

Online Readings for TRA #1a

Essential Elements of Culture (in the course content site):

1. "Two Views of History" (section I(b))
2. "Analyzing the Details of Practice" (section V)

Supplementary Background Reading (in SacCT):

3. "Tools of the Mind" (p.39-44)

READING GUIDE KEY:

RED = study questions for each section of the reading

GREEN = terms for TRA

reviewing basic terminology for the study of culture
“Essential Elements of Culture“ (on course content site)

(a) “In what different ways might one view history; what does each view lead one to value; and where and through what activities does each view spread?” (section I(b))

archival vs. extractive

library vs. mine

integration

living history

(b) “What precise language can be used to describe practices that support reflection about the unseen?” (section V)

informal roles

written records & material artifacts

actions

objects

words

spaces

ideal vs. actual

the history of “intellectual technologies”
“Tools of the Mind” (in SacCT)

(a) “To what extent & in what ways has mapmaking(= cartography) influenced the development of the mind and human will?” (p.39-41, 44)

intellectual maturation maps history

“a particular mode of seeing & thinking” abstract thinking

(a) “To what extent & in what ways have mechanical clocks influenced the development of the mind, belief and human will?” (p.41-44)

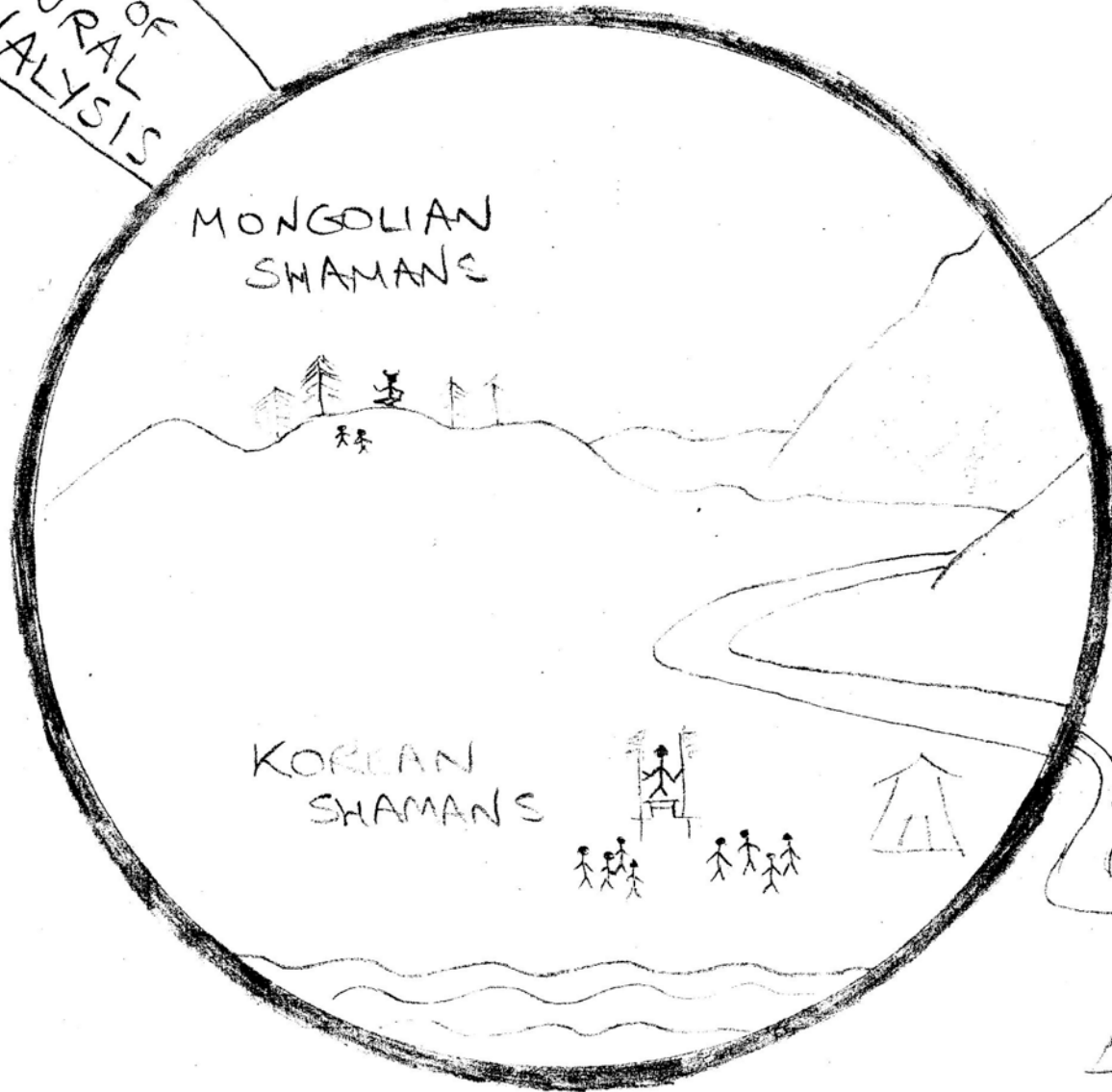
“technologies of timekeeping” bells

units of time public vs. personal clocks belief

“abstract framework of divided time”

