

Religious History of South Asia II (REL 270)

SYLLABUS

REQUIREMENTS

1. You are expected to attend class regularly, finish the assigned readings on time, and participate in class discussions actively (and, one hopes, enthusiastically).
2. To facilitate class discussion, 8 weekly reaction papers will be due during the semester. These reaction papers should be 1–2 pages in length, and should demonstrate a thoughtful and rigorous engagement with the material. Creativity is encouraged, rambling is not. Although you are welcome to focus on a particular article or passage within a week's assignment, you should try and contextualize that material within the rest of the week's readings. These reaction papers are due on the Friday of each week, and will be graded on a $\sqrt{+}$, $\sqrt{}$, $\sqrt{-}$ system, corresponding roughly to an A/A-, B+/B, and B-/etc. In addition, once during the semester you are permitted to double-up and write a double-length reaction paper to count as two reaction papers. At least 4 reaction papers should be turned in by midterm break. Please label each reaction paper accordingly—e.g., Reaction Paper number 7, week 9; Reaction Papers numbers 8–9, week 11.
3. A take-home exam, involving about 10 pages of writing, will be distributed on Wednesday, November 19th, discussed in class on Friday, November 21st, and due in class on Wednesday, November 26th.
4. You will also be expected to collaborate on a final project. Later in the semester, each of you will be asked to email me an idea or theme for a group presentation. This information will be circulated, and then class-time will be set aside so that you can decide among yourselves whom you would like to work with and what project you would like to work on. Groups should include 3 to 5 members, and the choice of topic is yours; however, these topics do need to be presented to me for approval.

As for the final projects themselves, they need not be involved works of research; instead, they should be more creative efforts to engage with the materials from the semester. This may involve reading a few poems or a story that you've written and then discussing how you felt producing this writing, what you understand it to mean, or how you would like it to be understood. You also might choose to show the class some images that you've produced or procured and offer similar insights. Performance pieces, such as plays, are also encouraged. This is your chance to produce something in creative conversation with the religious world of South Asia—not just in intellectual conversation, as you will do in your midterm—and you may do so through any of the senses.

Remember, though, that this is a group presentation, and that you should all be working in consort or in dialogue with each other. This doesn't mean that you all need to agree or that you all need present in the same media, but there should be some unity to your collaborations.

In summary, your grade will be determined by the quality of your participation in class, your reaction papers, your midterm exam, and your final project.

REQUIRED READING

Wendy Doniger and Sudhir Kakar, trans. 2003. *Kamasutra*. Oxford and New York: Oxford University Press.

NOTE: The pages from this book that we will be reading are included in the source book. Still, you may want to own a copy of this for yourselves. The translation is excellent.

Ainslee T. Embree, ed. 1988. *Sources of Indian Tradition*, vol. 1. 2nd edition. New York: Columbia University Press. (=SIT)

Barbara Stoller Miller, trans. 1986. *The Bhagavad Gītā*. Penguin Books.

Source Book. (=SB)

•texts are available at Grécourt Bookshop, 100 Green Street, 585–4140

•the source book is available at Paradise Copies, 30 Crafts Avenue, 585–0414

WORKS ON RESERVE

•Wendy Doniger and Sudhir Kakar, trans. 2002. *Kamasutra*. Oxford and New York: Oxford University Press. (HQ470.S3 V313)

•Ainslee T. Embree, ed. *Sources of Indian Tradition*, vol. 1. 2nd edition. New York: Columbia University Press. (DS423.S64)

•Barbara Stoller Miller, trans. 1986. *The Bhagavad Gītā*. Penguin Books. (BL1138.62 E5)

•R. C. Zaehner, trans. 1973. *The Bhagavad Gītā*. New York: Oxford University Press. (299.12 M27b Ez)

GENERAL REFERENCE WORKS

Wendy Doniger, et al. 1988. *Textual Sources for the Study of Hinduism*. Totowa: Barnes & Noble. (BL1111.32 E5 T48)

Gavin D. Flood. 1996. *An Introduction to Hinduism*. New York: Cambridge University Press. (BL1202.F56)

