

Important Lessons from Unit 1 Application Exercises

- A. The **sensory impact** of practice inspires thoughts & feelings that, though unformed or unconscious, are as powerful as conscious ideas.

Examples: fire w/fragrant offerings & words of intention, timing at sunrise, bird altar, decorated statues, breath & sound of mantra.

- B. For some storytellers and ascetics, images & symbols inspire **direct vision** of beings and powers that transcend limited ritual forms.

Examples: Prajāpati/Purusha's cosmic body, Krishna/Vishnu as the cosmic Person/Time consuming all, Vishnu Nārāyana in the heart

- C. Unit 1 sources represent only a minority of specialists, but define communities of practice & shape the entire community reflection.

Examples: Veda, *Mahabharata*, Law (*dharma*) Codes

Follow-Up Questions on Practice & Reflection (for opening discussion)

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

Content Objectives for Unit 2: The Great Night of Shiva

By the end of this unit you should be able to describe, for an interested peer unfamiliar with these topics:

1. evidence of worship directed at Shiva in a Vedic hymn, the *Mahabharata*, and Purāna storytelling collections.
2. medieval poetry & accounts of local worshipers claiming purification, insight, and/or liberation through Shiva's power.
3. the way that such **changes in practice** reshape the **reflection of specialists and non-specialists** alike over generations.

(& continue with site visit OR source analysis)

Thinking As You Read (part 2)

What you think about when you read should go beyond summarizing. Consider another analogy—more complex than that of puzzle making—which symbolically describes this thinking.

Mapping a territory, one **first looks for**

(a) features of the landscape

but then also

(b) where one gets lost,
similar features found in different places,
& clues about forces that shape the landscape

This more precisely describes the multilayered reading needed for studying sources as **evidence of the forces that shape religion.**

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

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

dimensions layers

(b) “Detecting Clues About Community” (section VI)

charisma institutions

informal roles specialists non-specialists

ideal vs. actual

Rudra honored at the Vedic fire altar (RDR, 12, 23, 65-72)

Rudra(s) arrow/missile/quiver/bow auspicious (=shiva) thousands blue-necked

(a) opening invocation (p.353-55: iv.5.1)

haunter of mountains cowherds

(b) recitation of Rudra's names (p.355-60: iv.5.2-9)

trees/woods/thickets green/grass/leaf food/plants cattle stream/pool/lake/well
thieves/robbers/burglars wanderer(s) assemblies/bands/host(s)/troops chariot(s)
lord braids & hair neck(s) & throat(s)

(c) closing prayer (p.360-62: iv.5.10-11)

children & descendants east/south/west/north

(b) recitation of Rudra's names (p.353, note 3 & p.430: v.4.3)

Brāhmana Adhvaryu north goats/gruel Arka leaf brick/altar ladle

Arjuna's vision of Shiva in the *Mahābhārata* (RDR, 73-79)

forest/wilderness vs. village pilgrimage mountain Indra (=Shakra)
Shiva* (=Shankara, dark-throated Lord, Rudra, Bhava, Three-Eyed God, Hara) Umā
Yudhishtira* Arjuna* (=Pārtha, Phalguna, Pāndava, Kaunteya, Jishnu, Dhanamjaya)

(a) Arjuna's ascetic practice in the Himālayas (p.298-99)

1st/2nd/3rd/4th month hair seers Pināka =bow

(b) encounter with the “mountain man” & receiving Pāshupata (p.299-303)

boar Yama arrows divine bow = Gādīva Narayana/Vishnu/Krshna*

(c) encounter with and gift of weapons from the World Guardians (p.304-5)

Varuna Yama = king of Law west staff south noose
Lord of Riches Kailāsa (=north) disappearance

Shiva* destroys **Daksha's yajña** in **Purāna*** story collections (RDR, 80-82, 85-93)

Vyāsa Veda(s) *paurānika* five *lakshanas* great vs. minor Purānas
manvantara *kalpa* *yuga* Kali yuga Meru four directions

yogin = ascetic family man anger dancer death Hari-Hara
Shiva* (=Shankara, Rudra, Hara, Mahadeva, Bhava) Rudrāni = Ambikā, Satī, Umā
Daksha (Prajāpati) sacrifice (=yajña) *mantras* *ganas* (=troops)

