

# **Important Lessons from Unit 2 Application Exercises**

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- the **intention** to participate and gain something from it; &
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Examples: Somashekhar, Shakshi's mom, grandmother & granddaughter, Christine's letter & Shakshi's experience

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## **Shifting Focus: How Does Reflection Shape Practice?** (for opening discussion)

- \* In what way(s) do you think religious peoples' thoughts & feelings shape their practice in settings familiar to you? (e.g., church, temple, mosque, home—your own or others')
- \* In what way(s) do you think peoples' thoughts & feelings shape non-religious practice in settings familiar to you? (e.g., holidays, Greek life, gym, award ceremonies)

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2. stories about Vishnu & Krishna in the *Mahabharata* and in two Purānas that influence reflection during the above celebrations.
3. the way that **reflection shapes practice** in both modern & pre-modern contexts.

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## Mid-Term Reminders

As you read—even if you don't want to think about maps and puzzles!—take time to:

- make notes on the reading guide &/or in your reader to identify important terms & locate assigned passages.  
(--> bring notes to reading orientation for extra credit)
- reflect and make notes about the way the source shows practice & reflection interacting.  
(--> notes **required** for Application Exercises)
- recall and compare some things that you've encountered earlier in the course.

**reviewing basic terminology for the academic study of religion**  
**“Essential Elements of Religious Life (on-line syllabus)**

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(a) “Beliefs & Reflection” (section II)

(b) “Integrating The Visible Elements Religious Life” (section IV)

**reviewing basic terminology for the academic study of religion**  
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**(a) “Beliefs & Reflection” (section II)**

unstated beliefs      trust

non-specialists

nature      fate      luck

awareness      faith

**(b) “Integrating The Visible Elements Religious Life” (section IV)**

dimensions      layers

**Krshna\*** displays his divine form in the **Kaurava's assembly** (RDR, 128-33)

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Krshna\* (=Janārdana, Hrshiksha, Keshava, Achyuta, Mādhava, Govinda, Shauri)

Pāndavas      Yudhishtira\*      house priest      four embassies/envoys

Dhrtarāshtra (= "Bhārata")      Vidura (=the Steward)      Samjaya

Duryodhana (=Suyodhana)      Karna      Profit (= *artha*\*)      Law (= *dharma*\*)

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(a) Gandhārī admonishes Duryodhana (=”bull of the Bharatas”) (p.424-25)

(b) Duryodhana (=”Suyodhana”) plots and his elders censure him (p.426-27)

(c) Krishna displays his divine form and departs (p.428-29)

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Unmade Maker

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greed, anger & lust

control/mastery/subduing the senses

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Adityas/Vasus/Rudras

divine eyesight

God of the Hundred Sacrifices (=Indra\*)

the birth of **Krshna\*** in the *Vishnu Purāna* (RDR, 83-84, 135-36, 138-40)

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<i>Mahābhārata</i> vs. Purānas	Gokula/Vrndāvana		Kamsa	Pūtanā	Kāliya
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(c) Krishna's **adoptive family moves to Gokula/Vraja** (p.111-12)

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wedding      Brahma = “Grandfather”      Daityas = demons, Asuras      Kālanemi      Sleep

(b) Krishna (=Achyuta, Janārdana) **is born as the eighth embryo** (p.109-11)

rainclouds      four arms      Yamunā      eight arms

(c) Krishna’s **adoptive family moves to Gokula/Vraja** (p.111-12)

Nanda      taxes      Rohinī      Pūtanā      Yashodā      cow tail/dung

**Krshna's Rāsalīlā in the *Bhagavata Purāna* (RDR, 136-37, 141-51)**

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Krshna* (= Bhagavān, Govinda, Hari, Supreme Being, son of Nanda, Lord)					
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(a) Krshna\* meets the Gopis & agrees to “love-sports” (#29.1-46)

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(c) Krshna reappears, explains & initiates the Rāsa dance (#32.1-33.40)

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footprints      Rādhā      pride/self-conceit  
Lakshmi\* = Shri = Padma      “come before our vision”

(c) Krshna reappears, explains & initiates the Rāsa dance (#32.1-33.40)

Yogic\* power      singing/song      water sports  
Rudra      Spirit/Witness      Gopas/husbands

## **Holi & chanting Krshna's name in Sacramento**

(view on-line slides of statues; reports available from the Learning Modules tab in SacCT for ApEx 3c)

### **(a) Lakshmi Narayana Temple**

<http://www.sacramentoindia.us/lakshmi-narayan-temple.html>

**&/OR**

### **(b) Lotus Garden Meditation Center**

<http://www.lotusgardenmeditation.org/>

## passages to locate and study in the above primary sources:

"...you will attain a dwelling place in the sky, where Shakra of a thousand eyes will honor you out of respect for me. His head bowed reverently, he will accept you as his sister. After killing Shumbha, Nishumbha and thousands of other demons, you will adorn the earth with countless shrines. You are prosperity, humility, patience, beauty, fortitude, modesty, wealth, dawn, heaven and earth—and whatever else there is you are. Those who will praise you with heads bowed in the morning and afternoon, calling you Āryā, Durgā, Ambikā, womb of the Vedas, Bhadra & Bhadrakālī, the goddess who gives rest and happiness--to those who worship you I will give whatever they desire, by my graciousness.

“Supermen have been found to transgress the moral code and indulge in aggressive actions. But just like fire, which can consume anything, be it dirt or poison, and yet can remain pure and unaffected, these powerful ones cannot be contaminated by any evil. But insignificant man should not imitate them in this respect even mentally. If he behaves like that stupidly, it would be like one who is without the power of Rudra but drinks poison, following Rudra’s example. Death is the sure consequence that would befall him. The teachings of the great ones are true and fit to be followed by all. This is so in regard to some of their actions too. The intelligent man should follow only such of their actions as are consistent with their teachings.”

“At the Gate of Saubha the chief of apes named Dvividya buried Keshava under a might avalanche of rocks. However valiantly he did his best to capture Madhava, he could not hold him there—and now *you* want to overpower him! At Nirmocana great Asuras bound him with six thousand fetters and could not hold him—and now you want to overpower him! At Prāgjyotisha, Naraka and the Dānavas could not hold Shauri, and now you want to overpower him! When he was a mere babe, he killed Pūtanā and held up Mount Govardhana to save the cows....He is the Unmade Maker, cause of all manly prowess. Whatever Shauri wishes he does effortlessly.”

“In the case of mutual love, that is where love is something returned for something got, the motive on both sides is only self-interest. There is no real love or altruism. But...those who love others even if they do not requite it, are of two kinds—men who are by nature kind and loving, and the men who are loving like parents. Those who do not love anyone, whether the other love them or not, are of three kinds—the Atmārāmas, or those who are absorbed in the Self, for whom everyone is included in the Self; Aptakāmas, or those who have no wants of any kind and so need not have any dealings with anyone; and the brute man who has no gratitude or respect for elders.”