Thomas J. Hopkins. 1971. *The Hindu Religious Tradition*. Encino: Dickenson Publishing Company. (BL1202.H66)

Hermann Kulke and Dietmar Rothermund. 1998. *A History of India*. London and New York: Routledge. (DS436.K8513)

Romila Thapar. 1990. *A History of India*, vol. 1. New York: Penguin Books. (DS436.T37)

WEEK 1 (9/5)

i. INTRODUCTION

- various maps of South Asia (SB)
- additional maps of India available online at sites such as—
<http://www.lib.utexas.edu/maps/india.html>, <http://www.mapsofindia.com/>
<http://www.history.upenn.edu/hist188/indiansub.html>
<http://www.wsu.edu:8080/~dee/INDATLAS.HTM>
http://homepages.rootsweb.com/~poyntz/India/images/india_shepherd_1923.jpg

WEEK 2 (9/8, 9/10, 9/12)

i. SOUTH ASIA, THE EARLY DAYS: WHAT'S GOING ON HERE?

- View “Around the Indus in 90 Slides” (<http://harappa.com/indus/indus1.html>), paying particular attention to “Harappan Religion and Belief Systems” (<http://harappa.com/indus/indus7.html>). Look through the slides and see what you can glean about Harappan religious beliefs and practices. For more on the ancient Indus Valley, check out the rest of the site (<http://harappa.com/har/har0.html>).
- Jonathan Mark Kenoyer. 1998. In *Ancient Cities of the Indus Valley Civilization*. Karachi: Oxford University Press.
 “Religious Art and Symbols,” 105–126 (handout)

ii. SOUTH ASIA, THE EARLY DAYS: THE UNIVERSE AS ART?

- Richard Davis. 1995. In *Religions of India in Practice*. Edited by Donald S. Lopez. Princeton: Princeton University Press.
 “A Brief History of Religions in India,” 5–12 (SB)
- William K. Mahony. 1998. In *The Artful Universe: An Introduction to the Vedic Religious Imagination*. Albany: State University of New York Press.
 “Reality Veiled and Revealed: On the Artistic Order of the Universe,” 41–58 (SB)
 “The Priest as Artist,” 104–123 (SB)

iii. NO CLASS

WEEK 3 (9/15, 9/17, 9/19)

i. THE VEDAS, THEIR PRINCIPAL GODS, AND THE SACRIFICE

- R. N. Dandekar and R. Weiler, “The Brahmanical Tradition: The Vedic Period,” 3–28 (SIT)
 - Stephanie W. Jamison. 1996. In *Sacrificed Wife/ Sacrificer's Wife: Women, Ritual, and Hospitality in Ancient India*. New York: Oxford University Press.
 “Some General Observations on Women's Conceptual Position
 in Ancient Indian Society,” 12–17 (SB)
 “The Wife and Other Ritual Actors,” 29–38 (SB)
- OPTIONAL (FOR THOSE INTERESTED IN SEX, RITUAL, AND HORSES):
- Stephanie W. Jamison. 1996. In *Sacrificed Wife/ Sacrificer's Wife: Women, Ritual, and Hospitality in Ancient India*. New York: Oxford University Press.
 “Sexuality and Fertility: The Aśvamedha,” 65–88 (SB)

ii. THE UPANIṢADS

- R. N. Dandekar and R. Weiler, “The Ultimate Reality in the Upanisads,” 29–33, 36–39 (SIT)
 NOTE: Skip “Chāndogya Upaniṣad 8.7-12,” 33–36. It occurs in what follows.

- Patrick Olivelle. 1996. *Upaniṣads*. Oxford and New York: Oxford University Press.
 - Bṛhadāraṇyaka Upaniṣad* 6.4, pp. 88–93 (SB)
 - Chāndogya Upaniṣad* 5.11–5.24, pp. 143–148 (SB)
 - Chāndogya Upaniṣad* 8.5–15, pp. 169–176 (SB)
 - Kāṭha Upaniṣad* 1–3, pp. 232–240 (SB)
 - Patrick Olivelle. 1995. In *Religions of India in Practice*. Edited by Donald Lopez. Princeton: Princeton University Press.
 - “Ascetic Withdrawal or Social Engagement,” 533–546 (SB)
- iii. SCREENING: *Altar of Fire* (45 minutes), by Robert Gardner and Frits Staal. Berkeley: University of California Extension Media Center, 1977.

