Syllabus, title pages and tables of contents from texts
1. Please describe the way(s) in which this criterion is addressed in the course design			
2. Also: <div style="border: 1px solid black; border-radius: 50%; padding: 10px; text-align: center;"> Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-2". </div> C-2			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	CRITERION 3: The syllabus should include a minimum of two substantial writing or speaking tasks, other than or in addition to in-class essay exams	Syllabus, title pages and tables of contents from texts
1. Please provide relatively detailed descriptions of two or more substantial writing or speaking tasks that are included in the course requirements			
2. Also: <div style="border: 1px solid black; border-radius: 50%; padding: 10px; text-align: center;"> Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-3". </div> C-3			

ASU - [L] CRITERIA			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	CRITERION 4: These substantial writing or speaking assignments should be arranged so that the students will get timely feedback from the instructor on each assignment in time to help them do better on subsequent assignments. <i>Intervention at earlier stages in the writing process is especially welcomed</i>	Syllabus
1. Please describe the sequence of course assignments--and the nature of the feedback the current (or most recent) course instructor provides to help students do better on subsequent assignments			
2. Also: <div style="border: 1px solid black; border-radius: 50%; padding: 10px; margin: 10px auto; width: 80%;"> <p>Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-4".</p> </div>			
C-4			

Course Prefix	Number	Title	Designation
REL	350	Hinduism	L

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	The grade is based primarily on the three essay assignment and the two in-class exams (both 90% essay exams), but can be raised by good contributions to the class discussions or lowered by repeated absences	See the sections on "course requirements" and "grades"
2	The essay assignments generally ask students to analyze an assigned passage from Hindu literature. Students must read the passage carefully, interpret what it is saying, and make an argument based on the passage for a particular interpretation of it.	This is found in the essay assignments themselves, and adumbrated in the syllabus under "course requirements."
3	The course requirements include three separate, required essay assignments which are not identical with the midterm and final exams.	see the requirements as listed on the syllabus
4	The essay assignments are spaced about a month apart, and the essays almost always get corrected within a week of their being submitted. This gives students a couple of weeks to reflect on the comments on one paper (and in some cases to come to the professor's office to discuss the paper) before the next one has to be written. Many students improve greatly from one paper to the next, and several submit drafts and outlines for subsequent papers after not doing very well on the first.	The dates of the assignments on the sample syllabus are Feb. 13, April 3, and April 29.



X

AM Hour Minutes
PM 00 05 10 15 20 25 30 35 40 45 50 55

12 My ASU 10/11/12
SET My ASU Home

course catalog & class search

Click on the title of the course for more details. Each column can be sorted by clicking on the column header. Courses found: Collapse - 1

Term Spring 2014

Search Course catalog

Subject REL Num
350

Level

Gen Studies

Offerings in-person & iCo

College or School

Search

Clear

Advanced Search

Course	Title	Units	General Studies
REL 350	Hinduism	3	(L or HU) & G

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





SCHOOL OF
Historical, Philosophical
& Religious Studies

ARIZONA STATE UNIVERSITY

**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:

Axel Michaels, Hinduism Past and Present.

Ainslie Embree, editor, Sources of Indian Tradition, volume 1.

Speaking of Śiva, translated by A. K. Ramanujan.

The Bhagavad Gita, translated by Barbara Stoller Miller (also available as an e-book through the ASU library: <http://site.ebrary.com.ezproxy1.lib.asu.edu/lib/asulib/docDetail.action?docID=10137611>).

C. J. Fuller, The Camphor Flame.

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.

C1, 2, 3
4

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) *C2, C4*
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-Gita, 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 Gita; review for midterm exam
W. Mar. 6 **MIDTERM EXAM**

- M. Mar. 18 Puranic Gods and Goddesses
READ C. J. Fuller, The Camphor Flame, pp. 148-173; Michaels, pp. 211-223
- 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 Pūjā 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** C2, C4

V. Medieval Bhakti Movements

- M. Apr. 8 Bhakti as Protest
READ A. K. Ramanujan, Speaking of Śiva, pp. 19-90
- 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 Vārkaris
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 C2, C4

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

Grading:

BASE GRADE: 50% papers; 50% exams C1
 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.

