I. Introduction

A. Hinduism as a “World Religion”
   1. Hinduism in the 20th century and beginning of 21st
   2. IBMR statistics
      See, supplemental handout #1
   3. Unreached People Groups who call themselves Hindu

B. Hinduism Defined
   1. The difficulty in defining Hinduism
   2. Four different classifications of definitions
      a. Cultural definitions (geographic, ethnic)
      b. Common Source of Authority definitions
      c. Shared Belief System or Doctrinal definitions
      d. Shared Practice definitions

II. Historical Windows on Hinduism

A. Prehistory of Hinduism (2800-1700 B.C.E)
   INDUS VALLEY CIVILIZATION (2800-1700 B.C.E.)

B. Aryan Presence in India (1500 B.C. -1200 B.C.)

C. Vedic and Upanishadic Period (1200 B.C. - 400 B.C.)
   1. Structure of Sacred Literature
      
      | Samhitas          | Brahmanas          | Aranyakas          | Upanishads          |
      | (1200-600 BC)     | (1000-600 BC)      | (1000-600 BC)      | (600-300 BC)        |
      | Rig-Veda (Rg)    | Prose commentary   | forest dwelling    | speculative         |
      | Sama-Veda (Sama) | composed by         | treatises          |                    |
      | Yajur-Veda (Yajur)| Brahmins           |                    |                    |
      | Atharva-Veda (Atharva) |              |                    |                    |

      later...

      Atharva-Veda
      (spells/esoteric formula)
2. Classification of Sacred Literature

a. Sruti - The most sacred term for Hindu literature. It literally means “that which is heard” and is considered to be eternal with no earthly origin (See, theological issue #1 in syllabus). All four strata, Samhitas, Brahmanas, Aranyakas and Upanishads are considered sruti.

b. Smrti - A second level of sacredness in Hindu literature which literally means “that which is remembered”. This refers to material which has been passed down by wise sages in time. Smrti has an earthly origin and includes the philosophic Sutras, Law Books, Puranas, and two great epics, Mahabharata (including, Bhagavad-Gita) and Ramayana. Smrti is considered authoritative because it is held to be consistent with sruti. Indeed, much of smrti is considered to be authoritative expositions of sruti.

Terms to be familiar with in this lecture:

1. Indus Valley Civilization
2. Aryan
3. Rig-Veda, Sama-Veda, Yajur-Veda, Atharva-Veda
4. Mandala
5. Samhitas
6. Brahmanas
7. Aranyakas
8. Upanishads
9. Sruti
10. Smrti
III. Vedic Religion/Ritual

A. Introduction

B. Socio-cultural Influences from Vedic Religion

1. Aryans and Dasyus and the origins of the Caste System

2. Varna (social classification) vs. Jati (caste)

C. Religious/Theological Themes in Vedic Religion

1. Henotheism and rta in the Vedas

2. Monotheisms and monism in Vedic Religion

   a. Several deities emerge and are worshipped as Supreme
   b. Deities are submerged into the universe - impersonal Absolute

D. Mahavakyas of the RgVeda

1. Creation Hymn

   a. Nature of “being” already raised in the RgVeda
   b. Truth transcends systematic analysis or logic
   c. Personal gods submerged into creation, Transcendent is impersonal
   d. heat, ritual fire, bodily mortification - cosmical homologies

2. Hymn of Man

   a. Creation does not exhaust the nature of the Absolute
   b. sacrifice as cosmical homology
   c. social structure as cosmical homology
Terms to be familiar with from this lecture

1. Varna (color) -
2. Caste / jati -
3. Brahmin -
4. Kshatriya -
5. Vaisya -
6. Sudra -
7. Purusha or Purusha Man -
8. Dalit -
9. Henotheism (Indian, not classical definition) - One God may be known by many epithets, or all “gods” merely manifestations or aspects of an Absolute which transcends all human description or knowledge.
10. rta (rita) - The all pervading principle of cosmic order.
11. Monism - Theory that all of reality is ultimately unified and there is but one principle or ultimate substance.
12. Brahma - Creator God in pre-Hindu and Hindu mythology
14. Mahavakya - Great Utterance
15. Cosmical Homology - A feature of Hinduism and Buddhism which recognizes an identification between what is done on the microcosm with the level of the macrocosm.
16. Trimurti - “three faces” - Brahma/Visnu/Siva
IV. Key Themes in the Upanishadic Vision

A. Introduction

B. Ten Key Themes in the Upanishadic Vision

1. Brahman
   a. nirguna Brahman - Brahman without qualities
   b. saguna Brahman - Brahman with qualities (Isvara)

2. Atman
   a. soul, essence, ground of our being, universal self
   b. antaryamin - “one who dwells within” “internal controller”