WEEK 4 (9/22, 9/24, 9/26)

- i. BUDDHISM REPLIES: THE REWORKING OF SACRIFICE, CASTE, AND BRAHMANS
- A. L. Basham, “The Background of Jainism and Buddhism,” 43–48 (SIT)
 - Walshe, Maurice, trans. 1987. *Thus Have I Heard: The Long Discourses of the Buddha (Dīgha-nikāya)*. London: Wisdom Publications.
 - “A Bloodless Sacrifice” (*Kuṭadanta-sutta*), 1–8 (SB)
 - Ñāṇamoli, Bhikkhu and Bhikkhu Bodhi, trans. 1996. *The Middle Discourses of the Buddha (Majjhima-nikāya)*. London: Wisdom Publications.
 - “The Sutta at Madhura” (*Madhura-sutta*), 1–4 (SB)
 - Saddhatissa, H., trans. 1985. *The Sutta-nipāta*. London: Curzon Press.
 - “The Outcaste” (*Vasala-sutta*), 13–15 (SB)
 - Carter, John Ross and Mahinda Palihawadana, trans. 1987. *The Dhammapada*. New York: Oxford University Press.
 - The Brahmana (Brahmana-vaggo)*, 77–82 (SB)
- ii. BASIC BUDDHISM: THE FOUR NOBLE TRUTHS
- Rupert Gethin. 1998. *The Foundations of Buddhism*. Oxford and New York: Oxford University Press.
 - “The Buddha,” 7–27 (SB)
 - “Four Truths: The Disease, the Cause, the Cure, the Medicine,” 59–84 (SB)
 - Bodhi, Bhikkhu, trans. 1996. *The Connected Discourses of the Buddha (Saṃyutta-nikāya)*. London: Wisdom Publications.
 - “The Fire Sermon” (SB)

- iii. SCREENING: *Footprint of the Buddha* (52 minutes), produced by Peter Montagnon, 1977.

WEEK 5 (9/29, 10/1, 10/3)

- i. JAINISM REPLIES: RENUNCIATION, ASCETICISM, AND NON-VIOLENCE
- Paul Dundas. 1992. *The Jains*. London and New York: Routledge.
 - “The Fordmakers,” 11–20 and 36–39 (21–35 optional) (SB)
 - A. L. Basham, “The Basic Doctrines of Jainism,” 49–75 (SIT)
- ii. JAINISM IN PRACTICE: MONASTICS AND THE LAITY
- Paul Dundas. 1992. *The Jains*. London and New York: Routledge.
 - “The Ascetic,” 129–160 (SB)
 - “The Layperson,” 161–173 (SB)

iii. SCREENING: *The Frontiers of Peace: Jainism in India* (40 minutes). A BBC-TV production in association with Educational Communications-TVKC, 1986.

WEEK 6 (10/6, 10/8, 10/10)

THE BRAHMANICAL SYNTHESIS: ŚĀSTRA AND THE SYSTEMIZATION OF THE WORLD

i. DHARMA: READINGS IN DHARMAŚĀSTRA

- Ainslee T. Embree and V. Raghavan, “The Hindu Way of Life,” 203–212 (SIT)
- Sheldon Pollock. 1989. In *Shastric Traditions in Indian Arts*. Edited by Anna Libera Dallapiccola et al. Stuttgart: Steiner Verlag.
- “Playing by the Rules: Śāstra and Sanskrit Literature,” 1–12 (SB)
- R. N. Dandekar, “Dharma: The First End of Man,” 213–233 (SIT)
- Wendy Doniger and Brian Smith. 1991. *The Laws of Manu (Manusmṛti)*. Penguin Books.
- 1.79–119, pp. 12–16 (SB)
- NOTE: Some of these verses also occur in SIT (219–223).
- 2.154–249, pp. 33–42 (SB)
- OPTIONAL:
- 3.1–83, pp. 43–51 (SB)
- 5.26–56, pp. 102–104 (SB)