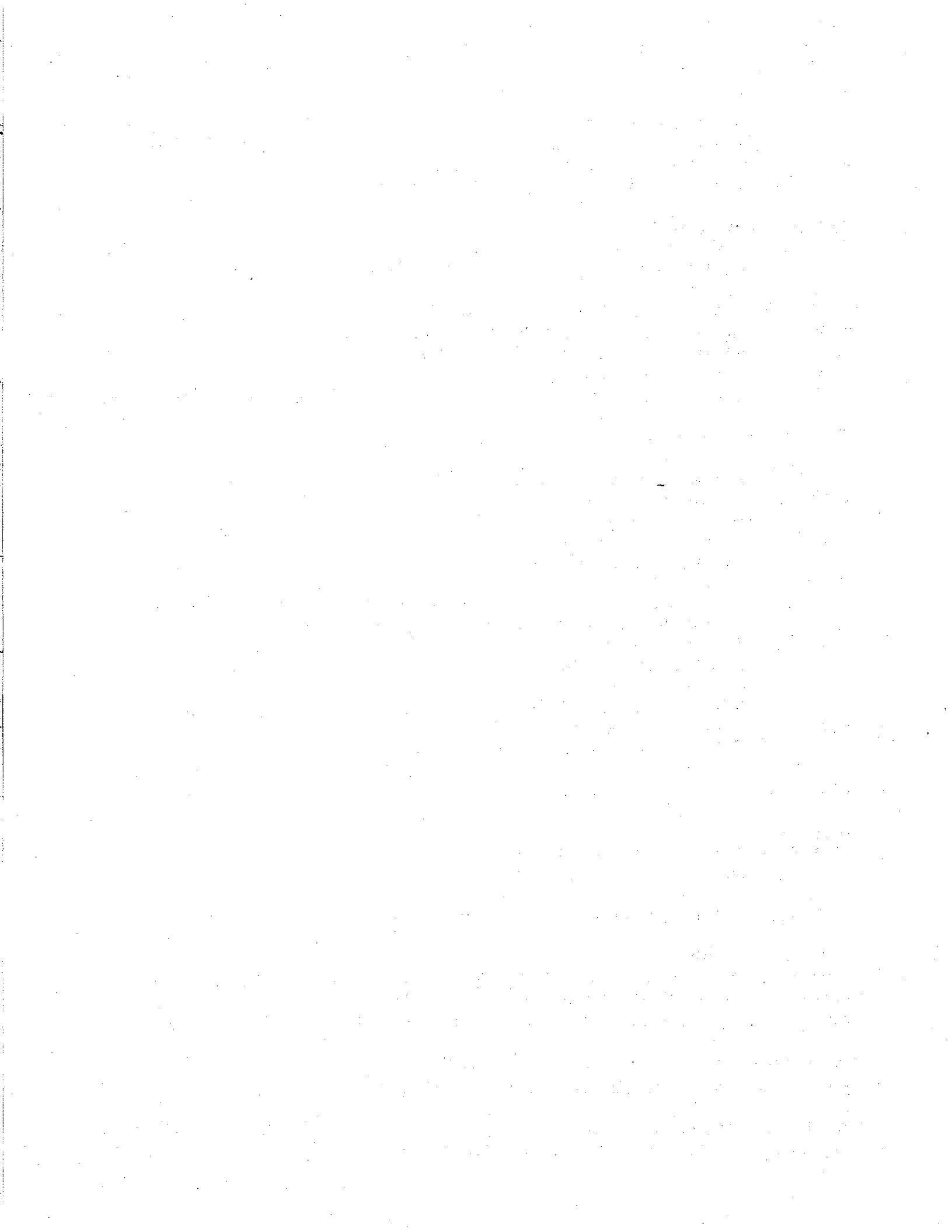
Attendance, Make-ups:

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>

Incompletes: <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>.



The book cover features a decorative border of repeating floral and plant motifs, including lilies and ferns, arranged in a grid-like pattern. The central text is enclosed in a double-line rectangular border.