3. tat twam asi
   a. thou art that (Chandogya 6.8.7)
   b. the Transmission - “I am Brahman” (Brihad-Aranyaka 1.5.17)
     “aham Brahman”

4. Samsara
   a. Realm of the individual cycle of life and rebirth
   b. transmigration of souls (re-incarnation)
   c. Four ages or Yuga of Samsara
      (developed in post-Upanishadic Puranas)
      1. krta Yuga (golden age) 1.7 million years
      2. Tretra Yuga 1.2 million years
      3. Dvapara Yuga 864,000 years
      4. Kali Yuga (dark age) 432,000 years

5. Maya
   a. problems in the history, usage and translation of the term
   b. a false way of looking at the world due to ignorance or the superimposition of ultimate reality upon it.
   c. avidya - ignorance of the true nature of reality
   d. adhyasa - superimposition of a false view of reality on that which we encounter with our senses
   e. lila - “sport” or “play” - reason given as to why Isvara created

6. Karma
   a. act or deed / immutable law of cause and effect
   b. kinds of karma
      1. accumulated karma (sanchita) … all lifetimes
      2. being performed (kriyamana)
      3. begun at this moment (parabhadah) … this lifetime

(over, please…)
7. Moksa
   a. release from the bonds of karma/ samsara
   b. mukti

8. Monism
   a. one ultimate principle of existence or being
   b. Nirguna Brahman is only ultimate reality
      (saguna Brahman, Isvara etc. are not ultimately real)

9. Yoga
   a. Yoga as an orthodox school of Hindu philosophy
      (Yoga the means to achieve Samkhya)
   b. Yoga as a path or way (marga) towards liberation
   c. OM / Breath / Mantra

10. Sat Cit Ananda
    a. Being / Consciousness / Bliss
    b. Trinitarian concept in Absolute Being (nirguna)

Terms to Know from this lecture:

1. Isvara
2. nirguna
3. saguna
4. atman
5. antaryamin
6. tat twam asi
7. samsara
8. transmigratino (reincarnation) (metempsychosis)
9. yuga
10. maya
11. avidya - ignorance
12. adhyasa – superimposition of a greater reality on a lesser reality
13. karma (know all three kinds)
14. moksa
15. monism
16. yoga
17. OM (pronounced AUM)
18. Sat Cit Ananda (Saccidananda)
19. Paramarthika - Ultimately real
20. Sadasadvilaksana - neither real, nor unreal
21. vyavaharika - real in practical, daily experience
22. pratibhasika- perceptual errors
V. Mahavakyas of the Upanishads

1. Creation of the World from the Self
   Key thought: Continuity between Brahman and creation
   Key theological development: Efficient vs material cause of universe

2. Having created it, he entered it
   Key thought: The relationship of the One and the Many
   Key theological development: One Reality, yet obvious multiplicity

3. How many gods are there?
   Key thought: devas are a “lower level” manifestation of nirguna Brahman
   Key theological development: Continuity with Vedas affirmed

4. All things exist in Thee
   Key thought: Everything in the universe is a reflection of the One Reality
   Key theological development: One God may be known by many names
   (remember, Indian conception of henotheism)

5. Uddalaka’s Teaching Concerning the Oneness of the Self
   Key thought: Modification is merely of name, not essence
   Key theological development: Further development of One and Many theme

6. The Cosmic Person
   Key thought: Atman equated with ultimate essence of universe
   Key theological development: atman small, yet encompasses the universe,
   paradox understood through cosmical homology

7. Tat Twam Asi
   Key thought: Identity of self with Cosmic self, atman is Brahman
   Key theological development: Best summary of Vedantic insight

8. Mirror Stained by Dust
   Key thought: Ignorance keeps us from seeing the true nature of the self
   Key theological development: Various margas or paths will “clean” mirror

9. The Transmission
   Key thought: Cosmical homology between self and Brahman
   Key theological development: Brahmin caste solidifies role in moksa

10. The Inner Controller
    Key thought: Antaryamin is Brahman in the atman
    Key theological development: divine presence affirmed as essence of self
11. Nirguna/Saguna
   Key thought: Paradox between god with and without qualities
   Key theological development: Two levels of Brahman widely accepted in Hindu philosophy

12. Two Birds
   Key thought: Binding effect of karma
   Key theological development: Doctrine of karma / doctrine of two levels of Brahman

13. Sat Cit Ananda
   Key thought: Three indicators in Description of Brahman
   Key theological development: The closest the Upanishads comes to defining Brahman

Terms to Know from this lecture:

1. Deva/s - “gods” Has been adopted by some S. Indian Christians as the translation for God, using it in the singular - deva, but is traditionally a polytheistic/henotheistic designation and is used in the plural.
2. Marga - “way” or “path” of salvation
VI. Key Metaphors in Hindu Thought