(online translation: <http://members.ozemail.com.au/~mooncharts/manu/index.html>)

ii. DHARMA IN ACTION: THE STORY OF ŚAKUNTALĀ

- Edwin Gerow. *Encyclopedia Britannica Online*.
- “Kālidāsa,” 1–2 (SB)
- Edward C. Dimock, Jr., et al. 1974. *The Literatures of India: An Introduction*. Chicago: University of Chicago Press.
- “Śakuntalā,” 96–99 (SB)
- Barbara Stoller Miller, trans. 1984. *Theater of Memory: The Plays of Kālidāsa*. New York: Columbia University Press.
- “Śakuntalā,” 85–176 (SB)
- K. Krishnamoorthy, trans. 1977. *The Vakroti Jīvita of Kuntaka*. Dharwad: Karnatak University.
- extract, 541–544 (SB)

iii. NO CLASS

WEEK 7 (10/13, 10/15, 10/17)

i. NO CLASS

THE BRAHMANICAL SYNTHESIS: ŚĀSTRA AND THE SYSTEMIZATION OF THE WORLD

ii. KĀMA: READINGS IN KĀMAŚĀSTRA

- Wendy Doniger and Sudhir Kakat, trans. 2002. *Kamasutra*. Oxford and New York: Oxford University Press.
- Introduction, xi–xxi
- 1.1–2, pp. 3–13
- 2.1, pp. 28–39
- 2.7, pp. 56–60
- 3.1–3, pp. 75–86
- 5.1, pp. 104–109

(online translation: <http://www.bibliomania.com/2/1/76/123/frameset.html>)

- V. Raghavan, “Kāma: the Third End of Man,” 254–256, 264–270 (SIT)

iii. KĀMA IN ACTION: LOVE IN POETRY

•W. S. Merwin and J. Moussaieff Masson. 1981. *The Peacock's Egg: Love Poems from Ancient India*. San Francisco: North Point Press.

“Love (excerpt from introduction),” 28–35 (SB)
selected poems, 38–101 (SB)

•Arvind Krishna Mehrotra. 1991. *The Absent Traveler: Prākṛit Love Poetry from the Gāthāsaptaśati of Sātavāhana Hāla*. Delhi: Ravi Dayal Publishing.

“Translator's Note,” ix–xii (SB)
selected poems, 1–25 (SB)

WEEK 8 (10/20, 10, 22, 10, 24)

THE BRAHMANICAL SYNTHESIS: ŚĀSTRA AND THE SYSTEMIZATION OF THE WORLD

i. ARTHA: READINGS IN ARTHAŚĀSTRA

•R. N. Dandekar, “Artha: The Second End of Man,” 233–253 (SIT)

•R. P. Kangle, trans. 1969–1972. *The Arthaśāstra of Kauṭīliya*. Bombay: University of Bombay.

13.1, pp. 474–476 (SB)
1.12–1.13, pp. 23–29 (SB)
3.2–4, pp. 196–208 (SB)
8.3, pp. 393–396 (SB)

•Wendy Doniger and Sudhir Kakat, trans. 2002. *Kamasutra*. Oxford and New York: Oxford University Press.

6.3, 5–6, pp. 142–147, 151–160 (SB)

ii. THE RULERS: BUDDHIST KINGS AND KINGSHIP —

WILL THE REAL AŚOKA PLEASE STAND UP?

•A. L. Basham, “Society and the State in Theravāda Buddhism,” 125–141 (SIT)

•N. A. Nikam and Richard McKeon, ed. and tr. 1959. *The Edicts of Aśoka*. Chicago: University of Chicago Press.

selections, 25–69 (SB)

•John Strong. 1983. *The Legend of King Aśoka (Aśokāvadāna)*. Princeton: Princeton University Press.

selections, 16–18, 286–94 (SB)

OPTIONAL:

•Hermann Kulke and Dietmar Rothermund. *A History of India*. London and New York: Routledge, 1998.

excerpts, 47–69 (SB)

iii. SCREENING: *Utsav* ("The Festival"); in Hindi with subtitles, 145 minutes. Directed by Girish Karnad, 1984. (first half)

WEEK 9 (10/27, 10, 29, 10, 31)