SOURCES OF
INDIAN
TRADITION

SECOND EDITION

VOLUME ONE

FROM THE
BEGINNING TO 1800

EDITED AND REVISED BY
AINSLIE T. EMBREE

A COLUMBIA CENTENNIAL CLASSIC
COLUMBIA
UNIVERSITY
PRESS
1893-1993

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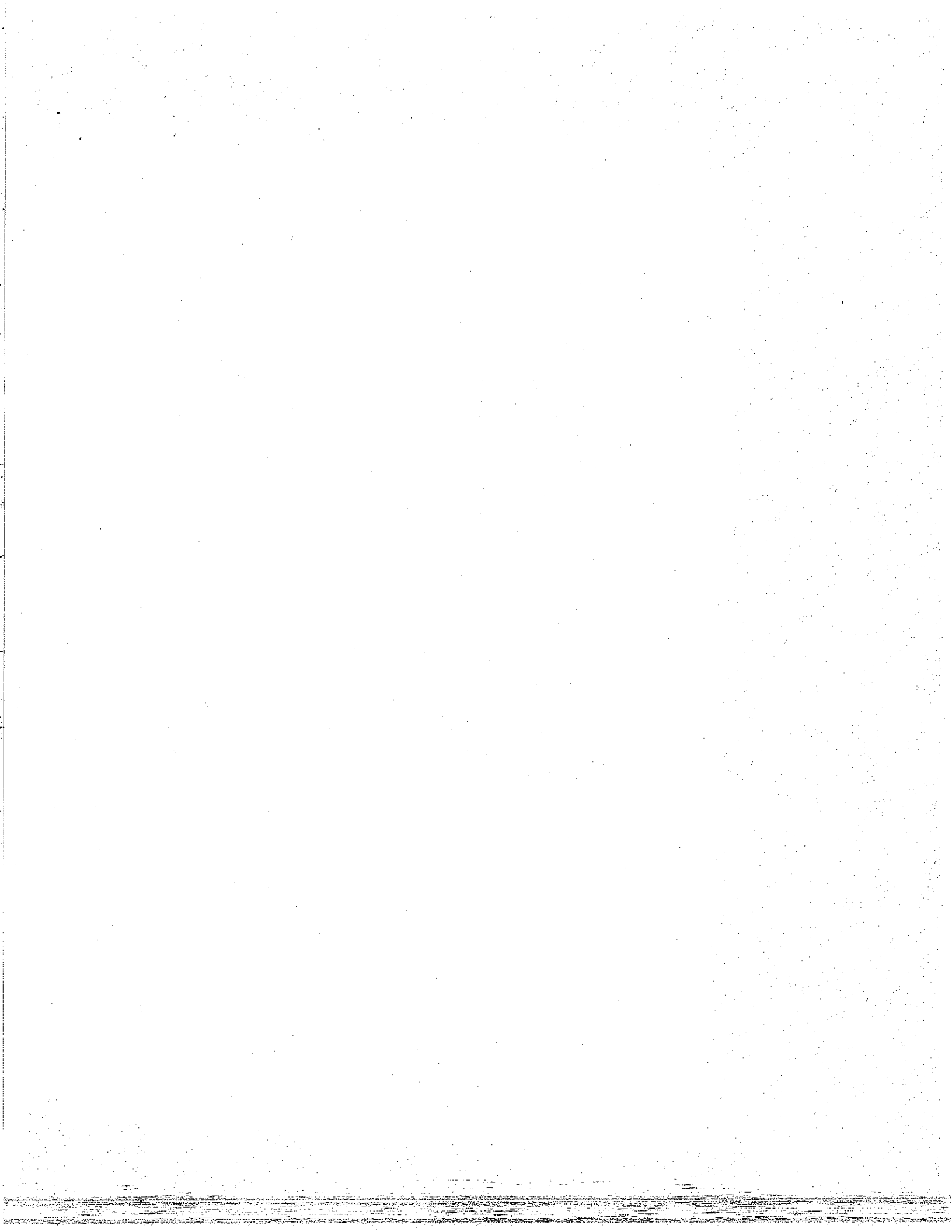
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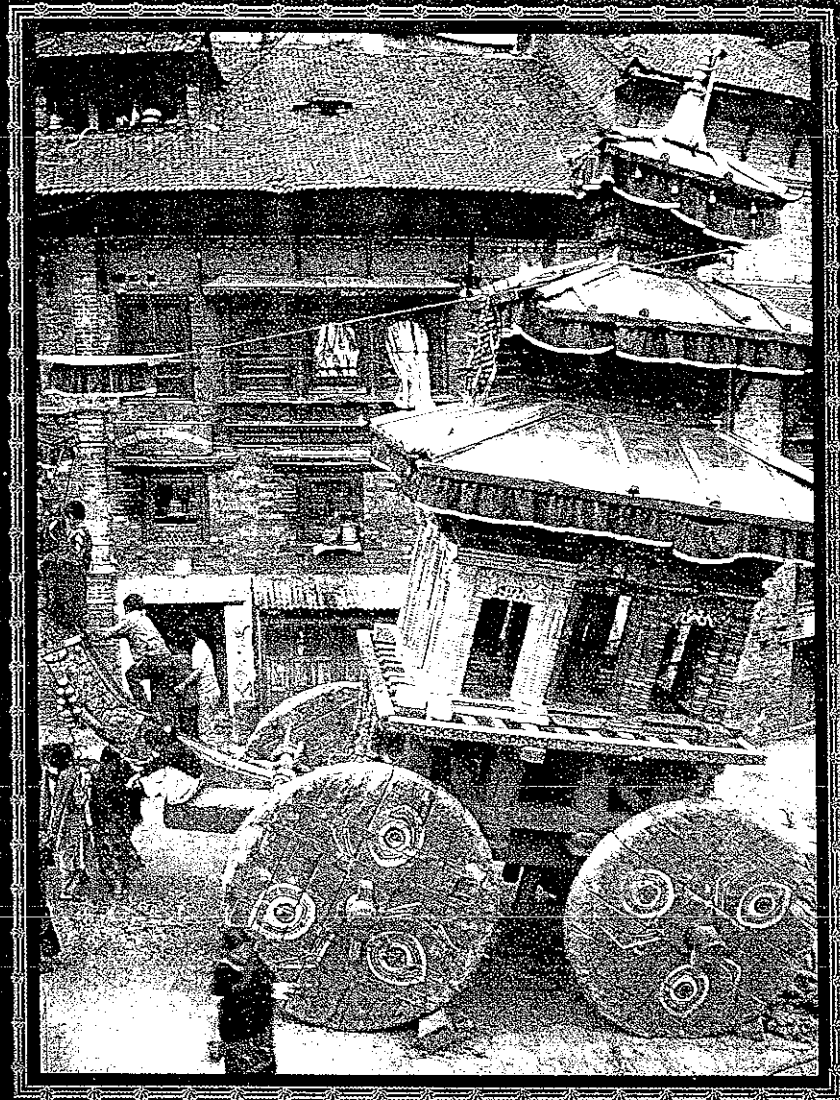
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Hinduism Past and Present



