

Seminar
GLOBAL HINDUISM AND HINDU VALUES IN A NEW INDIAN TV SERIES

Prof. Dr. Annette Wilke

SoSe 2014, Di 14-16 Uhr, Hü B. 1.04

Consulting hour: Thursday 11.30-13.30. Please note: No seminar meeting takes place on 20.05 and 10.06.

Lectures/reports/reviews: max. 20 min.

Make sure to have your literature together two weeks before your presentation. If you do not find the literature of Chinmaya Mission on the homepage (password: Chinmaya2014), you can consult Prof. Wilke to get her private books for copying.

Major sources

Upanishad Ganga [TV series]. Produced by Chinmaya Mission, directed by Chandraprakash Dwivedi, 2013 (4 DVDs)

Philip **Goldberg**, *American Veda. From Emerson and the Beatles to Yoga and Meditation – How Spirituality changed the West.* New York: Harmony Books 2010. (**compulsory pp. xiii-xv, 1-25; 335-347**)

Rajiv **Malhotra**, *Being Different. An Indian Challenge to Western Universalism.* Noida/ London: HarperCollins Publishers India (2011) 2013. (**compulsory pp. 1-10, 12-26; 60-63, 70-74, 167-169; 372-374**)

Compulsory Reading:

15.04.14: Chandogya Upanishad 4.4; A. Malinar, *Hinduismus Reader*, 2009, 101-104 (source text Vivekananda).

22.04.14: Swami Chinmayananda, *The Pursuit of Happiness*, (1991) 2007, bookcover text.

29.04.14: *BhG*, ch. 2 & 18, trans. Annie Besant (German: Malinar, *Hinduismus Reader*, pp. 32, 36-54).

06.05.14: Goldberg, *American Veda*, pp. 1-25; Malhotra, *Being Different*, pp. 1-10, 12-26.

13.05.14 MhBh 18.5.62; A. Michaels, *Hinduismus*, 1998, pp. 30-36.

27.05.14 Swami Tejomayananda, *Game of Life*, 2006, pp. 5-7, 11-14 (*dharma* instruction for children).

03.06.14 Swami Chinmayananda: *Religion and Human Values*, (2003) 2005 (contribution to an interfaith conference).

17.06.14 Swami Chinmayananda, *The Pursuit of Happiness*, Mumbai (1991) 2007, 12-13 (“Why Ethics?”), 27-29 (“Our Divine Nature”).

24.06.14 Swami Chinmayananda: *Self-Unfoldment*. New Edition. Langhorne: Chinmaya Mission West Publications (1992) 2010, p. 197-212 (instruction of meditation).

01.07.14 Malhotra, *Being different*, 54. 60-63, 70-74, 167-169 (Embodied Knowledge/First-person Empiricism; Chaos and Plurality Management)

08.07.14 Goldberg, *American Veda*, 335-347; Malhotra, *Being Different*, 372-374 (final sections).

Programme

08.04.2014 Introduction: Three idealistic approaches and the insider-outsider problem

Upanishad Ganga 1 (film): *The Journey – Modern Life and Cultural Heritage* (Sanskrit, Upanishad)

Goldberg, *American Veda*, p. xiii-xv, p. 1-2.

Malhotra, *Being Different*, p. 1.

15.04.2014 Upanishads, the value ‘truth,’ and globalized Vedanta

1. Report, film and discussion: Upanishads – Upanishad Ganga 13 (DVD 4): *Student Life* [Satyakama episode of Chandogya Upanishad]

2. Group exercise (or review) and discussion: Swami Vivekananda’s Vedanta and his impact in India and the West

Compulsory reading: Chandogya Upanishad 4.4 (with comm.. Sankara, p. 264-269); Malinar, *Hinduismus Reader*, 2009, 101-104 (source text Vivekananda); Goldberg, *American Veda*. 1-25.