INTRO TO ASIA & THE STUDY OF CULTURE

LENS OF
CULTURAL
ANALYSIS



SIBERIAN
SHAMANS



Dubois' \$0.02: “The Hindu Religious Complex” (vs. 18-19th CE “Hinduism”)

- a complex of three traditions much like J/C/I traditions
- each views ultimate reality (*brahman*) as a different kind of personality, especially through
 - > veneration of statues depicting Vishnu *OR* Shiva (often **paired with a goddess** representing their **power**)
 - > worship integrating **hymns, symbols & stories** from ancient Vedic tradition

Content Objectives for Unit 1a: Ancient India

By the end of this unit you should be able to (1-2) describe, and also (3) apply to local cultural situations, what you learned about:

1. the influence of Vedic culture in 2nd & 1st millennia BCE north India, glimpsed through hymns composed for its fire-offering rituals.
2. the ideology of the mid-3rd century BCE emperor Ashoka Maurya, as reflected in his widely disseminate stone-carved edicts.
3. expansion & spread of the Hindu *Mahabharata* epic in the centuries following Ashoka's reign, illustrated in its most famous episode.

****w/focus on practice weaving & reinforcing its social web****

† choose a ****scenario activity to research**** for the Culture Repair Project

COMMUNITY ↔ 1ST MILLENNIUM BCE INDIA ↔ PRACTICE

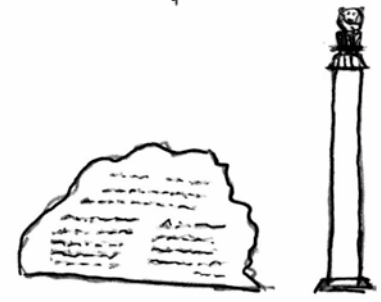
FIRE OFFERING HYMNS
FROM THE RG VEDA



HINDU EPIC
STORYTELLING



ASHOKA MAURYA'S
ROCK & PILLAR EDICTS



Overview of Readings for Unit Challenge #1a

Primary Sources in the Course Reader (RDR):

1. *Rg Veda* (RDR, 5-11) [=MOO, p. 134-35, 137-39, 141-49]
2. "Edicts of the Mauryan Emperor Ashoka" (ASA: RDR, 12-16)
+ "Ashokan Pillar" (EB) & "Early Buddhist Worship."
3. *Bhagavad Gita* 1-2.20, 11 (RDR, 17-24) [also **ON RESERVE**]

EB articles (see links on-line & locate **terms marked with *** on pages below):

1. "India" (1st six paragraphs), "yajña," "Indra," "soma,"
2. "Patna," "Antiochus II Theos,"
3. "Brahman," "Krishna," "Vishnu," "Kurukshetra,"
"Brahma," "Rudra," "Aditi," "yoga"

passages to locate and mark in these historical records of practice:

"...the hosts of kings of the earth...
Along with their own chief warriors too
Are hastening into your numerous mouths
That are spiky with tusks and horrifying—
There are some who are dangling between your teeth,
Their heads already crushed to bits.
As many a river in spate ever faster
Streams oceanward in a headlong rush,
So yonder heroic rulers of earth
Are streaming into your flame-licked mouths."

"For all beings the Beloved of the Gods desires security, self-control, calm of mind, and gentleness. The Belover of the Gods considers that the greatest victory is the victory of righteousness; and this he has won here and even five hundred leagues beyond his frontiers....Even where the envoys of the Beloved of the Gods have not been sent men hear of the way in which he follows and teaches righteousness, and they too follow it and will follow it.

"Of whom, the terrible, they ask, 'Where is he?'
Of him, indeed, they also say, 'He is not.'
The foemen's wealth, like players' stakes, he lessens.
Believe in him...
He furthers worshippers, both rich and needy,
And priests that supplicate his aid and praise him....
In whose control are horses and all chariots,
In whose control are villages and cattle;
He who has generated sun and morning,
Who leads the waters....
Whom two contending armies vie in calling,
On both sides foes, the farther and the nearer..."

"There is no becoming of what did not already exist, there is no unbecoming of what does exist: those who see the principles see the boundary between the two. But know that that on which all this world is strung is imperishable: no one can bring about the destruction of this indestructible. What ends of this unending embodied, indestructible, and immeasurable being is just its bodies..."