1. **Arundhati** - Indirect of apophatic theology

2. **Rope-Snake** - perceptual vs. Objective reality

3. **Clay Pot** - pot creates a false sense of “separateness”

4. **Monkey/Kitten** - grace vs. Works - salvation as gift, salvation earned

5. **Grieved Man concerning Son** - perception vs reality

6. **Painted Canvas** - creation is manifested and unmanifested by Brahman

7. **Dirty Mirror** - true nature of reality obscured unless one follows a yoga/marga

8. **Hidden Treasure** - true nature of self obscured by phenomenal world

9. **Seed/Egg** - entire world is latent (unmanifested) in Brahman

10. **Salt in Water** - atman no separate existence from Brahman
VII. Three Vehicle Structure of Modern Hinduism

<table>
<thead>
<tr>
<th>Philosophical</th>
<th>Popular</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Way of Knowledge</strong> <em>(jnana marga)</em></td>
<td><strong>Way of Action/Works</strong> <em>(karma marga)</em></td>
</tr>
<tr>
<td>Study of Vedas</td>
<td>Duty of Caste</td>
</tr>
<tr>
<td>Upanishads</td>
<td>Dharma</td>
</tr>
<tr>
<td>Brahman</td>
<td>Karma/Rebirth</td>
</tr>
</tbody>
</table>

*tat twam asi*

<table>
<thead>
<tr>
<th>Six Schools of Philosophy</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Samkhya <em>(purusha/ prakriti)</em></td>
<td>4 stages of life:</td>
<td></td>
</tr>
<tr>
<td>2. Yoga <em>(theistic - meditation)</em></td>
<td>student stage</td>
<td></td>
</tr>
<tr>
<td>3. Mimamsa <em>(obedience to Vedas)</em></td>
<td>householder stage</td>
<td></td>
</tr>
<tr>
<td>4. Vaisheshika <em>(Brahman + 9 elements)</em></td>
<td>forest dweller</td>
<td></td>
</tr>
<tr>
<td>5. Nyaya <em>(Hindu logic system)</em></td>
<td>sannyasi</td>
<td></td>
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<tr>
<td>6. Vedanta</td>
<td></td>
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</tbody>
</table>

(Upanishads / Brahmasutras)

Sankara (788-820)

Ramanuja (1056-1137)

Terms to know:

- Shiva Worship
  - Parvati / Ganesh
  - lingam/yoni
  - Nataraja

- Visnu Worship
  - Lakshmi
  - Avatars:
    - 1. fish
    - 2. Tortoise
    - 3. Boar
    - 4. Man-Lion
    - 5. Dwarf
    - 6. Sri Rama
    - 7. Rama w/ axe
    - 8. Krishna *(Radha)*
    - 9. Buddha
    - 10. Kalki -future

- Epics:
  - Mahabharata
    - (including Gita)
    - Ramayana *(Rama/Sita/Hanuman)*

- Puranas
  - Harivamsa
  - Gitagovinda
VIII. The Voice of Dissent: The Emergence of Buddhism

A. Introduction

B. Defining Buddhism

Buddhism - A mystical and ascetic religious faith dominant in E. Asia and founded in N. India by Siddhartha Gautama and teaching that the idea state of nirvana is reached by right living and peace of mind through meditation.

C. Early History of Buddhism

1. Birth and Chariot ride
2. 1st Great Renunciation
3. 2nd Great Renunciation
4. Enlightenment
   a. Four stages of Dhayana
   b. Six superknowledges
   c. Turning the Wheel of Dharma

D. Content of Buddha’s Enlightenment

Four Noble Truths:
Truth #1: All of Life is Eventually Sorrowful (Dukkha)
Truth #2: Sorrow is Caused by Desire (Tanha)
Truth #3: Cessation of Desire is the key to the extinguishing of the ego (Sunyata)
Truth #4: There is a Path which leads to the Cessation of Suffering

Eight fold path:

1. Right views - Accept the four truths and reject any false notions regarding such thing as the reality of the "self".
2. Right aspirations - Free your thoughts from such things as lust, ill-will, cruelty... make a firm resolve to achieve the highest goals of life.
3. Right speech - Turn from lying and begin to speak the truth, about reality and about oneself. All words should be gentle, soothing, useful etc...
4. Right conduct - Thing includes giving, abstaining from killing anything alive, from stealing and unlawful sexual intercourse.
5. Right mode of livelihood - A person's life must be free from luxury.
Whatever your occupation it should involve no labor which brings harm to anything living, but be useful to one’s fellowman.

(over, please)

6. **Right effort** - Four efforts are required:
   a. Avoid all evil which arises in your own life
   b. Actively seek to overcome evil wherever you encounter it
   c. Develop "detachment", and concentration
   d. Maintain all meritorious conditions and achieve universal love.