THE BRAHMANICAL SYNTHESIS: ŚĀSTRA AND THE SYSTEMIZATION OF THE WORLD

i. MOKṢA: THE BHAGAVAD GĪTĀ — DUTY AND LIBERATION RECONSIDERED

•Barbara Stoller Miller, trans. 1986. *The Bhagavad Gītā*. Penguin Books.

concentrate on Books 1–6

NOTE: Those of you who previously read the Miller translation may instead choose to read:

- R. C. Zaehner, trans. 1973. *The Bhagavad Gītā*. New York: Oxford University Press.
(on reserve)

OPTIONAL (BUT VERY HELPFUL):

- J. A. B. van Buitenen, trans. 1973. *The Mahābhārata: I, The Book of the Beginning*. Chicago and London: The University of Chicago Press.
“The Mahābhārata Introduction: The Central Story,” xiii–xvi (SB)
- R. C. Zaehner. 1973. *The Bhagavad Gītā*. New York: Oxford University Press.
chapter introductions (SB)

ii. THE BHAGAVAD GĪTĀ: DUTY AND LIBERATION RECONSIDERED

- Barbara Stoller Miller, trans. 1986. *The Bhagavad Gītā*. Penguin Books.
entire book

iii. SCREENING: *Utsav* (“The Festival”); in Hindi with subtitles, 145 minutes. Directed by Girish Karnad, 1984. (second half)

WEEK 10 (11/3, 11/5, 11/7)

i. DEVOTIONALISM: THE PATH OF THE DEVOTEE IN THE PURANAS

- V. Raghavan, “Puranic Theism: The Way of Devotion,” 319–331 (SIT)
- Velcheru Narayana Rao. 1993. In *Purana Purennis: Reciprocity and Transformation in Hindu and Jaina Texts*, edited by Wendy Doniger. State University of New York Press,
“Purana as Brahmanic Ideology,” 85–100 (SB)
- Wendy Doniger. 1975. *Hindu Myths*. Penguin Books.
“Devī persuades Śiva to let her create a son, Gaṇeśa,” 261–269 (SB)

ii. DEVOTIONALISM: THE BUDDHIST PATH OF THE BODHISATTVA

- Rupert Gethin. 1998. *The Foundations of Buddhism*. Oxford and New York: Oxford University Press.
“The Mahāyāna,” 224–231 (SB)
- Kate Crosby and Andrew Skilton, trans. 1996. *The Bodhicaryāvatāra of Śāntideva*. Oxford and New York: Oxford University Press.
Chapter 2–3, pp. 9–22 (SB)
- Ranjini Obeyesekere, trans. 1991. *Jewels of the Doctrine: Stories of the Saddharma Ratnāvaliya*. Albany, NY: State University of New York Press.
“Maṭṭakuṇḍalī,” 37–52 (SB)
- Cao, Ngoc Phuong. 1993. *Learning True Love: How I Learned and Practiced Social Change in Vietnam*. Berkeley, CA: Parallax Press.
Foreword” (by Thich Nhat Hanh), ix–x (SB)
“Sister Mai,” 96–108 (SB)

iii. SCREENING: *Peace is Every Step* (52 minutes), by Gaetano Kazuo Maida et al. New York, NY: Mystic Fire Video, 1997.

WEEK 11 (11/10, 11/12, 11/14)

i. THE RAMAYANA: WHAT MAKES A GREAT STORY IN SOUTH ASIA?

- Velcheru Narayana Rao. 1987. In *The Encyclopedia of Religion*, edited by Mircea Eliade. New York: Macmillan Press.
“Ramayana,” vol. 12, pp. 213–215 (SB)

•Robert Goldman, Sheldon Pollock, Rosalind Lefebber, Sally J. Sutherland, et al., trans. 1984-. *The Rāmāyaṇa of Valmīkī*. Princeton, NJ: Princeton University Press.

