

COMMON POOL OF GENERIC ELECTIVES (GE) COURSES

GENERIC ELECTIVES (GE-1): Religious Traditions in the Indian Subcontinent

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Religious Traditions in the Indian Subcontinent	4	3	1	0	12 th Pass	NIL

Learning Objectives

This course seeks to provide an understanding of (a) multiple religious traditions that flourished through the ages in the Indian subcontinent; (b) how each religious tradition is dynamic and changing in relation to each other and in relation to its own past; (c) the ways in which each expanded or contracted; (d) how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs; and (e) to understand the varied approaches to each of the issues out-lined above.

Learning outcomes

Upon completion of this course the student shall be able to:

- Describe the basic chronological, spatial and substantive contours of each of the religious traditions as well as certain intellectual currents that questioned them.
- Analyse and articulate the long-term changes that each religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. · Identify and describe the formation of religious identities and the scope for the liminal spaces in between.
- Appreciate, examine and relate to the debates on the ways in which the modern Indian state and its constitution must deal with the issue of plurality of religious beliefs and practices.

SYLLABUS OF GE

Unit-I: Major Religious Traditions in Ancient India

1. Vedic and Puranic traditions

2. Schools of Buddhism and Jainism

Unit-II: Major Religious Traditions in Medieval India

1. Bhakti traditions: Saguna; Nirguna
2. Sufi traditions: Development of Chishtiyya and Suhrawardiyya
3. Emergence of Sikhism

Unit-III: Socialisation and Dissemination from the Early Medieval to Early Modern Era

1. Approaches to Shaiva, Shakta and Vaishnava in the Early Medieval Era
2. Approaches to Islamisation in the Medieval Period

Unit-IV: Modernity and Religion

1. Making of Sacred Spaces: Banaras; Modern Religious Identities
2. Debates on Secularism and the Indian Constitution

Practical component (if any) - NIL

Essential/recommended readings

Unit-I. The unit should familiarise students with diverse religious traditions that originated in the Indian-subcontinent. It also explores intellectual currents that questioned them.

(Teaching Time: 12 hrs. approx.)

- Shrimali, K. M. (1998). 'Religion, Ideology and Society', Proceedings of Indian History Congress, General Presidential Address, 66th Session. यह ल ख हह म् म प . शम ल क ह एक हकत ब म स कहलत ह .शम ल, क षम हन.
(2005).धम ,सम ज और स स हत, नई हेल: ग थहल. (अध य 6:धम , हर् रध रऔर सम ज,
pp. 196-258).
- Chakrabarti, Kunal. (2001). Religious Process: The Puranas and the Making of a Regional Tradition, New Delhi: Oxford University Press, Chapter 2, pp. 44-80.
- Basham, A. L. (1954). The Wonder that was India, Calcutta: Rupa. Reprint, 1982. (Available online at the url:
<https://archive.org/details/TheWonderThatWasIndiaByALBasham>). Also available in hindi, ब \$म, ए.एल. (1996). म्अ* +,त + रत, आगर :ह\$(ल लअग(ल ए िक पन.
- Sharma, R.S.(2006). India's Ancient Past, Oxford University Press, Relevant part is Chapter-14 ' Jainism and Budhhism'. यह ल ख हह म् म प . र म\$रण \$मक ह एक हकत ब म स कहलत ह . \$म , र म\$रण (2016), प र ह+क + रत क पररर्य,
ओरए ट बकसन , (अध य -14: जन और ब7म् धम , pp.132-146).
- Schopen, G. (1997). Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India, Honolulu:

University of Hawaii Press. (Especially relevant is in Chapter-I 'Archaeology and the Protestant Presuppositions in the Study of Indian Buddhism', pp 1 – 22.)

- Jaini, P. S. (1979). The Jaina Path of Purification, Berkeley: University of California Press.(The most relevant portion is to be found in the 'Introduction').