7. **Right awareness** - Four aspects which must be meditated on:
   a. Contemplate on the transitory nature of life
   b. Contemplate the feelings of yourself and others
   c. Contemplate the mind
   d. Contemplate all things which will help one to master the mental process.

8. **Right concentration** - Singlemindedness of mind, removing all hindrances.

*Misery only does exist, but none miserable*
*No doer is there, nothing but the deeds are found,*
*Nirvana is, but not the man who seeks it,*
*The 8-fold path exists, but not the traveler on it.*

**Terms to Know from this lecture:**
1. bhikku
2. 1st/2nd renunciation
3. Middle Way
4. Bodhi Tree
5. dhyana
6. arhat
7. tathagata
8. dukkha
9. anicca
10. anatta
11. tanha
12. sunyata
13. Turning the Wheel of Dharma
IX. The Voice of Dissent: The Brahminical Challenge
   A. Introduction

   B. Dissenting Doctrines

1. Pratitiya Samutpada (interdependent Arising)
   (textbook: paticca-samuppada - “conditioned Genesis”)

   Pratitiya Samutpada - The twelve causal links of conditioned and conditioning interdependence which forms the matrix of the phenomenal world (samsara). It is the doctrine of interdependent arising.

   When this is, that is
   this arising, that arises
   When this is not, that is not
   this ceases, that ceases

   Twelve Causal links: Buddhist Wheel of Life

   ignorance
   karmic predispositions
   consciousness
   name and form
   five senses and mind
   contact
   feeling and response
   craving / desire
   grasping for an object
   action toward life
   re-birth
   old age and death

2. Anatman (No-Self)
   a. The Five Aggregates of life changing
   b. Impermanence of everything
C. How Classical Buddhism is Distinctive from Hinduism

1. Hinduism seeks Moksa as the final end
   Buddhism refuses moksa out of compassion for others

2. Hinduism has a non ethical base,
   Buddhism is ethical and compassionate (at a certain level)

3. Hinduism affirms ultimate reality in atman and Brahman
   Buddhism denies any ultimate reality, including atman or Brahman

4. Hinduism (in part) affirms self mortification and extreme asceticism,
   Buddhism portrays itself as a “middle way” between the two extremes
   of self-indulgence and self-denial

5. Hinduism (in its classical form) embraces the superior role and
   knowledge of the Brahmin caste in mediating the terms of liberation;
   Buddhism is, at its root, an anti-Brahminical dissent movement,
   challenging the stranglehold of the Brahmin caste on the terms of
   liberation.

6. Hinduism accepts many paths or margas to liberation from samsara,
   Buddhism develops a specific 8-fold “path” or “prescription” to follow
   if one is to achieve enlightenment

Terms to know from this lecture:
1. Pratitiya Samutpada (Interdependent Arising)
2. Buddhist Wheel of Life
3. Anatman
IDENTIFYING GODS/GODDESSES IN INDIA - ICONOGRAPHY

