# RELIGIONS FROM INDIA
## FALL 2018
### RELIGION 172

<table>
<thead>
<tr>
<th>Reading</th>
<th>Course Description</th>
<th>Grading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schedule</td>
<td>The Term Paper</td>
<td>Vocabulary</td>
</tr>
</tbody>
</table>

Students are recommended NOT to print out this syllabus as it may change during the semester. However, if, for any reason, you really do need a printed copy, click [this link for a Pdf](http://www.westminster.edu/staff/brennie/REL172/Rel172Fall2018.htm) formatted version.

---

**REQUIRED READING:**


Various Sacred Scriptures of the Hindu and Buddhist traditions that will be provided on D2L.

**RECOMMENDED READING:**

Wendy Doniger, *The Rig Veda* and *The Laws of Manu* (with Brian K. Smith).

Robert Ernest Hume, *The Thirteen Principal Upanishads*.

de Bary, William Theodore, *Sources of Indian Tradition*.

Brockington, John, *The Sacred Thread*.

Eliade, Mircea, *Yoga, Immortality, and Freedom*.

Stoler-Miller, Barbara, *The Bhagavadgita*.

Patanjali, *The Yoga Sutra of Patanjali*.

Edward Conze, *Buddhist Texts through the Ages*.

E. A. Burtt, *The Teachings of the Compassionate Buddha*. 

Walpola Rahula, *What the Buddha Taught*.
Donald Lopez (ed.), *Critical Terms for the Study of Buddhism*.

ON-LINE RESOURCES:
Religious Tolerance.Org
V. Jayaram's Hindu Homepage

COURSE DESCRIPTION

This course will be a study of the histories, narratives, rituals, and scriptures of Hinduism and Buddhism and other traditions from India.

The assigned reading must be done *before* the classes and class will involve discussion of the reading as well as explanatory lectures from the professor.

OUTCOMES

Religion Major (World Religions Track) Mission Statement.

The program in World Religions aims to provide students with an understanding of religion in most of its various historically significant forms. This major provides a valuable perspective for understanding the significance of religion in the context of both world events and individual human life. It requires an appreciation of the role of religion in other educational areas such as sociology, psychology, history, and literature. Its mission is to provide students with a reliable, detailed, but broad exposure to a variety of foreign cultures across human history while requiring them to consider and analyze critically the implications and entailments of religious expression and behavior within those cultures. Reliable information from geography, social and political history, and current events as well as from a wide variety of cultural studies and sacred scriptures must be analyzed in order to achieve these ends.
Religion Major (World Religions Track) Outcomes

- To acquire knowledge of the History of Religions, of global human Culture, and of the Natural World.
- To acquire intellectual and practical skills, including critical and creative thinking, research and analysis, and written and oral communication skills.
- To become practiced in integrative learning, including the synthesis and application of knowledge from a variety of sources and skills from a variety of disciplinary approaches to unfamiliar and complex situations.
- To acquire a greater understanding of all people, including ourselves, as individuals in a culture comparable with all other human cultures.

Course (REL 172, Religions from India) Outcomes

The general aims of this course are, first, to acquire a reliable knowledge of the history of those religions that originated on the Indian subcontinent and to critically consider and understand the implications of that data. The basic research skills of the academic study of religion must also be acquired and practiced as tools for the construction of relevant and durable opinions about material. Third, the skills required to communicate those opinions clearly and persuasively will be practiced.

So-the acquisition, the analysis, the assessment, and the articulation of information will all be practiced and evaluated.

All student work should be well-researched, well-reasoned, and well-written.

Successful students in this course will demonstrate their abilities:

- to acquire reliable knowledge of the history of the major religious traditions of India
- to consider critically various theories of Indian religious history
- to acquire a critical understanding of Indian religions
to articulate that understanding
• to construct relevant, informed, and durable answers to their own questions about the religions of India
• to articulate and communicate those answers clearly
• to be prepared to discuss those answers graciously with people of differing opinions

The specific outcomes of the course are thus:

• to acquire reliable knowledge of the religious expressions characteristic of the religious traditions of India
• to consider critically various theories and definitions of religion as it is manifest in the Indian context
• to acquire a critical understanding of what “religion” is taken to be
• to construct relevant, informed, and durable answers to your own questions about Indian religious faith and traditions
• to articulate your understanding and communicate your answers clearly
• to describe ways in which Indian philosophical and religious thought and the events of Indian history have influenced each other