Literature report/review:

- (1) Chandogya Upanishad 4.4; Andreas Becke, *Hinduismus zur Einführung*, 1996, 36-47 (Upanisads); Chandogya Upanishad 4.4; see also for further reading: Olivelle, Upanishads (Introduction);
- (2) A. Becke, *Hinduismus zur Einführung*, 1996, 84-85; P. Schreiner, *Begegnung mit dem Hinduismus*, 1984, 12-18 (Vivekananda); Malinar, *Hinduismus Reader*, 2009, 101-104 (source text Vivekananda); Goldberg, *American Veda*, p. 1-25 (compulsory), 67-108, in particular. 67-86 (Vivekananda); see also Van der Veer and Halbfass (further reading).

Further reading:

- Swami Vivekananda, *Chicago Adresses*, Kolkutta, Repr. 2008; Swami Vivekananda, *Vedanta: Voice of Freedom*, foreword by Ch. Isherwood, preface by Huston Smith. St. Louis: Vedanta Society 1986.
 P. Schreiner, *Begegnung mit dem Hinduismus*, 1984, 9-42; Peter Van der Veer, *Imperial Encounters. Religions and Modernity in India and Britain*, 2001, 41-54, 66-77;
 - V. Dalmia und H. von Stietencron (Hg.), *Representing Hinduism. The construction of religious traditions and national identity*, 1995; R. Frykenberg, "The Emergence of 'Modern Hinduism'", in *Hinduism Reconsidered*, hg. G. Sontheimer und H. Kulke, 1989. Wilhelm Halbfass, „Neuhinduismus und moderner indischer Traditionalismus in ihrem Verhältnis zur westlichen Welt“, in: W. Halbfass, *Indien und Europa. Perspektiven ihrer geistigen Begegnung*, 1981, 244-295; Andreas Nehring, "Aneignung von Religion – postkoloniale Konstruktion des Hinduismus", in: M. Stausberg (Hg.), *Religionswissenschaft*, 2012, 109-121; Jürgen Osterhammel, *Die Verwandlung der Welt*, 2009; B. Pennington, *Was Hinduism Invented? Britons, Indians, and the Colonial Construction of Religion*, 2005.

22.04.2014 Conversion of Hindus to Hinduism and bringing Vedanta to the marketplace – History and Programme of the Chinmaya Mission

1. Lecture Prof. Wilke: Hinduism in Colonial and Post-Colonial India, Vivekananda's Legacy and the reform movement Chinmaya Mission

2. Video(s), Audio: History of the Chinmaya Movement; "The Logic of Spirituality" (Swami Chinmayananda) and "Swara to Isvara"/"All-In-One: Musical Discourse" (Swami Tejomayananda)

Literature:

Call of the Conch: History of the Chinmaya Movement, compiled by Swami Chidananda & Rukmani Ramani, 2001; Swami Chinmayananda: *Meditation and Life*, Madras: Chinmaya Publicartions (late 1950s/early 1960s); Swami Chinmayananda: *Self-Unfoldment*. New Edition. Langhorne: Chinmaya Mission West Publications (1992) 2010; *The Penguin Swami Chinmayananda Reader*, ed. Anita Raina Thapan, London 2004; Swami Chinmayananda: *Religion and Human Values*, Mumbai (2003) 2005; *Vedanta: Swami Chinmayananda, His Words, His Legacy*, Mananam Series: Chinmaya Birth Centenary Celebration Series, 2011; *His Messages: Swami Chinmayananda*, comp., Mumbai: Central Chinmaya Mission Trust (1984) 1997; Swami Tejomayananda: *Hindu Culture. An Introduction*. Mumbai: Central Chinmaya Mission Trust (2003) 2006; Swami Tejomayananda: *Swara to Ishwara*, Mumbai: Central Chinmaya Mission Trust, 2010.

29.04.2014 "It's old, yet new, it's meant for you": God in everything and modern mediations of the Bhagavadgita

1. Introduction (Wilke), Audio (Swami Tejomayananda) and discussion: *Geeta at a glance*

2. Film and discussion: Upanishad Ganga 2 (DVD 1): *Think* – Upanishad and Bhagavadgita (BhG)

Compulsory reading: BhG, ch. 2 u. 18, trans. Annie Besant (German: Malinar, *Hinduismus Reader*, p. 32, 36-54 [BhG]).