<table>
<thead>
<tr>
<th>Major Distinguishing Marks:</th>
<th>Other Marks:</th>
</tr>
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<tbody>
<tr>
<td>Vishnu:</td>
<td></td>
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<tr>
<td>spinning disk (wheel of samsara)</td>
<td>serpent Seshanag</td>
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<tr>
<td>Conch shell (OM)</td>
<td>flying bird Garuda</td>
</tr>
<tr>
<td>Lotus flower (moksa)</td>
<td>presence of Lakshmi</td>
</tr>
<tr>
<td>Mace (divine power)</td>
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<tr>
<td>Rama:</td>
<td></td>
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<tr>
<td>bow</td>
<td>presence of Hanuman</td>
</tr>
<tr>
<td>Arrows</td>
<td>presence of Sati</td>
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<tr>
<td>Multipro iconographic associations with the Ramayana Epic</td>
<td></td>
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<tr>
<td>Hanuman</td>
<td></td>
</tr>
<tr>
<td>monkey face</td>
<td>holding a mountain</td>
</tr>
<tr>
<td>Rama and Sita in his heart</td>
<td>bowing before Rama</td>
</tr>
<tr>
<td>Lakshmi</td>
<td></td>
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<tr>
<td>coins falling from hand</td>
<td>presence of an owl</td>
</tr>
<tr>
<td>Standing on a lotus</td>
<td>large breasts</td>
</tr>
<tr>
<td>Elephants spraying water</td>
<td></td>
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<tr>
<td>Goddess female form</td>
<td></td>
</tr>
<tr>
<td>Krishna</td>
<td></td>
</tr>
<tr>
<td>blue color</td>
<td>presence of cow(s)</td>
</tr>
<tr>
<td>Playing flute</td>
<td>presence of Radha</td>
</tr>
<tr>
<td>gopis (especially Radha)</td>
<td>presence of Arjuna</td>
</tr>
<tr>
<td>chariot / blowing conch</td>
<td>baby form (butter thief)</td>
</tr>
<tr>
<td>Siva</td>
<td>Trishal (trident)</td>
</tr>
<tr>
<td>Naag (cobra around neck)</td>
<td>presence of Parvati</td>
</tr>
<tr>
<td>Jutta (dread locks)</td>
<td></td>
</tr>
<tr>
<td>Tiny drum (damaru / hourglass shape)</td>
<td>Presence of Ganesh</td>
</tr>
<tr>
<td>Third eye on forehead</td>
<td>Presence of crescent moon</td>
</tr>
<tr>
<td>Nataraja form – hair, dancing on dwarf, drum, flame in hand</td>
<td>Presence of Ganges River</td>
</tr>
<tr>
<td>Lingum / yoni form</td>
<td>Mount: Bull named Nandi</td>
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<tr>
<td>Ashes on body</td>
<td>Often meditating posture</td>
</tr>
<tr>
<td>Durga</td>
<td></td>
</tr>
<tr>
<td>goddess form</td>
<td>spear in her hand</td>
</tr>
<tr>
<td>Multiple arms – exceeding four!</td>
<td></td>
</tr>
<tr>
<td>Standing on buffalo god or demon</td>
<td></td>
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<tr>
<td>Kali</td>
<td></td>
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<tr>
<td>goddess form</td>
<td>decapitated head in hand</td>
</tr>
<tr>
<td>Tongue sticking out</td>
<td>multiple arms</td>
</tr>
<tr>
<td>Necklace/garland of human skulls</td>
<td>disheveled hair</td>
</tr>
<tr>
<td>Black color</td>
<td></td>
</tr>
<tr>
<td>Dripping blood</td>
<td></td>
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<tr>
<td>Ganesha</td>
<td></td>
</tr>
<tr>
<td>human body, elephant head</td>
<td>presence of a mouse</td>
</tr>
<tr>
<td>Four arms</td>
<td>wears sacred thread</td>
</tr>
<tr>
<td>Snake around neck</td>
<td>fat belly</td>
</tr>
</tbody>
</table>

Parvati, Sati and Radha are identified by their presence with Siva, Rama and Krishna respectively.

Extra: Saraswati, goddess of knowledge (musical instrument, swan); Gayatri, goddess of Vedas, (five heads)

Note: **bold type indicates terms your need to know for final exam**
X. The Emergence of Popular Bhakti Movements in India

I. Introduction to Bhaktism
A. Etymology and meaning of the term “bhakti” (*Bhaj*)
B. Bhakti marga – path of devotion – A spiritual journey undertaken by a devotee that will culminate in a state of union with God or mutual indwelling of the deity and the *bhakta*.

II. Four Themes in the Bhakti Movement

A. Personal/popular over ontological/impersonal
   1. Re-Reading of the Upanishads
      a. God as personal and distinct
      b. transcendence/immanence paradox
      c. anti Brahminical dissent – egalitarianism
      d. priority/superiority of bhakti over jnana marga and karma marga
      e. emphasis on *antaryamin*
   2. Emergence of Puranic literature
      a. expression of sorrow over sin
      b. complete surrender to God
      c. desire for union with God
      d. doctrine of grace

B. Devotion over knowledge or ritual or caste
e.g. Krishna devotion
   a. *Bhagavad Gita* (from the Mahabharata)
   b. *Harivamsa* (supplement to Mahabharata – childish pranks / Gopala

C. Ecstatic response and/or mystical union with personal deity
   a. 18 major Puranas – *Bhagavata Purana* – adventures of Krishna, Krishna avatar, devotion of gopis etc., ecstatic response and or
   b. *Bhaktisutras*

D. Simplicity
   a. Puja as an expression of devotion/adoration
   b. concept of ‘mana’ – touch or contact with deity via icon
Terms to know from this lecture: Bhagavad-Gita, Harivamsa, Gitagovinda, Bhagavata Purana, Bhaktisutras, Mana

III. The Role and Practice of Puja in Bhaktism

A. Meaning of Puja

i. Definition: A ritual symbolic offering to a god or gods in Bhakti Hinduism

ii. Pa – ja (parayana – japa) repetition of the names of God, mental recitation of the names of God

Pu – ja (pushpam – flower, jal – water)

Pu – ja (purusha – ja – janma – to wake up, bring purusha to life within)

B. Key elements of puja

i. Icon / idol of deity located in a ‘mandir’ (sacred space)

ii. Sacred vessel (kumbha) next to icon / idol filled with water and/or rice, leaves, flowers and coconut

   1. pot symbolizes Devi / Lakshmi
   2. flowers – beauty and ornamentation of gods/goddesses
   3. rice – material wealth
   4. coconut – divine consciousness

iii. prasad – sacred offering of food, flowers, perfumed substances, and coconut milk

iv. lighting of oil lamp

   1. lamp virtue/know.- dharma
   2. oil wealth - artha
   3. cotton wick pleasure - kama
   4. light itself liberation - moksa
   5. 
XI. Epic and Classical Period
   A. Re-Cap of periods:
      Formative Period (2800-800 B.C.)
      Speculative Period (800-400 B.C.)
      Epic and Classical Period (400 B.C. - 600 A.D.)