GRADING

Grades will be based on a total of 500 possible points:
There will be four quizzes. There will be one term paper of approximately 3,000 words, whose topic must be determined by Tuesday, November 6th. There will be a final examination whose form will be discussed during the course. Attendance to the classes is required, as is participation in class discussions. Attendance and participation will be graded. The grading distribution will be as follows:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Number</th>
<th>Each worth</th>
<th>Total Worth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quizzes</td>
<td>4</td>
<td>1@30/3@40</td>
<td>150</td>
</tr>
</tbody>
</table>
Vocabulary

Term Paper
Examination
Attendance and Participation
TOTAL POINTS

Academic Integrity
(see the Student Handbook on Academic Integrity)

Westminster College as an institution and I as an individual both pursue a strict policy of academic honesty. **Plagiarism:** leading your reader or listener to believe that what you have written or said is your own work, when, in fact, it is not, will be treated severely. But always remember that while using someone else's work *without* declaring your source is dishonest, doing the same thing and *citing* the source is good scholarship! Books **must** be cited in the correct bibliographic style (see here) and personal sources can also be cited.

Your instructor reserves the right to use the plagiarism software at [Turnitin.com](http://www.turnitin.com).

VOCABULARY

Hindu and Buddhist vocabulary is mainly from Sanskrit, the Ancient Indian Sacred language. This might appear complex and difficult at first but it is a very precise phonetic language and its basics can be easily mastered with some effort and application. To that end students will be introduced to the standard system of transliteration, diacritical marks, and pronunciation and will be required to keep a vocabulary notebook.
containing correctly transliterated and briefly defined terms. This notebook may be inspected by the instructor at any time. For examples of the vocabulary see the various quizzes and for correctly transliterated words see both the textbook and the documents on the D2L class website.

---------------------

**SCHEDULE OF CLASSES**

<table>
<thead>
<tr>
<th>Week 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
</tr>
</thead>
</table>

This class will meet from 2:00-3:30 on Tuesday and Thursday in Patterson Hall 106

I will be available in my office in Patterson Hall 336 MWF from 1:00 until 2:00, TTr from 12:30 until 1:30, and at other times by arrangement.

**Week 1. Introduction to Hinduism.**
**Tuesday 8/28**
Introduction to the course, the syllabus, the class webpages, etc.
The Geography of South Asia: Make sure you know the basic geography of India (see Maps of India) and the location of all of the countries involved.
See this map.
Reading assignment: Flood's "Introduction," pages 1-4 and "Diacriticals.doc" on the D2L Handout section.

**Thursday 8/30**
The transliteration and pronunciation of Sanskrit vocabulary.
Reading assignment: Read Flood's "Introduction," 1-4 and "Diacriticals.doc" on the D2L Handout section for today's class and "Points of Departure," 5-22 for the next class.
**Week 2.**
**Tuesday. 9/4**
Introduction continued: Flood's "Points of Departure" considered.
Reading assignment **for Thursday's class**: Flood's "Ancient Origins," 23-35.

**Thursday. 9/6**
Data and Interpretation: Dravidian and Vedic Culture, competing hypotheses.  
Reading assignment **for Tuesday's class**: Flood's "Veda," 35-50, and "Rig Vedic Hymns.doc" on D2L.  
Flood's "Dharma," 51-74, and "Laws of Manu.doc" on D2L. See also [this website on the Veda](http://www.westminster.edu/staff/brennie/REL172/Rel172Fall2018.htm).

---

**Week 3.**
**Tuesday. 9/11**
The Vedas and Vedic Gods. Ṛta and Dharma, the Laws of Manu, Vedic Society: [Varnāśramadharma](http://www.westminster.edu/staff/brennie/REL172/Rel172Fall2018.htm), and Hindu Social Roles: gender and politics.  

**Thursday. 9/13**
[Yoga and Renunciation](http://www.westminster.edu/staff/brennie/REL172/Rel172Fall2018.htm). Yoga in Hindu Traditions.  
Reading assignment: Review all of Flood up to page 102.

---

**Week 4.**
**Tuesday. 9/18**
Time to catch up: Discussion and Review.  
Reading assignment: Prepare for Quiz #1, which will cover Flood up to page 102.

There will be a trip to visit the Hindu [Srivenkateshwara Temple](http://www.westminster.edu/staff/brennie/REL172/Rel172Fall2018.htm) in
Pittsburgh leaving at 4:30 some evening to be arranged.

