

Tantricism and the Cults:

1. Introduction: "Tantra" means "that by which knowledge is spread."
1.1 Four main classes of scriptures corresponding to the 4 ages of man, according to tantric teachers. Therefore tantricism for our age.

Veda	-	Satya yuga
Smṛiti	-	Tretā
Purāṇa	-	Dvāpara
(Tantra) = Āgama	-	Ākā Kali

- 1.2 Tantras equated with truth of Vedas. While Vedas restricted to caste constraints, tantras are not, nor do they differentiate between sexes.
- 1.3 Some texts: Gautamiya-tantra, Kamika Agama. Vaishnava agamas known as Pancaratra Agamas; Saiva Agamas; Tantras to Shakti
2. Major cults:

2.1 Gāṇapatya cult:

- To Ganapati or ganesh, elephant faced. Name inscribed before writing anything, letters, literary pieces etc.
- Ganapati festival in August-Sept.
- Possibly Aryan harvest-god. In puranas a son of Siva and Parvati, and older brother to Skanda-Kartikeya (also known as Kaumara, Subrahmanya, Sanmukha and Muruga (tamilnad)). He was called out by Siva to lead armies against Surapadma hence is the generalissimo of the gods. Some puranas attribute his birth to either Siva or to Parvati, and others to both. Varaha-purana from Siva's forehead. Matsya-purana from Parvati's bath oil. Siva-purana integrates these as belonging to different aeons.
- Ganapati - lord and leader of Siva's attendants.
- Has face of elephant, twisted trunk, one tusk and full belly. Rides a rat. Puts obstacles in paths of men and removes them., hence is Vigneswara, Vighnaraja and Vinayaka.
- at 1st a bachelor or brahmacharin. Later had 2 consorts Buddhi and Siddhi. Lord of Wisdom and Success.
- Regarded as highest by devotees: Ganapati Upanishad.
"Om. Obeisance to Ganapati. Thou alone art the visible truth. Thou art the creator, preserver, destroyer. Thou art all this, Brahman. All this universe is born from thee. etc. "
- Subjects: Mahaganapati. Red in color, 10 arms with Sakti beside him. Supreme self.
Haridra-Ganapati. yellow with 4 arms and 3rd eye. Leader of gods. Members brand arms with one tusked god.
Uchista-Ganapati: 4 arms and sakti. Members wear red mark on forehead. Left handed practices (vāmācāra).
Other tree: Navanita, Svarna and Santana claim to be Vedamarga. ;

I. Bhagavata Purana.

1. Date. Note later than 1030 a.d. probably late 900s.
2. Place. Tamilnad probably.
3. Related to bhakti movement which also spawned the SriVaishnavas (Nathamuni, Yamuna and Ramanuja and the Alvars who probably lived under Vaisnava leaning Pandyas and Pallavas in mid 8th to early 9th centuries). (Later Madhva, founder of dualistic Vedanta Vaisnavism)
4. Characteristics:
 - break with traditional religious rites. accept tantric rites as well.
 - absence of qualification by birth and caste. In part a social reform.
5. Related texts:
 - ⇒ Yamuna Agamapramanya
 - devotional hymns = prabandham treated as scripture by Nathamuni
 - Madhva , Rgbhasya commentary on Rgveda
6. Stance:
 - knowledge: West it is to be discovered. In India it is to be recovered. West man searches for it. India it is revealed to man. Therefore Hinduism turns for verification to the past.
 - time: history for Indian is not a horizontal development from event to event, ~~but~~ with its beginnings nebulous and its end not in sight, but a vertical development, a deterioration but with the pure roots still in sight.
 - bhakti an everyday religion of immediate existential needs, for sufferings to be alleviated, prayers heard, grace to be the only thing left, joy to be shared and royal worship demonstrated. "A human dignity, a pride in achievement and in certain hope, is absent from it..." van Buitenen 36.

II. Vaisnavas of Bengal

1. history: charismatic leader was Caitanya who selected six scholars as the gosvamins and sent them to Vrndāvan to set up an ashram. They the intellectual leaders did the writing. He in Bengal led the emotional ecstatic movement which split on his death to followers of Nityanada and Advaita-acarya, the latter later returning to his orthodox monastic order. Caitanya 1486-1533.
2. texts: e
 - earlier Gitagovinda of Jayadeva 12th cent.
 - Brahma-Samhita which Caitanya brought from south.
3. Terms:
 - ↑ Bhagavat (as Krishna)
 - Paramatman
 - Bhagavat
 - levels of divinity

- svarupa-sakti (essence)
 - jiva-sakti (life)
 - maya-sakti (material world)
- } Bhagavat
man

- bhakti- the only path to gain right relationships to svarupa. It is dispassionate (no self gain or avoidance of pain) worship and devotion. At root it is a love-relationship.