   B. Ramayana
   C. Mahabharata

   D. Bhagavad-Gita
      1. Tension of Dharma:
         social obligations vs renunciation
      2. Insight of the Gita
      3. Mahavakyas of the Bhagavad-Gita
      4. Chapter Analysis of the Gita

Terms to know from this lecture:
1. Krishna
2. Arjuna
XII. Modern Day Guruism in India and the West
   A. Introduction
   B. Rise of Paramahamsa Ramakrishna (1836-1886)
      1. Visionary experiences
      2. New developments in Ramakrishna’s thought
   C. Rise of Swami Vivekananda (1863-1902)
      1. Popularization of Ramakrishna’s thought
      2. Vivekananda comes West
         1. social ethics
         2. reification of Hinduism as a unified religion
         3. “Hindusim” as a “world religion” and the birth of the “saffron mission”
   3. Vivekananda and the Chicago Parliament of Religions
   D. Streams of Modern Day Hinduism from Vivekananda’s Thought
      1. Social/Ethical Stream
         Case study #1: Gandhi (1869-1948)
            a. satyagraha - soul force
            b. ahimsa - non-violence
            c. sarvodaya - community welfare
            d. brahmacarya – chastity
            e. varnashrama-dharma
         Case Study #2: Rastriya Svayamsevak Sangh (1925f)
      2. Meditative/ Devotional Stream
         Case Study #1: Hare Krishna Movement
         Case Study #2: TM
Guruism

“Anyone and everyone cannot be a guru. A huge timber floats on the water and can carry animals as well. But a piece of worthless wood sinks, if a man sits on it, and drowns him.”

Ramakrishna

*Guru* – lit. “one who leads from darkness (‘gu’) to light (‘ru’)

*Ashram* – A retreat and/or meditative community which has developed around a guru.

(Note: Many modern day gurus have followers around the world that do not separate from their ordinary lives)

*Parampara* – The succession of discipleship largely based on Gita 4:3.

*Ramakrishna* – Born in West Bengal on Feb. 18, 1836. After years spent gazing at Kali, as Divine Mother he reportedly received a direct vision of Mother Kali. He attracted a wide following, including a young boy named Narendra Nath Datta, who became known as Vivekananda, the founder of the Ramakrishna mission.

*Vivekananda* – Traveled to the West as a “missionary to the West” to spread the message of Ramakrishna (who he believed to be a reincarnation of Caitanya). He is most known for his address at the World Parliament of Religions in 1893.

*Yogananda* – Traveled to Boston in 1920 to speak at the International Congress of Religious Liberals. He is a part of a trend, known as the Order of the Ochre Robe which has focused on spreading the knowledge of Hinduism in the West. He is the founder of the Self Realization Fellowship.

*Sai Baba* - Current, popular Hindu guru who claims to have divine healing powers and has a large following in India and around the world.


* = terms you should know for final exam
XIII. Major Holidays in Popular Hinduism

A. Introduction
1. Sixteen religious holidays are recognized by the central government
2. Many are based on a lunar calendar, so dates vary from year to year

B. Most important festivals

1. Lohari – symbolism reflects the casting off of evils and invoking blessings for the coming year.
   Practical sign: throw popcorn, peanuts and sesame candles into fire

2. Holi – celebrates the death of winter and the return of spring (Feb. / March)
   a. In N. India, this holiday is associated with Krishna who as an infant killed a demon who served the king of winter
   b. Across India – dedicated to kama, god of sexual love
   Practical sign: In North – gopis, all over India, people get plastic squirt guns and spray each other with colored liquids

3. Naga panchami – celebrates snakes (usually occurs in July or August)
   a. especially strong in villages (farmers refuse to plough during Nag festival)
   b. many snakes are handled and charmed by brave handlers, esp. cobra
   Practical sign: snakes are seen everywhere and people sprinkle vermilion and rice on the hoods of cobras, people (like Siva) wear snakes around their necks, people will be seen pouring milk into holes in the ground

4. Janmashtami - Celebrates Krishna’s birthday (occurs in August or September)
   a. Stories and plays about Krishna’s life – boyhood, gopis, gita etc…
   b. Vaishnavites will fast until midnight
   Practical sign: Krishna plays, people will string pots of milk, curds, butter pots etc… high in the air on strings and people will form human pyramids to seize them.