**Thursday. 9/20 QUIZ #1.**
Reading assignment: Robinson, Johnson, and Thanissaro (hereafter RJT) xix-21.

---

**Week 5.**
**Tuesday. 9/25**
**Buddhism**: Introduction and the Awakening of the Buddha.
Reading assignment: RJT 22-42.

**Thursday. 9/27**
The Buddha as teacher and the Development of Early Indian Buddhism.
Reading assignment: RJT 43-84.

---

**Week 6.**
**Tuesday. 10/2**
Abhidharma and the Period of the Three Vehicles. The Search for the Mahāyāna and Early Medieval Indian Buddhism.
Reading assignment: RJT 84-106.

**Thursday. 10/4**
Early Medieval Indian Buddhism, concluded.
Reading assignment: RJT 106-123. Review up to page 123 and prepare for Quiz #2.

---

**Week 7.**
**Tuesday. 10/9**
Time to catch up: Discussion and Review, preparation for quiz #2.

**Thursday. 10/11**
**QUIZ #2** will cover RJT up to page 123.
Reading assignment: RJT 124-142.
**Week 8.**
**Tuesday. 10/16**
Buddhism in Late Medieval and Modern India, Sri Lanka, and Southeast Asia.
Reading assignment: RJT 143-171.

**Thursday. 10/18**
The Post Colonial Period. Buddhism in Central Asia and China.
Reading assignment: RJT 172-192.
On the transliteration of Chinese into English, see [this link](#).
For a map of China see [here](#).

---

**Week 9.**
**Tuesday. 10/23**
Buddhism in China, continued.
Reading assignment: RJT 210-218.

**Thursday. 10/25**
Buddhism in China, concluded.
Reading assignment: RJT 219-267.

---

**Midterm Break October 27th - 30th (Saturday to Tuesday)**

---

**Week 10.**
**Thursday. 11/1**
Buddhism in Korea, Vietnam, and Japan.
Reading assignment: RJT 268-311.

---

**Week 11.**
**Tuesday. 11/6**
Tibetan Buddhism and Buddhism comes West. Preparation for Quiz#3.
You are required to submit a Topic and Thesis Statement for your term paper today.
Prepare for Quiz#3 (RJT 124-311).

Thursday. 11/8
QUIZ #3 will cover RJT pages 124-311.
Reading assignment: Flood, 103-127.

Week 12.
Tuesday. 11/13
Hindu Narrative Traditions, an introduction to the Epics and Purāṇas.
Reading assignment: 128-173.

Thursday. 11/15
Vaishnavism, Shaivism, and Tantrism.
Reading assignment: 174-223.
You are required to submit an annotated bibliography for your term paper today.

Week 13.
Tuesday. 11/20
Reading assignment: Flood, 224-249.

Thanksgiving Break Wednesday November 21st to Sunday 25th

Week 14.
Tuesday. 11/27

Thursday. 11/29
Discussion of Hindu Theology and Philosophy (224-249).
Today is the absolutely last chance to submit a preliminary draft of your term paper to be checked by the instructor.
Week 15.
Tuesday. 12/4
Preparation for the last Quiz.

Thursday. 12/6
Last Class: QUIZ #4 will cover Flood pages 103 - 273.
The term paper is due in today.
The Final Examination will be discussed and distributed.
Student Assessments of the course.
Your vocabulary notebooks can be handed in today.

Week 16.
Finals Period, Monday December 10th to Thursday 13th.
Term ends Friday, December 14th.

SOME NOTES ON THE TERM PAPER.

All students will submit a typewritten or word-processed critical essay of 10-12 pages (double spaced, that is about 3,000 words). This paper is due in on Thursday, December 6th.

You are required to obtain the approval of the instructor for your paper topic and thesis by Tuesday, November 6th.

You are required to submit an annotated bibliography for your paper by Thursday, November 15th. This should contain at least five appropriate sources with a brief (no more than 50 words) description of the contents of each source. You must have at least as many print sources as you have Internet sources!

These are not reports but argumentative essays: that is to say they are editorialism rather than journalism--your own views are as essential as
knowledge of your subject material. The standard of your technical writing as well as your accuracy and argument will be taken into consideration. To that end, here is a short list of common avoidable writing errors which should help you to avoid simple mistakes which will otherwise reduce your grade.

Papers cannot be accepted after the due date (Thursday, December 6th).

You may hand in a rough draft of your paper to be checked anytime up to Thursday, November 29th.

General requirements of an argumentative essay.