ARIZONA STATE UNIVERSITY



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AXEL MICHAELS

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The Bhagavad-Gita

Krishna's Counsel in Time of War

Translated by Barbara Stoler Miller

For Gwenn
for her sense
of the ways we are

THE BHAGAVAD-GITA
A Bantam Classic edition / August 1986
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 *Haramasa* manuscript. Used by courtesy of the Board of Trustees of the Victoria and Albert Museum, London.

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For Anne

Love,

Dilip

SAYS TUKA
Selected Poetry of Tukaram

Translated from the Marathi
with an Introduction
by

Dilip Chitre

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—Dilip Chitre



PENGUIN BOOKS

King Khaṇḍobā's Hunt and His Encounter with Bāṇāi, the Shepherdess

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

ONE 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 Jejūrī in the Pune district and it is here that the festival is observed most conspicuously and elaborately. The festival is also observed in other places where Khaṇḍobā and similar Śaivite folk deities are worshipped, but at such places it is of only local importance.¹ 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 main 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 Brāhmins who are also devotees of Khaṇḍobā, the essence of the festival would be that it is a purifying ritual at an inauspicious point of time, namely the conjunction of the sun and the moon on a Monday. Terms like *smāna*, *śuddhi* and *pāpa* 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 Karhā 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 AMĀVĀSYĀ IN THE JAYĀDRĪ MĀHĀTMYA, MĀRTANḌA VĪJAYA AND OTHER SCRIPTURAL SOURCES