Further reading:

The Holy Geeta. Commentary by Swami Chinmayananda. Bombay: Central Chinmaya Mission Trust & Triumph Press; *Vedanta in Action*, Mumbai: Central Chinmaya Mission Trust (1989) 2005 (= contributions of Swami Chinmayananda and others to "Vedanta in Management"; "Fulfillment through Work", "Actionless Action");

R. Malhotra, „False Resolutions of Difference Anxiety“ and “Reversal of Gaze”, in: Malhotra, *Being different*, 39-63; Michael Bergunder, „Die Bhagavadgita im 19. Jahrhundert. Hinduismus, Esoterik und Kolonialismus“, in: Ders. (Hg.), *Westliche Formen des Hinduismus in Deutschland. Eine Übersicht*, 2006, 187-216

06.05.2014 East and West

1. Compulsory Reading and Discussion: Goldberg, *American Veda*, (p. xiii-xv), p. 1-25.

2. Compulsory Reading and Discussion: Malhotra, *Being Different*, p. 1-10 (& 12-26).

Further reading:

whole book Goldberg 2010 and Malhotra (2011) 2013;

Collin Campbell, *The Easternization of the West*, Boulder: Paradigm Publishers 2007; A. Ramanujan; “Is there an Indian way of thinking? An informal essay.” *In India through Hindu Categories*, ed. M. Marriott. New Delhi: Sage 1990; A. Wilke & O. Moebus: *Sound and Communication: An aesthetic cultural history of Sanskrit Hinduism*, Berlin & New York: de Gruyter 2011 (cultural specifics whole book; impact on modern Western spirituality last chapter).

13.05.2014 Dharma I: Righteousness/Truthfulness and Duty

1. Film and discussion: Upanishad Ganga 9 (DVD 3): *The human goal – Dharma*

[The story of Rishi Vismamitra and King Hariscandra of Kasi/Varanasi]

2. Review and discussion: What does dharma signify?

– in the movie, in the original source (MhBh 18.5.62), in Goldberg, in Malhotra, in Michaels, and in Swami Tejomayananda’s instruction of kids (“Game of Life”)?

Compulsory reading: MhBh, Sambhava-parva 18.5.62 (source of film episode); A. Michaels, *Hinduismus*, 1998, p. 30-36

(1) Cf. also the other episodes of DVD 3 on the four human goals: *dharmā* (ethics, fulfilment of moral, social and religious duties), *artha* (wealth, riches), *kama* (pleasure) and *moksa* (liberation). Note the extremeness, religious-moral rigour and almost inhuman strictness (from today’s and a Western perspective),.

(2) Extended reading: A. Michaels, *Hinduismus*, 1998, p. 17-36; Swami Tejomayananda, *Game of Life*, 2006; *Hindu Culture. An Introduction*. Mumbai: Central Chinmaya Mission Trust (2003) 2006, 88-125 (on *dharmā*).

Compare with previous readings Goldberg, *American Veda*, p. xiv, 1-25 (in particular p. 3 and 9); Malhotra, *Being Different*, p. 1-10;

Compare also Upanishad Ganga 10: *The Human Goal – Artha* (Kautilya on public duties, particularly the duties of kings (who should be only happy, if the subjects are happy), but also merchants, etc.)

Further Reading:

Swami Chinmayananda, *Kindle Life* (1950es); Swami Chinmayananda, *Practice of Vedanta*, Mumbai: Central Chinmaya Mission Trust 1989, 2009; Swami Chinmayananda, *Self-Unfoldment*. New Edition. Langhorne: Chinmaya Mission West Publications (1992) 2010.