1. Papers must have a title which states the topic of your essay. In order to maintain the focus on Religions from India as the topic of this course your papers should be entitled "Religions from India: . . . " with your topic or focus following the colon. Papers must be submitted electronically.

2. You must have a thesis, argument, and a conclusion. "Thesis" is defined as "a proposition laid down or stated, especially as a theme to be discussed or proved" (Oxford English Dictionary). You must explain to your reader why you believe that your thesis is correct, and clearly state the conclusion of your thought. This is mainly to help you to focus your thoughts.

3. The arguments and research which support your thesis should make the main body of the essay.

4. Source material (books, but don't forget articles in journals and encyclopedias, even newspapers and personal interviews) should be integrated into your argument as evidence, example, or illustration. You MUST document the sources of all quotations, statistical information, and paraphrased material.
5. Your conclusions must be clearly stated. They can be negative as well as positive. Don't worry if you find that your original thesis is insupportable. As long as your conclusion is based on your research negative results areas valuable as positive ones. Just re-write your introduction to reflect your results.

6. You must give a separate list of sources (entitled "References" or "Bibliography" or "Works Cited") at the end of your paper. In alphabetical order give the full name of each author, surname first, then first name, followed by the title of the work. Book and journal titles should be italicized (underlining should be avoided and used only if italics are not available, as in hand- or typewritten manuscripts). Article titles and chapter titles should be in quotation marks. Details of publication must be included. For example:


(For Internet sources the minimum required information is author name, URL --that is the "http://filename/etc.htm"--and the date you took it from the Internet. REMEMBER: You must have at least as many peer-reviewed sources as you have unreviewed Internet sources!

In-text citations can then be given in the form: (Author, page number) or, if the same author has more than one work listed in your bibliography, (Author year, page number). Thus: (Batson and Ventis, 62) or (Ferré 1970, 14) or (Fieser 1996, no page number).

Your bibliography does not count as part of your length (3,000 words
as stated above).

PLEASE ASK ME IF YOU HAVE ANY QUESTIONS ABOUT ANY OF THIS!

The quizzes will all follow the same form. There will be a closed book quiz on the **vocabulary** indispensable to a proper comprehension of Asian religions. This will take approximately twenty minutes and will constitute one third of the value of each quiz. The quizzes will be worth a total of 150 points from a grand total of 500 points covering the entire course. After the closed book vocabulary section of the quiz there will be an open book essay section in which you will be required to write an essay style response to one question selected from the material covered since the previous quiz.

| Quiz #1 | Quiz #2 | Quiz #3 | Quiz #4 |

**Quiz #1** will cover Flood to page 102.

**Vocabulary:**

<table>
<thead>
<tr>
<th>agni</th>
<th>devī</th>
<th>Manu Smṛti</th>
<th>saṃnyāsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āraṇyaka</td>
<td>dharma</td>
<td>Mohenjo-daro</td>
<td>saṃsāra</td>
</tr>
<tr>
<td>artha</td>
<td>dhyāna</td>
<td>mokṣa</td>
<td>smṛti</td>
</tr>
<tr>
<td>āsana</td>
<td>Dravidian</td>
<td>pratyāhāra</td>
<td>Soma</td>
</tr>
<tr>
<td>āśrama</td>
<td>Durgā</td>
<td>prāṇāyāma</td>
<td>śruti</td>
</tr>
<tr>
<td>ātman</td>
<td>Gaṇeśa</td>
<td>pūjā</td>
<td>śūdra</td>
</tr>
<tr>
<td>Bhagavad-Gītā</td>
<td>guṇa</td>
<td>rāja</td>
<td>sūtra</td>
</tr>
<tr>
<td>bhakti</td>
<td>Indra</td>
<td>rṣi</td>
<td>upaniṣad</td>
</tr>
<tr>
<td>brahmachārin</td>
<td>jñāna</td>
<td>ṛta</td>
<td>vaiśya</td>
</tr>
<tr>
<td>brahman</td>
<td>kṣatriya</td>
<td>śakti</td>
<td>varṇa</td>
</tr>
<tr>
<td>Brāhmaṇa</td>
<td>karma</td>
<td>samādhi</td>
<td>Vāc</td>
</tr>
<tr>
<td>deva</td>
<td>kāma</td>
<td>saṃhitā</td>
<td>yoga</td>
</tr>
</tbody>
</table>

Sample Essay Questions:
1. What is Hinduism? What problems are attached to the use of this term?