Unit II. The unit equips students to analyse and articulate the long-term changes that each religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. **(Teaching Time: 15 hrs. approx.)**

- Rizvi, S.A.A. (1978). A History of Sufism, vol. 1. Delhi: Munshiram Manoharlal. (The chapters on Chishtiyya and Suhrawardiyya are useful)
- Digby, Simon. (1986). 'The Sufi Shaykh as a Source of Authority in Medieval India', Purusartha, vol. 9, pp. 57-78. Reprinted in India's Islamic Traditions, 711-1750, edited by Richard M. Eaton, New Delhi: Oxford University Press, 2003, pp. 234-62.
- Digby, Simon. (1990). 'The Sufi Shaykh and the Sultan: A Conflict of Claims to Authority in Medieval India', Iran, vol. 28, pp. 71-81. · Sharma, Krishna. (2002). Bhakti and the Bhakti Movement : A New Perspective. Delhi : Munshiram Manoharlal. Especially useful is 'Chapter-1: Towards a New Perspective', pp.1-38.
- Habib, Irfan. (2007). 'Kabir: The Historical Setting', in Religion in Indian History edited by Irfan Habib, New Delhi , Tulika Books , 2007, pp.142-157. Also available in hindi , इरफ न हबब , ' मधक लन ल क(म् एक शर(म् क म न(य सरप और ऐहतह हसक परर(\$ ' , + रतय इहतह स म मधक ल (स .) इरफ न हबब , सहमत, 1999 , प. स . 145 -158.
- बहग,ण ,आर. प. (2009). मधकलन + रत म +कC और सDफ आन लन , हेल , गनह\$ल.
ल रनज* न , िह(िह(िह.एन.(2010), हनग, ण सन क सपन, हेल, र जकमल पक \$न. ·
- Grewal, J. S. (1993). Contesting Interpretations of the Sikh Traditions, Delhi: Manohar.

Unit-III. The segment enquires into varied scholarly approaches to the issues pertaining to multiple religious traditions that flourished through the ages and how each religious tradition is changing in relation to each other and in the ways in which each expanded or contracted. **(Teaching Time: 15 hrs. approx.)**

- Chakrabarti, Kunal. (1992). 'Anthropological Models of Cultural Interaction and the Study of Religious Process', Studies in History, vol. 8 (1), pp. 123-49.
- Chattopadhyaya, B.D.(1994). 'Political Processes and the Structure of Polity in Early Medieval India' , in idem The Making of Early Medieval India,Oxford University Press.
- Eaton, Richard. (1987). 'Approaches to the Study of Conversion to Islam in India', in Islam in Religious Studies, edited by Richard C. Martin, New York: One World Press, pp. 106- 23.

- Wagoner, Philip. (1996). 'Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara,' *Journal of Asian Studies*, vol. 55, no. 4, pp. 851-80.

Unit IV: This section should apprise students about the making of sacred spaces and to identify and describe the formation of religious identities. Besides the focus is on how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs and practices. **(Teaching Time: 9 hrs. approx.)**

- Eck, Diana L. (1999). *Banaras: City of Light*, Columbia University Press, Revised edition.
- Oberoi, Harjot. (1994). *The Construction of Religious Boundaries: Culture, Identity and Diversity in the Sikh Tradition*, Delhi: OUP. (Particularly relevant is pp. 1-40).
- Pandey, Gyanendra. (2000). 'Can a Muslim be an Indian', *Comparative Studies in Society and History*, vol. 41, no. 4, pp. 608- 629.
- Jha, Shefali. (2002). 'Secularism in the Constituent Assembly Debates, 1946-1950', *Economic and Political Weekly*, vol. 37, no. 30, pp. 3175- 3180.