* bhedābheda: no love if the lover and beloved are the same. So Bhagavat and jiva are not the same though ~~Bhagavat is part of~~ jiva is part of Bhagavat. There is a quantitative distinction between the two. Jiva shares qualities but is eternally distinct from both the Bhagavat and other nivas. p. 48. Simultaneous difference and nondifference.

- bhava: intense personal emotion which in Vaisnavism is the worshipful attitude of the bhakta. Rasa is the experience of pure bliss which arises out of the love relationship.

- 5 bhavas:

- = santa-bhava. worshiper in awe and humbleness.
- = dasya-bhava . servant to master, respect obedience dedication
- = vatsalya-bhava parental affection.
- = sakhya-bhava friendly concern
- = madhurya-bhava lover

- Siddhus: Krishna ~~not~~ beyond maya cannot feel need for dispensing grace. It is mediated through a bhaktas who has attained release but has memories of maya. Therefore attach oneself to a siddhus who is a guru.

- bhakta (is merciful, and harms noone; he is truthful and dispassionate; he is pure and 'free from sin'; he is charitable, gentle, lowly, and humble, he is a benefactor to all; he is calm; he has Krishna as his only refuge and is free from desire; he is moderate about his food, nor does he indulge in anything too much; he honors all things other than himself, he is humble, grave, compassionate, poetic, friendly, skillful and silent." Dimock 52.

4. Characteristics:

- exclusive Krishna only way. Krishna is himself the supreme being, not an incarnation of Vishnu.
- missionary
- separated from others , felt themselves apart
- formalized sublimation of human sexual and emotional erotic experience as a means of experiencing the divine.
- religious experience in knowledge of beautiful and esthetics.
- Orthodox Vaishnavas: love in separation is sacred. union is profane. Sahajiya Vaisnavas accept tantric equality of man and god therefore love in separation and non-matrital union is sacred, marital union is profane. Rites are tantric.
- Stress god is love.

Derrett, J.D.M. "The Reform of Hindu Religious Endowments."
in D. Smith South Asian Religtics and Religion.

1. Distinguish between public and private endowments. Gov. begun to control former, but has left latter uncontrolled.
2. Giving in Hinduism is merit in itself, without any thought to the benefit the gift gives back to the public, or to god in a public or profitable sense. Christianity sees giving as somehow to be beneficial to the public. Consequently in Hinduism the giver gives without any concern for the use or misuse of the gift. Corruption in endowments is common, but givers keep giving.
 - Worship of a devata is of the same order as serving a friend, or a sannyasi or king p. 318.
 - the idol accumulates wealth. Legal problem. Does it belong to the idol, and if so, how does the idol speak for itself? Generally thought that the business manager (shebait) of the trust is sole determiner of the uses of the trust (even if he uses it for personal gain). Use of idols for gain is common and class of Brahmans attending idols generally despised.
 - pandas are guides at pilgrim centers. Their work is often hereditary and they are extortionists.
 - Mahants are leaders of matts and often in same position of exploiting their situations.
3. Attempts at reform. Westernized govt. sees need for trusts to serve the public, not the idol, and want to make the religious orders more like churches with the priests as educated leaders serving the public, not only as intermediaries between people and gods. This has led to a conflict with traditional leaders who want to control. They often oppose use of funds for hospitals and orphanages.
 - Civil Procedure Code. Public could challenge use of trust funds and property. Responsibility for public trusts put in hands of a public body which was to eliminate malpractices and see that funds are used to serve public.
 - Now that widely accepted that trusts should serve public and the public can protest, a wider public participation in regulating the trusts.
4. Private trusts: the family idol. Some set up an idol, like a business, to gain profit just as in a business. But their income is tax free. Or family property put into a religious trust for the family so that no creditors can attach it or it cannot be broken up after death of father and can serve the family indefinitely.

O'Connell, Joseph T.

"Dilemmas of Secularism in Bangladesh"

1. Secularism a challenge to religious values - to 'one's way of valuing most intensively and comprehensively."

- between theological or humanistic commitments and civic commitments.

2. Bangladesh: Stated state policy; in constitution.

- prohibits communalism, use of religious groups for political purposes, (separating politics and religion)
- this is running in face of a growing Muslim self-assertiveness.

] - aimed at supporting a national identity based on language and culture. Bengali not defended as suitable for Islam, but as a cultural language of the people. Urdu identified with Pzkistan and with military oppression and Islamic fanaticism.