2. What is the Hindu Veda? Explain its divisions and approximate dating.

3. "The idea of an identity between the worshipper and the deity has even been called ... one of Hinduism's 'axiomatic truths' " (Flood, 15-16). Explain.

4. What are the two theories concerning the origins of the Vedic culture?

5. Describe the principle deities of the Ṛg Veda.

6. Varṇāśrama-dharma is the basic structure of Vedic society. Describe this structure.

7. Although "dharma" might be simply translated "duty," it is a more complex concept within Hinduism. Explain this idea and its sources according to the texts, and our sources of knowledge about it.

8. What are the general ideological features of Hindu renunciation?

9. What is the "orthogenetic" theory of renunciation? What other theories of renunciation are there?

10. What important features does the concept of yoga contain? Include the Yogasūtra of Patañjali specifically in your consideration.

Quiz #2 will cover RJT xix-123.

Vocabulary:

adhikāra   dhyāna   nirvāṇa   sangha   sukhavati
anubhāva   dharma   nāma   śākyas   svabhāva
Sample Essay Questions:

1. Explain and describe the tripiṭaka. What is particularly important about it? (RJT 46-47, 62)

2. What is the Triratna? Explain its component parts in some detail and its significance for the practicing Buddhist. (passim)

3. What are the three "vehicles" of Buddhism? What leads Robinson and Johnson to conclude that they are separate religions? (RJT xxi)

4. The narrative of Siddhartha's "Great Renunciation" introduces the two emotions of saṃvega and prasāda. What are these and how might they relate to the two qualities of dhyāna: śamatha and vipaśyana? (RJT 7, 30)

5. What are the Four Noble Truths of the Buddha's teaching? Give as much detail as you can about each. (RJT 25 etc.)

6. According to Buddhist doctrine, what traps a person in saṃsāra, how can one break free, and what might one achieve by this? (RJT 9-10, 15-16, etc.)
7. Do Buddhists worship the Buddha? Discuss Buddhist devotionalism. Was it a valuable step in making Buddhism universal, or was it a perversion of the religion's original aims? (RJT 39-42)

8. Who was Aśoka and what is his significance for the History of Buddhism? (RJT 58-62)

9. What are the jātakas and the avadānas? On what points do they agree and how do they differ? (RJT 68-72, 77-78)


11. Explain Nāgārjuna's fourfold negation. What is it and how might it work? (RJT 94-98 etc.)

12. What is the Mahāyāna? Explain the history of the term. How did it differ from "Mainstream" Buddhism? (RJT 103-16)

13. Discuss the varieties of "tactical skill" (upāya-kauśalya). Identify different varieties with different texts. (RJT 112)

Quiz #3 will cover RJT 124-311.

Vocabulary:

adhikāra  
avatāṁsaka  
bardo  
bon  
bushidō  
butsudō  
ch'ān  
dharmakāya  
gelug  
geshe  
kami  
kuan-yin  
maṇḍala  
mappō  
mushin  
marga  
nembutsu  
nien-fo  
nirmāṇakāya  
pāramitā  
pariṣad  
puñña  
rinzai  
sambhogakāya  
satori  
shintō  
siddha  
t'i'en-t'ai  
tantra  
tülkü  
uji  
vajra  
visuddhimagga  
wat
ching-te

Sample Essay Questions:

1. Explain the Buddhist Trikāya or Three Body Doctrine.

2. Explain the function of popular Buddhism in a typical S. E. Asian village. Discuss the possible benefits.

3. Discuss the fate and the fortunes of Indian Buddhism from the 7th Century C.E.

4. What is the Vajrayāna and how does it differ from the other "vehicles" of Buddhism?

5. Why might an Indonesian Buddhist monk undertake the perilous journey to India and abandon his seniority to become newly re-ordained?

6. How did the Pāli Canon come into its present written form?

7. "The Sangha, in particular, was Buddhism's most revolutionary contribution to Chinese Society" (RJT, 175). Discuss the significance of the Sangha as a new development in the history of religions.

8. The distinction between "sudden" and "gradual" methods of Buddhist teaching and practice becomes very important in Chinese Buddhism, particularly but not solely in T'ien-t'ai, one of the major multisystem Schools. Explain this distinction.

9. How did military activity in China assist in the establishment of Chinese Buddhism, especially in the 3rd and 4th centuries of the Christian Era?
10. Ching-te is a particularly distinctive and successful East Asian school of Buddhism. Describe and discuss this school with a particular emphasis on Amida/Amitābha.