The *Jayādrī Māhātmya* is an unpublished Sanskrit text which describes literally "the Greatness of Jejūrī". It links the Jejūrī (*Jayādrī*) cult firmly to the *Mahābhārata* and to purāṇic precedents while heavily etiologizing local events and incidents pertaining to Jejūrī and to another important place of the cult, namely Naldurg, in the Usmanabad district. The oldest ms. is dated *śaka* 1678 (A.D. 1756).² It was around this time, namely between A.D. 1635-1790, that increased building activity is recorded in inscriptions in the temple complex of Jejūrī (Potdar 1914: 265-72, Khare 1958: 91-3). Other scriptural sources are the *Mārtanḍavijaya* (A.D. 1823)³ and the *Śrīkṣētra-Jejūrī-Māhātmya* (1925),⁴ both in Marathi.

The JM basically relates a conversation between the five Pāṇḍavas and Śiva. The Pāṇḍavas have arrived at Jejūrī and Dharmarāja asks a host of questions which are mostly answered by Śiva or Vaiśampāyana.

Ritual Pollution as an Integrator of Caste and Religion

EDWARD B. HARPER

BELIEFS about ritual purity and ritual impurity form some of the most all-pervasive themes in Hindu culture. They are the basis of "orthoprax" Brahmanism in that only a ritually pure individual may approach the higher gods.¹ Brahmanic concepts concerning pollution relate the Indian system of social stratification to the Hindu religious system. These concepts are applied to matters of personal conduct, health, and justice, and are fundamental to such well-known aspects of Indian culture as untouchability, limited access to wells, and the setting apart of a priestly caste. One of the important rationales for caste separatism (their refusal to intermarry, eat with one another, or touch one another) is that some castes are more ritually pure than others, and that impurity may be transmitted from one caste to another through these acts. But on the other hand, castes are also brought together and integrated into a system of ritual interdependence by the belief that they differ in the degree to which they are ritually pure or impure. Some actions are thought to be ritually too defiling for certain castes to perform, and some castes are thought to be too impure to perform certain other activities. These beliefs are basic to the concept of a division of labor by castes and to the ideal that each caste plays a part in a larger mutually interdependent system.

The theoretical model of the system which relates ritual pollution to caste status appears to be:²

- (1) Gods are superior to men and thus must be worshipped by men; in return, gods bestow benefits on men.
- (2) Gods can be directly worshipped only by those mortals of high ritual purity.
- (3) In order for an individual to attain and maintain a state of high ritual purity, he needs to have other people perform certain ritually defiling acts for him, or, looked at another way, in order for the community to function, many actions must be performed which cause the actor to become impure, and some of these bring about a greater amount of impurity than do others.
- (4) In a general sense, all members of the community derive benefit from the worship given directly to the gods by those who are ritually pure, but in a specific sense they derive benefit by worshipping those religious specialists who directly worship the gods.
- (5) Ritual pollution is transmitted through certain kin relationships; an individual can-

Dr. Harper is Associate Professor of Anthropology at the University of Washington.

¹ The term "orthoprax" was suggested to me by McKim Marriott to replace "orthodox," which I had used in an earlier draft of this paper. Orthoprax emphasizes ritual aspects of religious behavior rather than its belief content, and more accurately reflects the lay Brahmin's conception of the religious man. I gratefully express my debt to Dr. Marriott for his painstaking analysis of an earlier draft, and to his numerous substantive suggestions, some of which have been incorporated into this paper without their acknowledgment.

² This model is derived from fieldwork in the Malnad part of Mysore State, but is phrased broadly in belief that it may be generally applicable to other parts of South India.

not attain a higher state of ritual purity than his kinsmen. If an individual is to attain and maintain a high state of purity, he must marry only with another whose family has an equally high state of ritual purity.

(6) In order for the gods to be worshipped, some castes must assume the pollution which otherwise would accrue to those castes which worship the gods; if the gods are to be pleased, it thus becomes the duty of some castes to help other castes attain sufficient purity to worship them, even at the expense of thereby becoming impure themselves.

(7) In order to perform ritual cleansing actions for relatively more pure individuals or supernaturals, the actor must himself maintain an only slightly less pure status. In order to prevent those with an intermediate amount of purity from becoming less pure (and thus unable themselves to assume the lesser degrees of pollution from the most pure individuals), there must be even less pure individuals to prevent the accrual of too much ritual pollution to these intermediately pure individuals.