Suggestive readings - NIL

- ② Bailey, G. & I. Mabbett. (2003). *The Sociology of Early Buddhism*, Cambridge: CUP. (The Introduction (pp. 1-12) and Chapter 1: The Problem: Asceticism and Urban Life, (pp. 13- 26) of the book are most relevant.)
- ② Eaton, Richard.M. (2000). 'Sufi Folk Literature and the Expansion of Indian Islam', in idem, *Essays on Islam and Indian History*, Delhi: OUP, pp.189-202.
- ② ईटन, ररर्ि एम. (2012). 'मधक लन म् कन म इस हमक सथ न क अह+वकC', *मन क खन(स)*, मधक लन + रत क स स हतक इहतह स, नय हल, ओररण ट ब कस न, 4
- ② Ernst, Carl. (2011). *Sufism: An Introduction to the Mystical Tradition of Islam*, Shambhala; Reprint.
- ② Habib, Irfan.(ed.).(2007). *Religion in Indian History*, New Delhi, Tulika Books.
- ② Hawley, J.S.(2005). *Three Bhakti Voices: Mirabai, Surdas, and Kabir in their Time and Ours*, New Delhi, OUP.
- ② Mukul, Akshay. (2015). *Geeta Press and the Making of Hindu India*, Delhi: Harper Collins. (More important portions on pp. 287-344.)
- ② Rodrigues, Hillary P. (ed.). (2011). *Studying Hinduism in Practice*, Abingdon: Routledge (especially Chapter 4).
- ② Sahu, B. P. (2015). *Society and Culture in Post-Mauryan India, c. 200 BC – AD 300*. New Delhi: Tulika Books. (See especially the Chapter on Religion, pp. 20 – 37. And sections on Buddhism, Jainism, Brahmanism, their chronologies and extracts from the Dhammapada. Also, 2.1. – 'Religion in History' and, 2.2. – Bibliographical Note.)

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

GENERIC ELECTIVES (GE-2): Sacred Spaces, Temple and Temple Economy (North and South Indian Traditions)

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Sacred Spaces, Temple and Temple Economy (North and South Indian Traditions)	4	3	1	0	12 th Pass	NIL

Learning Objectives

The course seeks to inculcate an appreciation for sacred spaces in Indian context with its multi-facetness and complexity. The idea is to treat sacred space not only as a geographical entity but as vibrant texts which have multi-layered histories and give us an insight how communities and individuals relate with them over time. Sacred spaces are demarcated or conceptualized with the establishment of temples which are also architectural embodiments of divinity. The course begins with the conceptualization of sacred space and how they were thoroughly enmeshed in their respective temples spatially and temporally. The next unit intends to study in brief the meanings and normative models of temple style. Another area of exploration is how temples have played the role in legitimization of political institutions, patronage patterns and the how pilgrimages, rituals and festivals are embedded in sacred spaces within which they are generated and persists. Highlighting the political and social significance of temple the template is set to study the role of temple complexes as major instruments of integration and economic development. Apart from situating temples in historical context it's significance in contemporary times is also explored. Skilled with this knowledge, the student can be employed in fields of tourism, journalism and other like industries, besides being aware of significant temple towns and country's rich heritage.

Learning outcomes

At the end of the course, the student should be able to:

- Understand the concept of sacred spaces and the role of temples in defining and ensuring longevity of those spaces.
- Differentiate between various styles of temples.
- Discuss the themes of legitimization and sacred kingship in historical temples.
- Understand patronage patterns, deity- patron relationship and gender roles in temple.
- Comprehend the ideas disseminated by sculptures.

- Point out the regional variations and cultural diversity in temple traditions.
- Linking historical sacred spaces to their contemporary times.

SYLLABUS OF GE

Unit I: Defining Sacred Spaces: Sacred Sites, Forests Hills and Rivers

Unit II: Sacred spaces and Monumentality: Temple

1. Structure and Forms
2. Ecological dimension
3. Temple and sacred kingship

Unit III: Royal patronage and community integration

1. Patronage patterns and power affiliations
2. Pilgrimage, Rituals and festivals
3. Temple spaces and gender roles

Unit IV: Temple Towns and Economy

1. Interconnecting temples, corresponding towns and urbanism.
2. Urbanization and economic growth
3. Situating Temple in contemporary spaces

Practical component (if any) - NIL

Essential/recommended readings

Unit I: The unit will introduce the meaning of sacred spaces along with the inherent understanding of sacred and profane. The dominant paradigms for conceptualizing sacred space in a given context will also be examined as they are historically contingent and constructed by specific circumstances and perspectives. **(Teaching time: 12 hrs. approx.)**

- S.Verma and H.P.Ray, (2017)The Archaeology of Sacred Spaces- Introduction, Routledge, New York.
- Vinayak Bharne and Krupali Krusche (2012) Rediscovering the Hindu Temple: The Sacred Architecture and Urbanism of India, Cambridge Scholars Publishing, Chapter 1 ,5,8,9,11 (Relevant for all the rubrics).
- Baidyanath, Sarawati (1984) The Spectrum of the Sacred: Essays on the Religious Traditions of India, Concept Publishing Company, New Delhi.
- Eck, Diana L, (1998), The Imagined Landscape in Pattern in Construction of Hindu Sacred Geography, CIS, (32) (2).