5. Ganesh Chaturti – Celebrates Ganesh’s life and exploits (end of the summer)
   a. Celebrated especially in West and South India
   b. thousands of new images are formed, sung to for ten days and then carried to a body of water. (symbolizes obstacles being removed)
   Practical sign: thousands of clay idols of Ganesh appear in the market

6. Durga Puja – Goddess worship – (Takes place in September / October)
a. Often accompanied by Ramayana celebrations ((re-enactment of epic)
b. triumph of good over evil (Durga triumphed over evil)

**Practical sign:** Ramayana epic re-enactments, huge effigies of Ravana are lit afire and burned (Dasehra)

7. **Devali** - Festival of lights (November and/or end of Monsoon)
   a. Celebrates the return of Rama after his exile
   b. Lakshmi puja (goddess of wealth) / goddess Kali

**Practical sign:** fireworks, weddings, people cleaning out their houses, wearing new clothes, thousands of lamps lit and burning in homes, temples along the road etc….

8. **Mahashivaratri** – Great Shiva “austerity”
   a. day of fasting and night of keeping vigil to earn the merits of Shiva
   b. followed by a festival of eating and celebration

**Practical sign:** pilgrims everywhere going to dip in Ganges, siva lingums are sold everywhere in the shops etc…

9. **Kumba Mela** – every twelve years
   a. Pilgrims go to the Ganges river, especially where the Ganges and the Jumna rivers meet. At that auspicious time, Sarasvati mystically turns into a river and salvation can be obtained by dipping into the river.
   b. All sacred pilgrimage sites are especially active

**Practical sign:** Great masses of pilgrims traveling roads, often carrying small water buckets and colorful poles over their shoulders

Other important rites of passage

**Samskaras** - Ritual which integrates a Hindu into the community. Name giving of a child.

**Upanayana** - Sacrament which initiates a upper caste boy into the first of the four stages of life. Investment of the sacred thread (Janeu).

**Vivaha** – Marriage – second stage of life (householder stage) The Vedic purpose of marriage is to produce a son who will continue the sacrificial fire.

**Antyesti** – Funeral whereby the deceased in cremated (shradhha)
Terms to know from this lecture: holi, devali, kumba mela
XIV. The Philosophical Theology of Sankara
A. Introduction
B. Sankara’s Advaitic Vedantism (non-dualism)
   1. Monism
      a. Sankara’s Monism Defined
      b. Monism and the Nature of Absolute Brahman
      c. Nirguna Brahman defined
      d. Atman is Brahman
   2. Maya
      a. The problem stated
      b. Sankara’s *maya* analogies
         i. Subjective delusion
         ii. Objective illusion
         iii. Non-difference from Brahman
   3. Moksa
      a. Moksa defined
      b. Moksa as the breaking of ignorance
      c. Moksa as the liberation from the effects of *karma*

Terms to Know from this lecture:
Sankara (788-820) - India’s most influential philosopher and founder of the non-dualist philosophy known as *advaita Vedanta*.
Advaita - non dualism (a school of Vedanta)
Sacred thread -
ashram -
matha -
neti-neti - “not this, not this”
XV. The Philosophical Theology of Ramanuja (1055-1137)
   A. Life
   B. Visistadvaita of Ramanuja
      1. Ramanuja’s “modified monism” defined:
         The absolute Reality is inclusive of all particulars in all their infinite variety
      2. Rejection of nirguna-saguna
      3. Brahman is Isvara
   C. Five Defining Attributes of Brahman
      1. Being (sat)
      2. Consciousness or knowledge (cit/ jnana)
      3. Infinite (ananta)
      4. Bliss (ananda)
      5. purity or stainlessness (amalatva)
   D. The Relationship of Brahman to the World
      1. Efficient and Material Cause of the universe
      2. reality/perception
      3. Body/Soul analogy - Sarira - Sariri - Bhava
         a. support and thing supported (adharma/adheya)
         b. controller and thing controlled (niyantra/niyamya)
         c. principal entity and subordinate entity (sesin/sesa)
   E. Moksa in Ramanuja’s thought
      1. Nature of the self or atman
      2. Role of Bhakti in salvation
      3. Ramanuja’s view of avatara

Terms to know from this lecture:
1. Visistadvaita - Modified non-dualism
2. Body/Soul analogy -
3. Prapatti (passive surrender) vs parabhakti (active surrender)
XVI. The Christian Response  Case Studies