"The Story," vol. 1, pp. 6–13 (SB)

Book ii, sarga 16, pp. 114–118 (SB)

Book ii, sargas 100–101, pp. 299–302 (SB)

Book iii, sargas 8–9, pp. 100–104 (SB)

Book iii, sargas 56–62, pp. 209–224 (SB)

NOTE:

For the Amar Chitra Katha Comic-Book Ramayana, see

http://www.askasia.org/adult_free_zone/virtual_gallery/exhibitions/index.htm

ii. MANY RAMAYANAS AND THE POLITICS OF TELLING THEM

•A. K. Ramanujan. 1991. In *Many Ramayanas: The Diversity of a Narrative Tradition in South Asia*, edited by Paula Richman. Berkeley and Los Angeles: University of California Press.

"Three Hundred Rāmāyaṇas: Five Examples and Three Thoughts on Translation," 22–49 (SB)

•A. K. Ramanujan. 1991. In *Gender, Genre, and Power in South Asian Expressive Traditions*, edited by Arjun Appadurai, Frank J. Korom, and Margaret A. Mills. Philadelphia: University of Pennsylvania Press.

"Toward a Counter-System: Women's Tales," 33–55 (SB)

iii. SCREENING: *Ramayana: The Prince of Light* (97minutes), produced and directed by Yugo Sako (2000).

WEEK 12 (11/17, 11/19, 11/12)

ARE THEY SERIOUS? SANSKRIT SATIRE AND A QUESTIONING OF THE TRADITION

i. *The Little Clay Cart (Mṛcchakaṭikā)* of Śūdraka

•J. A. B van Buitenen, trans. 1971. *Two Plays of Ancient India*. Delhi: Motilal Banarsidass. Introduction to the Little Clay Cart, 30–38

The Little Clay Cart of Śūdraka, acts 1–4, pp. 49–106 (SB)

ii. *The Little Clay Cart (Mṛcchakaṭikā)* of Śūdraka

•J. A. B van Buitenen, trans. 1971. *Two Plays of Ancient India*. Delhi: Motilal Banarsidass. *The Little Clay Cart* of Śūdraka, acts 5–10, pp. 106–180 (SB)

NOTE:

take-home exam distributed

iii. DISCUSSION OF TAKE-HOME EXAM

WEEK 13 (11/24, 11/26, 11/28)

i. NO CLASS

ii. NO CLASS

NOTE:

take-home exam due

iii. NO CLASS

WEEK 14 (12/1, 12/3, 12/5)

I. WHO WRITES INDIA'S HISTORY? THE ICHR CONTROVERSY

- Muralidharan, Sukumar. *Frontline*, vol. 15, no. 14—July 17, 1998.
“The Hindutva Takeover of ICHR,” 1–4
[New Social Science Textbooks of NCERT]
- Dev, Arjun. 2002. In *Saffronised and Substandard: A Critique of the New NCERT Textbooks*. New Delhi: Safdar Hashmi Memorial Trust (SAHMAT).
“Introduction,” 5–9
- Roy, Kumkum. 2002. In *Saffronised and Substandard: A Critique of the New NCERT Textbooks*. New Delhi: Safdar Hashmi Memorial Trust (SAHMAT).
“Where Do We Go From Here?” 25–38
[Concerning the Class VI Social Science Textbook]
- Srinivas, Chitra. 2002. In *Saffronised and Substandard: A Critique of the New NCERT Textbooks*. New Delhi: Safdar Hashmi Memorial Trust (SAHMAT).
“Whither Teaching of History?” 65–71
[Concerning the Class IX Social Science Textbook]
- Panikkar, K. N. “Outsider as Enemy: Politics of Rewriting History in India,” 1–14
(<http://www.stanford.edu/group/sia/Events/Panikkar.html>)

NOTE:

For more on this controversy, see

(<http://www.hvk.org/specialarts/ichr/articles/0000.html> –
<http://www.hvk.org/specialarts/ichr/articles/0025.html>)

ii. WHO WRITES INDIA'S HISTORY? PATRIOTISM AND POLITICS

Bayly, C. A. 1998. *In Origins of Nationality in South Asia: Patriotism and Ethical Government in the Making of Modern India*. New Delhi: Oxford University Press.

“Patriotism and Political Ethics in Indian History,” 1–35

WEEK 15 (12/8, 12/10)

i. PRESENTATIONS

ii. PRESENTATIONS