= Doubts whether language and culture are sufficient sources for national identity:

- a) restricted emotional appeal. Most people illiterate, nor is language under real attack. People need food and work.
- b) ambiguities of language and culture. Ties to Indian Bengalis?
 - = does it equal East Bengal?
 - = does it equal panBengal including parts of India?
 - = does it equal an idealized extrapolation of what is most essential and desirable in Bengali literature and culture?
 - = 1st exculdes Hindus. Also current interest in Tagore etc.
 - = current emphasis seems on idealized version of Bengali culture:
 - * emphasis on emotional, expressive, aesthetic quality of Bengali life.
 - * stress on humanistic strand that is pan religious.

3. Dilemma: Nationalism based on secularism, vs Muslim revival that might turn destructively communal.

- Historical stable modus vivendi between Muslims and Hindus in Bengal. Contrast this with Muslim-Sikh and Muslim-Maratha conflicts in North and West India.
- Tensions arose in partition, but these often fanned by zealots from East Pakistan.
- Muslims in this area more humane and responsible. Leaders of religion of poor calibre so hard to evaluate. Generally out of touch with modernism.

4. Conclusions:

- the feasibility of any radical secularization of Bangladesh is minimal. No institution to push it and the current resurgence of Islam prevents it.
- appeal to Muslim solidarity raises danger of communalism. So far this no serious problem.
- Bangladesh is more secular, pluralistic and tolerant in history than Pakistan. It has had a generation of bad experience with a bad Islamic state.

Ishwaran,

Introduction:

1. Tradition to Modern dimension rejected.
 - old does not break down, but adapts and becomes a channel for change.
Like the family, the local jat group is important. Caste mobilized for economic and political gains, and bureaucratic advancement.
 - new added = factory, office, technology.

 - village conflict can produce motive for change p. 16.
 - modernity is equality, rational-secular world view, freedom, progress.
2. Sanskritization: p. 8. Too varna oriented.
 - now being left for a) political activism and politicization
b) economic rise.
3. Dominant caste concept: rejected in favor of "coalition politics"
4. Factors producing change a la Gough
 - 4.1 changing subsistence base: technology, demography.
 - 4.2 changing relationships to wider society: govt. politic, aspirations.
 - 4.3 democratic govt. from panchayat to central government producing deep changes.
 - 4.4 Govt interested in social reforms and progress.

Fliegel, F.C., P. Roy, L. Sen and J. Kivlin
Innovation in India. The Success or Failure of Agricultural Development
Programs in 108 Indian Villages
Hyderabad: National Institute of Community Development, 1967.

p. 161. "Secular orientation of the leaders is positively and significantly related to village-level adoption. It also shows positive and significant relationships with caste ($r = .49$), level of living ($r = .41$), and urban contact ($r = .18$). However it does not show any relationship with extension agency contact ($r = .13$), and credit-risk orientation between leaders' caste position and secularity. Our data show that the higher the caste position of the leaders, the more secularly oriented they are. Caste position is an ascribed status based on the traditional hierarchical system, yet high caste leaders are less tradition-bound than other leaders."

"The notion that fatalism is a traditional characteristic and that it destroys a person's initiative originates from Max Weber's explanation that other-worldly religious values inhibit economic development.⁸ This line of thought has been followed by numerous scholars who have assumed this instead of testing it.⁹ It is possible, and some evidence has been cited to substantiate it, that fatalism is more a method of rationalizing past failures than a determinant of behavior.¹⁰ Our data show that leaders' fatalism does not influence others' adoption behavior. Fatalism is also unrelated to those leader-characteristics which show significant relationships with village level adoption." pp. 162-3.

8. Max Weber, *The Religion of India*.
9. Review in Amer K. Singh, "Hindu Culture and Economic Development in India," *Conspectus*, No. 1, 1967. p. 9-32. (581.9673C765 S11R.R.)
10. Arthur Niehoff, "Discussion of Fatalism in Asia: Old Myths and New realities", *Anthropological Quarterly*, 39:244-253. (1967). 572.05 PR Periodicals.

"Two variables stand out in their positive effect on increasing village adoption of modern practices. These are leaders' contact with change agents and leaders' secular orientation. Villages which have secularly oriented leaders who are able and willing to take some initiative in making contact with change agents apparently benefit from that in higher levels of use of modern practices." p. 206.

S. Dasgupta, *Hindu Ethos and the Challenge of Change*. 1972. Calcutta: Minerva Assoc. Takes a Weberian point of view.

Anthropological Quarterly, Vol. 39, No. 3, July 1966, pp. 143-253. Whole issue on Fatalism in Asia: Old Myths and New Realities" Special Issue.
Elder, Joe, Fatalism in India: A Comparison Between Hindus and Muslims" 227-243.
Niehoff, Arthur, "Discussion" 244-253.