Case study #1: Brahmabandhav Upadhyay

A. Life

B. Three Themes:
   1. Upadhyay’s use of natural theology/general revelation
   2. Upadhyay’s Response to Sankara - Selection of Three Key Themes
      1. Nirguna/ Saguna in Upadhyay’s Writings
         a. paramarthika and vyavaharika (necessary and contingent)
         b. personal nature of God
      2. Sat Cit Ananda in Upadhyay’s Writings
         a. Saccidananda: A restatement of Trinitarianism
         b. Internal knowledge/relationship
            1. God the Father as Sat
            2. God the Son as Cit
            3. God the Spirit as Ananda
         c. Logos theology applied to Advaita
         d. Hymn to the Incarnate Logos
         e. Trinitarian Hymn to saccidananda
      3. Maya in Upadhyay’s Writings
         a. The mysterious contingency of created being
         b. Our mistakenly attributing independent existence to the universe
         c. The power of God to give birth to communicated multiplicity
            and to sustain finite, dependent beings everlastingly
   3. Upadhyay’s re-interpretation of Hindu culture, icons, four stages etc...

Case Study #2: A. J. Appasamy

A. Life

B. Communicating the gospel via the Pramanas
   1. Shabda (Scripture or Testimony)
   2. Anumana (Reason)
   3. Prathyaksha (Perception - Experience)

C. Christianity as Bhakti Marga
   1. Johannine theology as relational model - bhakti model
   2. Prayer in John’s gospel
   3. Love and suffering in John’s gospel
XVII. Models of Christian witness in contemporary India

Model #1
1. Pentecostal Power-Encounter
   a. Elijah on Mt. Carmel is a key paradigm
   b. Jesus’ healing and deliverance ministry in the NT
Reflection question: What are the implications of a purely “functional” gospel?

Model #2
2. Jesus Christ, the perfect embodiment of dharma
   a. Indian thought is known by its “attributues” (laksanas), not by doctrinal definitions.
   b. The life of Christ should be emphasized
      i. Eastern respect for Jesus, but rejection of Christianity as an arm of Western imperialism
      ii. Void in ethical teaching is both a vulnerability in Hindu thought and a deep attraction of the Hindu to Christ
Reflection question: How effective is this in communicating the distinctiveness of Christ and the Christian kerygma?

Model #3
3. Jesus Christ the Liberator from Oppressive Structures
   a. The gospel as an anti-Brahminical ‘dissent’ movement
   b. Liberation theology motif prevalent in S. continents
Reflection question: Does this merely trade a “Marxist captivity” for a “Brahminical captivity”?

Model #4
4. Jesus Christ, the Western Savior
   a. The gospel is preached using western formulations and cultural forms and the discourse is largely in English
   b. Church growth techniques from the West are applied in the Indian context
Reflection question: Will this approach lead to an indigenous church, rooted in Indian soil?

Model #5
5. Jesus Christ, the unique logos made sannyasin
   a. Christ as the embodiment of the Brahminical ideal
   b. Christ, the true philosopher and “truth bearer”
Reflection question: How does this tradition connect with the vast majority of Indians who are Bhakta?
**Christian Attitudes Towards Hinduism / Conclusions**

Indian Christian Responses to Hinduism

A. Confrontational Attitude – Nehemiah Goreh

B. Fulfillment Theologians – Krishna Mohan Banerjea

C. Hinduism and Hindutva - Brahmabandhav Upadhyay

D.
XVIII. Case Study: Church Planting in North India – Problems and Prospects

A. India: A Land of Complexity and Change

1. Complexity
   - 222 languages, 18 official
   - 4,693 people-groups
   - 960 different castes in the four varna structure
   - 750 million Hindus, 300 million lower caste
   - 123 million Muslims, 23 mil. Sikh, 6.5 mil. Bud.
   - Hundreds of cultures and cultural practices

2. Change
   - Satellite TV, internet savvy
   - Rise of divorce
   - AIDS epidemic, premarital sex, drugs
   - 65% of India is under the age of 30
   - Shift from rural to urban – 600,000 villages, but 346 cities over 100,000, 33 cities over 1 million and 8 cities over three million.
   - 1907 – 5% urban, 2007 – 38% urban
   - Rise of Hindu fundamentalism - ‘homecoming’ campaign
   - Dalit “quit Hinduism” movt., political power, etc.

B. Church Planting Strategy

1. Missiological Analysis
2. Strategic Placement
3. Church Planting
4. Leadership Training and Development
   a. Type 1 – Type 5 leader
   b. guidelines and problems

Stream One                      Stream Two
Catalytic Encounter             Opposition / hostility
Finding the “son of peace”     Discover a cultural foothold
Starting a meeting point        Seed planting vs. harvesting
Appoint leadership              
Inaugurate church               
Biblical literacy and teaching  
Community and connectedness     
Replication

Terms to know: Type 1-Type 5 leader, power-encounter, leadership training vs.
development