20.05.2014 No Seminar (Prof. Wilke at the EASR conference in Groningen)

27.05.2014 Dharma II: Fearlessness and Non-Violence – Transforming knowledge and changing attitudes

1. Film, review, and discussion: Upanishad Ganga 3 (DVD 1): *Knowledge Transforms*

[The Devarishi (divine sage) Narada and the robber Ratnakar (becoming later sage Valmiki, the author of the Ramayana)]

2. Film, review, and discussion: Upanishad Ganga 4 (DVD 1): *Universal Welfare*

[on ancient public debates and the Asthavakra story of the MhBh]

Compulsory Reading: Swami Tejomayananda, *Game of Life*, 2006, p. 5-7, 11-14 (instructions for children);

(1-2) Compare tv-episodes with Swami Tejomayananda's instructing Hindu values to children.

(1): Note the many sources: besides well-known stories, Bhagavad-Gita and Kathodpanisad also Kathakali dance tradition.

(2) Check the original(s): Mahabharata (MhBh), Vanaparva, Nirvanasatkam 6 -> Astavakra story. Does it end with the injunction/glorification of non-violence like the movie?

Further reading : Michael Bergunder, "Hinduismus und Gewalt", in: M. Biehl u. A. Ekué (Hg.), *Gottesgabe. Vom Geben und nehmen im Kontext gelebter Religion*. FS Theodor Ahrens, 2005, 215-237; M. Bergunder, „Gandhi, Esoterik und das Christentum“, in: M. Bergunder u. D. Cyranka (Hg.), *Esoterik und das Christentum*, 2005, 129-148;

03.06.2014 Dharma III: Generosity, selflessness, attitude of giving and serving – the virtue(s) of a householder life

1. **Film and discussion:** Upanisad Ganga 14 (DVD 4): *Married Life*
[biographical sketch of the great poet (Mahakavi) Magha, 8th cent.]

2. **Discussion of compulsory reading**

Compulsory Reading: Swami Chinmayananda: *Religion and Human Values*, Mumbai (2003) 2005.

(1) Compare Upanisad Ganga episodes 11-12 (DVD 3) on the human goals lust/enjoyment (*kama*) and liberation (*moksa*) and episodes 15-17 (DVD 4) on Vanaprasta ("forest dweller"; old age) and renunciation.

(2) Search for the context(s) in which this speech was held.

10.06.2014 Pentecostal Holidays

17.06.2014 Dharma IV: Crosscultural transfers and demarcations – Hinduism and Islam

1. **Film and discussion:** Upanishad Ganga 5 (DVD 2): *Veda- the source of dharma 1*
[the Muslim India-lover Darashikoh (1616-1659)]

2. **Review and discussion:** Religious nationalism: Hindus and Muslims in postcolonial India

(alternative: 2. Upanishad Ganga 6 (DVD 2): *Veda - the source of dharma 2* - Darashikoh continued)

Compulsory reading: Swami Chinmayananda, *The Pursuit of Happiness*, Mumbai (1991) 2007, 12-13 ("Why Ethics?"), 27-29 ("Our Divine Nature").

(1) Upanishad Ganga 5 & 6: What makes Hinduism attractive to the Muslim ruler, i.e. how does the movie construct this interest? Compare with compulsory reading. Think about the different historical contexts. Find out more about the Moghul emperor Akbar and about Darashikoh who composed the first translation of the Upanisads (into Persian) – the source for Anquetil-Dupéron's first Upanisad translation into a European language (Latin) which greatly inspired Schopenhauer and others.

(2) Peter Van der Veer, *Religious Nationalism. Hindus and Muslims in India*, 1994 (in particular pp 1-24, 64-73, 130-137). Inform yourself about the conflict around the Babri mosque in Ayodhya in the 1980s and the role of the VHP (Vishva Hindu Parishad, "World Hindu council", of which Swami Chinmayananda was the first

president). Helpful: P. Van der Veer, "Transnational religion: Hindu and Muslim movements", in: *Global Networks* 2 (2002): 95-111, and VHP and RSS hundred-year handbooks on the internet.