(a) *Shiva Purāna*: Shiva's curse (p.171-74)

Himavat chariot/throne women/handmaidens drums

(b) *Kurma Purāna*: Daksha's yajña destroyed (p.174-79)

Gangādvāra Dadhīci Veda priests
Hari Nārāyana/Vishnu Sun/Aditya(s)
Vīrabhadra Bhadrakālī Garuda Brahma

poems to **Shiva*** by medieval **Lingāyat*** (=Vīrashaiva*) saints (RDR, 94-123)

vacana(-poets/-kāras) temple body rich vs. poor make/do vs. be
standing (*sthavara*) vs. moving (*jangama*) *bhakti*/devotion great vs. little traditions
ritual/religion Master/Lord god (Hall of) Experience structure vs. anti-structure

(a) Basavanna (p.19-22, 25-26, 28-29, 37-38, 42-45 & RDR, 113-17)

metre free verse grammatical parallelism syntax signature climax opposition
Mādirāja Kappadisangama Lord of the Meeting Rivers
Bijjala Kalyāna death pādodaka/prasāda water/tree brahmin house

(b) Mahādeviyakka (p.40-41, 46-47, 49-51 & RDR, 117-26)

spider & self-woven web *sneha* Kannada vs. Sanskrit relatives lover
Udutadi Lord White as Jasmine Kaushika ShriShaila love-poetry
monkey/puppet stream/rain Shakti = mother birds/bees trees/forest
dream ascetic thorn(s) good & evil day & night worship begging mating

(c) Allama & others (RDR, 94 & p.26-27, 29-36, 39-40, 48-49, 52, 54-55)

Benaras mission guru linga* rudrāksha & mantra Jainism
themes/stock Upanishads Tamil Kashmir riddle kindness

Shivaratri at two local temples

(view on-line slides of statues; reports available from the Learning Modules tab in SacCT next week)

(a) Siddhi Vinayaka Cultural Center

<http://www.sacramentoindia.us/hindu-temples.html>

(b) Lakshmi Narayana Temple

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

passages to locate and study in the above primary sources:

“...he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer....If he were to offer with the milk of domesticated animals, he would afflict domestic animals with pain,; if (with that) of wild (animals), wild (animals) ; he should offer with groats of wild sesame or with groats of Gavidhuka grass ; he harms neither domesticated nor wild animals. [But others] say, ‘Wild sesame and Gavidhuka grass are not a proper offering; [in this case] he offers with goats’s milk, the female goat is connected with Agni; verily he offers with a a proper offering; he harms neither domesticated nor wild animals.”

"Now did the kind of the Gods speak to Partha of unsullied deeds, coaxing him with gentle words, rumbling like a monsoon cloud or kettledrum: “Strong-armed son of Kunti, you are the ancient lord who attained to the ultimate perfection and went in person the divine way. For a very great task is yours to accomplish for the Gods, enemy-tamer! You must ascend to heaven: be prepared, radiant man. My chariot driven by Matali shall come to earth for you, and in heaven I shall give you the weapons of he Gods, Kaurava."

"Immediately following the sounding of conches, the great kettledrum was beaten announcing departure. Melodious instruments sang aloud without being played, accompanied by the beat of clapping hands and the sound of hundreds of drums. At the same time 800,000 Ganeshas marched in front, their splendor equaling Mahesha’s. In their midst astride a bull, like a *guru* on an elephant, proceeded the illustrious lord of the *ganas*, worshiped by the moon and by Nandin the bull. Divine drums resounded in the heavens and beautiful clouds rumbled in the sky while all the seers danced and the yogins and Siddhas rejoiced."

“The master of the house, is he at home or isn’t he?
Grass on the threshold, dirt in the house:
The master of the house, is he at home, or isn’t he?
Lies in the body, lust in the heart:
no, the master of the house is not at home...”