(8) Since purity and pollution are transferred through kinship, the total society must be divided into kinship-based ritual status groups (castes) which are ranked along a purity-impurity continuum.

(9) Lower castes worship the higher castes, who in turn worship the gods. This forms the basis for a system of social differentiation in status which is based upon differences in ritual status.

Although this conceptual model is the foundation upon which the system of hierarchically ranked castes rests, it is only crudely and imperfectly implemented in the actual caste hierarchy; or, to state it another way, the "attributional theory of caste ranking" supplies the context for the "interactional theory of caste ranking" (Marriott, 1959).

In this paper I describe the ritual observances and beliefs about pollution as followed by Havik Brahmins, a "dominant caste" in the area around Sagar in the Malnad part of South India.³ This is an area stratified by over a dozen indigenous castes, which in native thought are grouped into a three-class system: Brahmins, Sudras, and Untouchables (cf. Harper, 1959a). A fourth caste, Lingayats, occupies a position somewhat apart from these three classes.

Ritual Purity—The Three States

Haviks have three terms to denote degrees of purity and impurity. *Maḍi* translates as "ritually pure"; *muttuchettu* as "ritually impure." Under ordinary circumstances, an individual is said to be *mailigē*, a term which has been translated as "normal ritual status" (Srinivas, 1952:106). I have been tempted to translate it as "lack of ritual status," although this is not completely accurate for a person in *mailigē* is impure relative to a person who is in a state of ritual purity; that is, contact between the two will cause the person in *maḍi* to become *mailigē*, and, a person in *mailigē* is pure relative to a person in a state of ritual impurity; that is, contact between the two will cause the person in *mailigē* to become *muttuchettu*.

To make the transition from *mailigē* to *muttuchettu*, a Brahmin must perform some ritually defiling act or have contact with a source of pollution. To regain a state of *mailigē* from one of *muttuchettu*, he must undergo a ritual cleansing ceremony. In order to attain a state of ritual purity, *maḍi*; a Brahmin must also engage in a voli-

³ In this paper I do not cite parallels in previous analyses, the most complete of which are Srinivas, 1952, and Mr. Sinclair Stevenson, 1950, nor do I cite points at which my analysis differs from the hypothesis of H. N. C. Stevenson, 1954.

Ascetic Withdrawal or Social Engagement

Patrick Olivelle

The sixth century B.C.E. was a watershed in the history of Indian religions, a period that witnessed momentous social, economic, and political changes. A surplus economy, the establishment of cities and large kingdoms, the facility of travel, and the rise of a merchant class contributed to the emergence of several significant religious doctrines and institutions, including the new religious movements of Buddhism and Jainism. A major concept in the emerging new world was *samsāra*, a category that provided the framework for understanding and evaluating human life. According to this new understanding, life is ultimately and essentially suffering, subject as it is to repeated births and deaths. The goal of human existence, therefore, should be to transcend this bondage to the cycle of rebirth and to reach the realm of total freedom and bliss called *mokṣa*. The religions sharing this world view challenged the society-centered ritual religion of the earlier Vedic period. The result of this confluence of two opposing worlds was a deep and lasting conflict within Indian religions between the value of responsible social engagement within the context of marriage and family and the ascetic withdrawal from society that was seen as the necessary precondition for achieving liberation.

The conflict between these world views is revealed in the emerging diversity of opinion regarding dharma, that is, the proper way to act and the right doctrines to believe. In the mainstream of the Vedic tradition, dharma meant the rules for ritual and moral behavior contained in the Vedic scriptures. By the sixth century B.C.E., such a simple solution to the question, "What is dharma?" was no longer possible, especially because of the new value systems resulting from ascetic ideologies that considered society and social norms as well as the ritual religion to be part of *samsāra*, the world of suffering subject to rebirth. Good and intelligent people were asking serious questions about ultimate truth and proper conduct, all trying in their own way to define the "true" dharma. The Buddha himself, for example, called his new doctrine and way of life dharma. This spirit of inquiry and doubt is captured well in the following passage from the *Mahābhārata*