Further reading:

Franz Winter, „Eine *summa orientalis systematis*: A.H. Anquetil-Duperron und der Entwurf einer Urphilosophie im Vorwort seiner Upanisaden-Übersetzung“. In: Wiener Zeitschrift für die Kunde Südasasiens XLIX, 2005, 71-105.

Swami Chinmayananda: *Religion and Human Values*, Mumbai (2003) 2005; Pierre Gottschlich, „Yankee Hindutva“: Die transnationale Dimension des Hindu-Nationalismus“, in: *Sicherheit und Frieden* 1 (2011): 1-6 (in the Internet); P. Gottschlich, *Die indische Diaspora in den Vereinigten Staaten von Amerika*, 2010; Adelheid Hermann-Pfandt, „Hindutva zwischen „Dekolonialisierung“ und Nationalismus. Zur westlichen Mitwirkung an der Entwicklung neuen hinduistischen Selbstbewusstseins in Indien“, in: M. Hutter (Hg.), *Religionswissenschaft im Kontext der Asienwissenschaften*, 2009, 233-248; S. Gopal (ed.), *Anatomy of a Confrontation. The Babri Masjid-Ramjanmabhumii-Issue*, 1990; L. McKean, *Divine Enterprise: Gurus and the Hindu Nationalist Movement*, 1996.

24.06.2014 Dharma (5): Worship, the Power of Prayer and Meditation

1. Discussion of compulsory literature: Home-study-course in meditation

2. Input Prof Wilke and discussion of audio on meditation/ or devotional singing and *guru-paduka-puja* (veneration of the guru's sandals)

Compulsory reading: Swami Chinmayananda: *Self-Unfoldment*. New Edition. Langhorne: Chinmaya Mission West Publications (1992) 2010, p. 197-212.

Further literature /publications of the Central Chinmaya Mission Trust, Mumbai:

On worship: *Ganesa Puja Vidhi*, (2001) 2003 (small *puja* manual for children); *Puja Vidhi* (repr. 1990) 2009 (small *puja* manual for adults); *Sri Guru-Paduka-Puja-Vidhi*, (2001) 2007; commentaries and translations of Upanisads, Vedic hymns and devotional stotras, Tejomayananda's own compositions of devotional songs; short versions of the epics, etc.;

On meditation: Swami Chinmayananda, *Meditation and Life*, (Piercy: Chinmaya Mission West), 1992; Swami Tejomayananda, *Meditation – a Vision*, (2007) 2010; Swami Tejomayananda, *Hindu Culture. An Introduction*. (2003) 2006, pp. 56-87 ("Language of symbolism", i.e. symbolism of deities), 119-125 (purpose of religious festivals); Swami Tejomayananda: *Swara to Ishwara*, 2010; *The Power of Prayer*, (2002) 2006 (with interreligious contributions of Sw. Chinmayananda, Aldous Huxley, Abraham Heschel, Ram Dass on "The Meaning of Prayer", "Appreciating the Divine" and "Joyous Communion")

01.07.2014 Why is India deemed special by Rajiv Malhotra?

1. **Review and discussion:** Embodied Knowledge and First-person Empiricism
2. **Review and discussion:** Accepting Difference / managing Order and Chaos

Compulsory reading: Malhotra, *Being different*, 54. 60-63, 70-74, 167-169.

- (1) Prepare compulsory reading with slightly enlarged reading material: R. Malhotra, „False Resolutions of Difference Anxiety“; „Reversal of Gaze“, „Two Ways of Knowing the divine“; „Dharma and direct Experience“; „History and Myth“, „Embodied Knowledge“. In: Malhotra, *Being different*, 39-63, 70-83.
- (2) Your data – the fourth part of Malhotra's book, „4. Order and Chaos“, pp. 167-219, has been judged as most brilliant and innovative by reviewers. Summarize Malhotra's arguments. Give an input for the plenum discussion regarding a comparison of Malhotra's theses and Upanisad Ganga and other sources of the Chinmaya Mission. See and compare also Goldberg's chapter "Embodied and Engaged" in Goldberg, *American Veda*, 335-338 (compulsory reading last session 08.07.14).