UNIT II: Under this rubric an attempt is made to study temple's meaning and forms encompassing the regional variation which also articulate the tangible and symbolic authority of the sacred spaces. Temples in different spaces and time cannot be treated in isolation from

other processes and discourses on power and legitimization. The evolution of temple tradition also needs to be highlighted right from the stage of its inception to formalized structure of worship. One also needs to highlight how temples depict the political processes particularly the changing nature of kingship, glorified the ruler and legitimized power in the domain of deity. **(Teaching time: 12 hrs. approx.)**

- George Michell, (1977) *The Hindu Temple: An Introduction to its Meaning and Forms*, New Delhi, B.I Publications.
- B.D.Chattopadhyaya, (1993), *Historiography, History and Religious centres: Early medieval North India, ad 700-1200* in V.N.Desai and Darielle Mason (ed) *Gods, Guardians and Lovers: Temple Sculptures from North India A.D 700- 1200 A.D.*, New York: The Asia Society Galleries, pp.32-48.
- Appadurai, Arjun, "Kings, Sects and Temples in South India, 1350-1700 A.D.", *Indian Economic and Social History Review*, 14, 1977, pp. 47-73
- M.Willis, *Religious and royal patronage in North India*, in V.N.Desai and Darielle Mason (ed) *Gods, Guardians and Lovers: Temple Sculptures from North India A.D 700-1200 A.D.*, New York: The Asia Society Galleries, 1993, pp.49-65.
- Kaimal, Padma, "Early Chola Kings and Early Chola Temples: Art and the Evolution of Kingship", *Artibus Asiae*, Vol. 56, No. 1-4, 1996, pp.33-66.

Unit III: This unit will discuss the patterns of patronage and how power of the patrons are reflected in the temples they built. Another area of study would be how temples tend to create their respective pilgrim fields and their rituals, festivals integrate individual into society by symbolically articulating social patterns and relationships. The nature of activities and roles played by women in these sacred spaces is also explored. It is also intended to examine how sculptural panels transmit ideas which can be a useful source of historical knowledge. **(Teaching time: 12 hrs. approx.)**

- Devangana Desai, 'The Patronage of Lakshmana Temple at Khajuraho', in B. Stoler Miller, *The Powers of Art: Patronage in Indian Culture*, New Delhi OUP, 1992, pp 78-88
- Stein, B., "Patronage and Vijayanagara Religious Foundations", in B.S. Miller (ed.), *Powers of Art: Patronage in Indian Culture*, Oxford University Press, Delhi, 1992, pp 160-167.
- Behera, D.K. *Pilgrimage: Some Theoretical Perspectives* in Makhan Jha (ed.), *Pilgrimages: Concepts, Themes, Issues*, Inter India Publication, New Delhi, 1995 pp.44-64.
- Mack, Alexandra, *Spiritual Journey, Imperial city: Pilgrimages to the temple of Vijayanagara*.
- H.Kulke- *Rathas and Rajas- Car festival at Puri* in H.Kulke (ed.) *Kings and Cults : State Formation and Legitimation in India and Southeast Asia*, pp 66-81.
- Leslie C.Orr, *Donors, Devotees and Daughters of God: Temple Women in Medieval Tamil Nadu*. Ch 1,3,6.
- Seema Bawa, *Visualizing the Ramayana: Power, Redemption and Emotion in early*

Narrative Sculptures (c.Fifth to Sixth Centuries CE), *Indian Historical Review* 45(1) 92-123.