11. What laid the groundwork for the great doctrinal syntheses of the Sui and T'ang dynasties? (185) Briefly outline the main characteristics of the T'ien-tai, Hua-yen, Ching-te, and Ch'an schools of the period.

12. "The interpenetration of these three dimensions [religion, politics, and aesthetics] can be regarded as a distinctive feature of Japan's contribution to the Buddhist tradition" (RJT, 240). Discuss.

13. Compare Dōgen (1200-1253 C.E.) and Nāgārjuna (fl. 150 C.E.).

14. How have Buddhist ideas become present in contemporary Western Culture?

Quiz #4 will cover Flood 103-273.

Vocabulary:

<table>
<thead>
<tr>
<th>advaita</th>
<th>gopīs</th>
<th>Narasimha</th>
<th>satya</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahamkāra</td>
<td>harijans</td>
<td>nāstika</td>
<td>śābda</td>
</tr>
<tr>
<td>ahimsā</td>
<td>hindutva</td>
<td>natarāja</td>
<td>śāktas</td>
</tr>
<tr>
<td>Ālvaś</td>
<td>iṣṭa-devatā</td>
<td>nyāya</td>
<td>śakti</td>
</tr>
<tr>
<td>āstika</td>
<td>Īśvara</td>
<td>pañḍit</td>
<td>Śankara</td>
</tr>
<tr>
<td>avatāra</td>
<td>itihāsa</td>
<td>paśupati</td>
<td>śrauta</td>
</tr>
<tr>
<td>bhagavān</td>
<td>jāti</td>
<td>prakṛti</td>
<td>siddhi</td>
</tr>
<tr>
<td>bhasya</td>
<td>jivanmukta</td>
<td>preta-loka</td>
<td>smārtas</td>
</tr>
<tr>
<td>bhoga</td>
<td>liṅgayats</td>
<td>puruṣa</td>
<td>strīsvadharma</td>
</tr>
<tr>
<td>Brahmo Samaj</td>
<td>mahāvākyā</td>
<td>rajas</td>
<td>svarga</td>
</tr>
<tr>
<td>chakra</td>
<td>Mahiśāsura</td>
<td>sādhana</td>
<td>tamas</td>
</tr>
<tr>
<td>dalits</td>
<td>maithuna</td>
<td>sādhus</td>
<td>tantra</td>
</tr>
<tr>
<td>mantra</td>
<td>samādhi</td>
<td>tapas</td>
<td></td>
</tr>
</tbody>
</table>
Sample Essay Questions:

1. Discuss the concept and nature of the Hindu Epics as itihāsa or historical mythology.

2. In what way is the Bhagavadgītā in the Mahābhārata a metaphor for human life? What evidence is there of such a metaphorical status for this work?

3. What are the main themes in the Bhagavadgītā.


5. Very briefly describe the main characteristics and worship of the god Viṣṇu (or Śiva, or the Mahādevī).

6. The Śvetāsvatara Upaniṣad of the 5th or 4th centuries B.C.E. marks the early transition from monism to theism. Describe and discuss that transition with reference to Sanskritization and the development of Vaishnavism and Shaivism.

7. Describe and discuss Hindu Tantrism as practiced by the Śākta traditions.

8. Into what four types can ritual processes be divided? Give examples of these types as they occur in Hinduism.

9. There are traditionally sixteen Hindu saṃskāras or rites of passage.
Give an account of the most important of these.

10. What are the basic elements of Hindu ritual? What kind of pūjā do the majority of Hindus practice?

11. Discuss the Hindu understanding of mantras in ritual.

12. What are the general features of the orthodox Hindu Darśanas? What do they accept as valid means of obtaining knowledge?

13. Describe the religious understanding of the Hindu grammarian school.

14. Briefly describe the six orthodox systems of Hindu philosophy.

15. "Sāṃkhya is also an atheistic system, whereas the yoga darśana admits of the idea of God or the Lord (Īśvara) as a special kind of self (puruṣa) which has never been entangled in prakṛti, and which can be the focus of meditation" (Flood 235). Discuss.

16. A fundamental distinction among the classical Hindu darśanas is the question of dualism versus monism. Describe this distinction as it is manifest in these schools of thought.

17. Compare and contrast the philosophies of Ramanuja and Śankara.

18. What are the characteristic features of the Hindu Renaissance?

19. Describe and discuss the presence of Hindu Gurus in the Modern West.

brennie@westminster.edu