CHRISTIANITY AND NONCHRISTIAN RELIGIONS

Blanchard

1. Christianity and Judaism:

- a. fulfillment: Strong sense in Hebrews - but only in relationship to Judaism.
- b. discontinuity: also in Hebrews, Grace is set apart from the Law

2. Other Religions:

- a. Acts 14 and 17: Appeals not to god of nature known to the Jews but to god of nature known to Gentiles.
 - 1 Cor. 10:20 God calls it demon worship = discontinuity.
 - 1 Cor 8:4, 12:2, Gal. 4:3

3. Types of Fulfillment:

- a. strict literal fulfillment - eg. o.t. prophecy. Not true of Gentile religions .
- b. N.T. fulfills the literary expressions found in other scriptures - some ideas completed in Christ.
- c. N.T. fulfills the aspirations which found expression in the literature of other religions - use here the term "satisfies" ...

4. 4 ways the N.T. fulfills the O.T. in a unique way not found in relationship to other religions.

- a. a voluntary suffering savior.
- b. a Holy Father demanding obedience and punishing disobedience.
- c. a specific people prepared for the coming savior.
- d. a God in a specific act delivering His people from sin.

5. Are the Heathen lost?

- a. salvation is found only in Christ.
- b. false sacrifices are demonic Rom 2:12, Gal. 4:3
- c. some light in other religions. Acts 10:1-4,35; Rom 2:6-7
 - = God has been trying in every way to speak to the heart of man
 - He is the Hound of Heaven Revelation
 - = Man is seeking after God - discovery.
 - = a dual process - God's revelation and man's discovery.
 - = any religion of man has to be judged according to the light he has from nature, history, conscience, philosophy. 1 Cor 1:21.
 - Sacrifice Gen 4:3-10, Law of Moses Lev 18:5, Neh. 9:29, Ez. 20:21, Matt. 18:17, Luke 10:28, Rom 2:13, 3:19-20, 10:3-4. and Christ.

4. Popular Hinduism:

- great and little traditions.
- animism, magic, astrology, mantras, tantricism, goddesses, demons, evil eye, divination, etc.
- festivals, rituals and cures.

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Figure 1
Redfield's Concepts of High and Low Tradition

High Religion

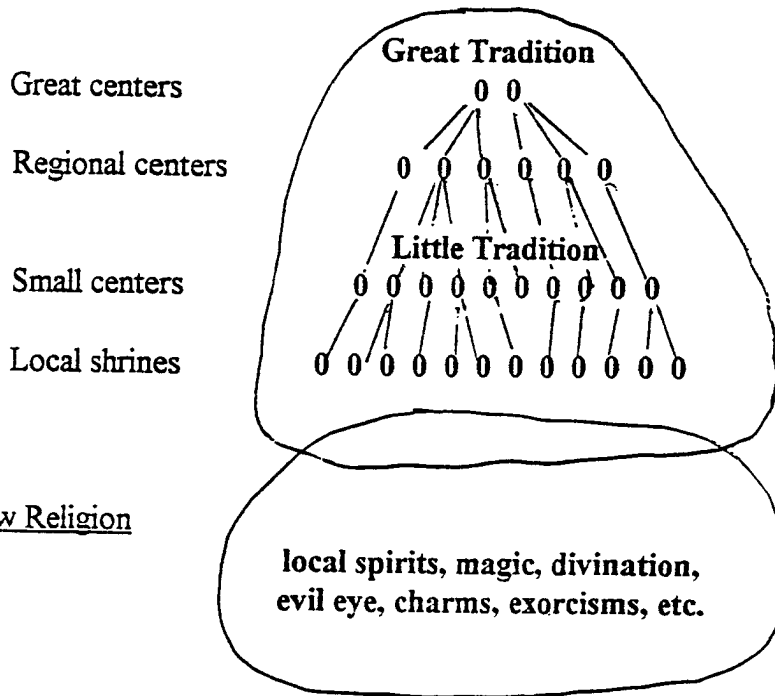


Figure 2
A Comparison of Hinduism and Low Religion in Amrabad

Hinduism

- written texts and commentaries
- formal institutional structures
- temples and gurudwars
- Brahmin priests, sages, sadhus
- male dominant gods with consorts, models of marriage
- good versus evil
- vegetarian
- cyclical and transformation rites: life cycle (purohit), temple (pujari)-annual festivals)
- universal gods
- observe caste hierarchy

Low Religion

- oral tradition
- informal organization
- rocks in the field, lines on a tree
- low caste priests (Washerman, Barbers, untouchables)
- single female spirits and brother (pothu raju)
- capricious and both good/evil
- blood sacrifices (crisis rites).
- crisis rites (plague, drought, village strength, sending the spirits)
- territorial gods (dzupu - 10 miles)
- based on village boundaries