Unit 4: This unit will emphasize that temples are also integral to the towns that surround them. Temple and its related activities are of significance for the entry it provides in the construction of social, cultural and religious dimensions of any sanctified place. With the help of case studies, it would be demonstrated that temple was a major instrument of agrarian expansion and integration. An attempt would also be made to situate temples in its contemporaneity reinforcing that sacredness still plays a pivotal role in the shaping of towns and cities. **(Teaching time: 9 hrs.approx.)**

- George Michell, (1993) *Temple Towns of Tamil Nadu*, Marg Publication.
- D. N.Jha, (1974) *Temple as Landed Magnates in Early Medieval South India (AD700-1300)* in R. S .Sharma(ed.), *Indian Society Historical Probing*s, Delhi, pp.202-16.
- Dilip K. Chakravarti (2019), *Ancient Rajasthan- Research Developments, Epigraphic Evidence on Political Power Centres and Historical Perspectives*, Aryan Book International.
- Hall, Kenneth, R., "Merchants, Rulers and Priests in an Early Indian Sacred Centres", in K. Hall (ed.), *Structure and Society in Early South India – Essays in Honour of Noboru Karashima*, Oxford University Press, New York, 2001.
- John Stratton Hawley, (2019) "Vrindavan and the drama of Keshi Ghat in Annapurna Garimella, Shriya Sridharan, A.Srivathsan *The Contemporary Hindu temple: Fragments for a History*, The Marg Foundation.

Suggestive readings:

- Preston, James J., "Sacred Centres and Symbolic Networks in India" in Sitakant Mahapatra (ed.), *The Realm of the Sacred*, Oxford University Press, Delhi, 1992.
- Talbot, Cynthia, "Temples, Donors and Gifts: Patterns of Patronage in Thirteenth Century South India", *Journal of Asian Studies*, 50, no. 2, 1991.
- Paul Yonger, *Playing Host to Deity: Festival Religion in the South Indian Tradition*, Oxford University Press, 1992. Introduction.
- K.Raman, *Temple. Art, Icons and Culture of India and South East Asia*, 2006, Sharda, CH- 3, The Role of Temple in the socio- economic life of the people.
- Appadurai, A. and Breckenridge, C., "The South Indian Temple: Authority, Honour and Redistribution", *Contributions to Indian Sociology (NS)*, 10(2),1976.
- Bhardwaj, Surinder Mohan, *Hindu Places of Pilgrimage in India*, University of California Press, Berkeley, 1973.
- Holly B. Reynolds and Bardwell L. Smith, *City as a Sacred Centre, Essays on Six Asian Contexts*, E.J. Brill, Leiden, 1987.
- Heitzman, James, "Ritual Policy and Economy: The Transactional Network of an Imperial Temple in Medieval South India", *Journal of Economic and Social History of the Orient*, Vol. 24, 1991.
- _____, "Temple Urbanism in Medieval South India", *Journal of Asian Studies*,

Vol. 46, No. 4, 1987.

- Christophe Hioco and Luca Poggi (ed.) (2021) Hampi- Sacred India, Glorious India by Pierre-Sylvain Filliozat and Vasundhara Filliozat, 5 Continents Edn, Milan, Italy.
- Radha Madhav Bahradwaj (2015), Vratas and Utsava in North and Central India (Literary and Epigraphic sources: c. A.D 400-1200), Eastern Book Linkers, Delhi, ch-5, pp.255-352.

Hindi readings:

- Hiralal Pandey (1980), Uttabharatiya Rajo ki dharmic niti, Janaki Prakashan, Patna.
- Jagdeesh Chandra Jain (1952), Bharat key Prachin Jain Tirtha.
- Vasudev Agarwal, (2008) Prachen Bharatiya Stupa, Guh aavim Mandir, Bihar Granth Academy, Patna.

Field trips/Project work

- Visit to the temple towns to gain a hands-on knowledge are part of the course. Some suggested samples for projects:
- How are modern day temples, like the Birla Mandir and the Akshardham Mandir different/similar from/to the Khajuraho assemblage and the Tanjore?
- Comparison of festivals and rituals in both North and South Indian tradition appreciating the plurality of traditions.
- To look into the possibilities of preservation and conservation of sacred spaces.

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.