08.07.2014 Easternization of the West and Indian “dharma architecture”

1. Review and discussion of compulsory reading: Goldberg’s diagnosis of the Vedantization of American religious landscape and changing patterns in contemporary practice and discourse

2. Review and discussion of Malhotra’s thesis of the typical Indian “dharma architecture” (as transreligious open, flexible system deeply rooted in dharmic metaphysics (integral unity of god-cosmos-human) and ethic framework (provided by scriptures, lineages, spiritually highly evolved persons)

Compulsory reading: Goldberg, *American Veda*, 335-347; Malhotra, *Being Different*, 372-374.

(1) Can Goldberg be agreed to or must his theses be criticized, negated or differentiated? – Compare also:

Collin Campbell, *The Easternization of the West. A Thematic Account of Cultural Change in the Modern Era*, 2007.

Christian Fuchs, „Yoga in Deutschland“, in: M. Bergunder (Hg.), *Westliche Formen des Hinduismus in Deutschland*, 2006, 163-186;

Hubert Knoblauch, *Populäre Religion. Auf dem Weg in eine spirituelle Gesellschaft*, Frankfurt: Campus 2009.

Annette Wilke und Oliver Moebus, *Sound and Communication. An Aesthetic Cultural History of Sanskrit Hinduism*, 2011 (pp. 931-944, 1016-1041, and entire chap. 6 on the Nada-Brahman, pp. 809-1041).

(2) If you prepare this part, please consult Malhotra, *Being Different*, pp. 355-374; and emphasize pp. 355-361, 369, and 372-74 (the latter is our compulsory literature). Your review serves as springboard for the discussion in the plenum. We want to discuss: Can Malhotra be agreed to or must his theses be criticized, negated or differentiated? How does he resonate with Goldberg and how does he resonate with expressions of the Chinmaya movement.

-> For further study: Note that Malhotra is strongly influenced by Aurobindo. He quotes him often throughout the book and gives him a special place in the end (p. 360f.). Therefore recommended for further reading:

Aurobindo Ghosh, *The Synthesis of Yoga*, (1914-21) 1992; *The Life Divine*, (1919) 1970 [major work]; “The Advent and Progress of the Spiritual Age”, in: *Historical Thinking in South Asia. A Handbook of Sources*, 2003, 202-207; P. Heehs (Hg.), Sri Aurobindo [selected sources] in: *Indian Religions. The Spiritual Traditions of South Asia – An Anthology*, ed. P. Heehs, 2002, 455-474; A. Becke, *Hinduismus zur Einführung*, 103-108; W. Halbfass, *Indien und Europa*, 1981, 280-283; Peter Heehs, *The Essential Writings of Sri Aurobindo*, 1997; Stephen H. Philips, *Aurobindo’s Philosophy of Brahman*, 1986.

Paper (home work) for extra credits

(1+2+whole seminar): If you want to write a paper and get more credits you may also think about the seminar’s data in comparison to charges of orientalism or mysticism studies and debates.

Selected literature (although not the newest, still excellent!):

Richard King, *Orientalism and Religion. Postcolonial Theory, India and ‘The Mystic East’*, 1999 (see particularly 24-34, 62-81, 118-142); Frits Staal, *Exploring Mysticism. A methodological Essay*, Berkeley a.o.: University of California Press, 1975, 118-142.

Regarding Orientalism see also literature 15.04 and: Dinesh Chakrabarty, „Nation and Imagination“, in: Ders. (2000), *Provincializing Europe. Postcolonial thought and Historical Difference*, 2000, 149-179; F. Tola u. C. Dragnonetti, „Unity in Diversity. Indian and Western Philosophical Traditions“ in *Boundaries, Dynamics and Construction of Tradition in South Asia*, ed. F. Squarcini, 2005, 607-618.