EXPANDED READING GUIDE KEY:

RED = study questions for each section of the assigned source

GREEN = terms for End-of-Unit Challenge

**BLUE = terms to choose from for Culture Repair Projects
(which may also be on the End-of-Unit Challenge)**

[r] = related to reflection | [s] = related to social web

IMPORTANT: * = essential info in EB

**** = related info in on-line PPT or image**

**1. *Rg Veda* poet-priests compose & recite hymns to cosmic powers (RDR, 5-11)
[see also “Full Moon Offering” video]**

(a) to what deities *Rg Veda* poets offer prayers at dawn and dusk? (p.137-39)

(b) who invokes *Indra & Soma* for success in battle,
and using what specific rituals? (p.141-42, 148-49)

(c) what natural elements do these nomadic poets honor as they wander? (p.143-47)

1. *Rg Veda* poet[s]-priests compose & recite hymns to cosmic powers (RDR, 5-11)
[see also “Full Moon Offering” video]

Indo-Iranians Mittani [s]
Kurukshetra* [s] ”cult of fire”** [= yajña,* “sacrifice”]

(a) To what deities *Rg Veda* poets [s] offer prayers at dawn and dusk? (p.137-39)

Varuna [r] Mitra Law [=dharma] Surya [r] Night

(b) Who invokes Indra & Soma for success in battle [s],
and using what specific rituals? (p.141-42, 148-49)

Indra* [r] Agni [r] Soma/soma* [r]

(c) What natural elements do these nomadic poets [s] honor as they wander? (p.143-47)

Parjanya Vata Water Earth Heaven

2. **Ashoka** Maurya** disseminates edicts & citizens read/hear them (RDR, 12-16)
[see also “Ashokan **Pillar****” (EB image) and **Stupa**** slides (website)]

(a) what people, practices & ideas are involved in running **Ashoka**'s kingdom?
(b) (13th, 2nd, 8th Rock Edicts + Kalinga Edict)

(b) what is the *dharma* [r] that **Ashoka** prescribes for all people?
(minor, 1st, 2nd, 6th, 12th & 9th Rock Edicts)

(c) what ideals does **Ashoka** emphasize as he reflects back on his reign?
(1st, 2nd, 4th & 7th **Pillar**** Edicts)

2. **Ashoka** Maurya** disseminates edicts & citizens read/hear them (RDR, 12-16)
[see also “Ashokan **Pillar****” (EB image) and **Stupa**** slides (website)]

Pataliputra [s] (= Patna)* Prakrt trade routes Sarnath
“Beloved of the Gods [r]” “righteousness” = “Law” = *dharma* [r]
profit welfare of the world next world/life to come [r]

- (a) what people, practices & ideas are involved in running Ashoka’s kingdom?
(b) (13th, 2nd, 8th Rock Edicts + Kalinga Edict)

Kalinga/Tosali [s] brahmans* inspection officers [s]
Greeks Antiochus* [s] universal conquest hunting

- (b) what is the *dharma* [r] that Ashoka prescribes for all people?
(minor, 1st, 2nd, 6th, 12th & 9th Rock Edicts)

Buddha** [Buddhist] Order [s] sects animals ceremonies**

- (c) what ideals does Ashoka emphasize as he reflects back on his reign?
(1st, 2nd, 4th & 7th Pillar** Edicts)

instruction clear vision justice [r] & punishment progress of righteousness

3. storytellers compose/transmit/adapt the *Mahabharata* epic (RDR, 17-24)

(a) what locale, characters and activities do storytellers spotlight as they set the stage for the battle & Arjuna's despair? (p.1-5, 69-75)

(b) what features of Krishna's cosmic form as seen by Arjuna do these storytellers emphasize for their audiences? (p.113-21)

(c) what kinds of audiences might have heard this story at pilgrimage sites and royal courts? (p.3-6, 69-75, 113-21)

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Bhagavad Gita

Indra and Vishnu

(a) what locale, characters and activities do storytellers spotlight as they set the stage for the battle & Arjuna's despair? (p.1-5, 69-75)

Bhishma Dhritarashtra Pandavas Law [=dharma]
"Field of the Kurus" (=Kurukshetra* [s]) Samjaya Arjuna (=Dhanamyaja)

(b) what features of Krishna's cosmic form as seen by Arjuna do these storytellers emphasize for their audiences? (p.113-21)

Krishna* (=Madhava, Keshava, Hari, Madhusudhana, "Person Eternal")
Vishnu* [r] Yoga* [r] Brahma* Adityas* Rudras

(c) what kinds of audiences might have heard this story at pilgrimage sites and royal courts? (p.3-6, 69-75, 113-21)

compilers/composers/architects [s] Kurukshetra* [s] ("Field of the Kurus")
dharmic dilemma [r] reflective age (=Shunga dynasty* [s])