

RELIGION G8515
BHAKTI TEXTS OF NORTH INDIA

CIRCULATIONS, COMMUNITIES, COLLECTIONS: MIRABAI AND RAVIDAS
Fall, 2015

Jack Hawley and Gurinder Singh Mann
Wednesdays 4:10-6:00. Additional hour to be arranged
JSH office hours: Thursdays 5-7, or by appointment, jsh3@columbia.edu

Requirements and Grading

Faithful, active participation in the seminar, including the presentation of the subject of your own paper toward the end of the semester (20%)

Two quizzes, one each for Mirabai and Ravidas readings, to be scheduled in weeks 5 and 11, probably in the additional hour of the course (20%, 20%)

A seminar paper (40%)

Resources

In the great majority of cases, our common readings are mounted on CourseWorks, including:

Śaṣiprabhā, *Mīrāñ Koś* (Allahabad: Smṛti Prakāśan, 1975). Lexical references cited in this work are drawn from the standard edition of Paraśurām Caturvedi, *Mīrāñbāī kī Padāvalī* (Allahabad: Hindī Sāhitya Sammelan, 1973 [originally 1932]), but its general usefulness is not decreased by that fact.

Winand M. Callewaert with the assistance of Swapna Sharma, *Dictionary of Bhakti: North-Indian Bhakti texts into Khaṛī Bolī, Hindī and English*, 3 volumes (New Delhi: D.K. Printworld, 2009). Also available in print in the South Asia Reading Room in Butler.

Available (in limited supply) for purchase in the Barnard Religion Department:

Kālikā Prasād et al., eds., *Bṛhat Hindī Koś* (Varanasi: Jñānamaṇḍal Limited, V.S. 2030 = 1973 C.E.).

John S. Hawley, *Three Bhakti Voices* (Delhi: Oxford University Press, 2005).

Shukdeo Singh, ed., *Raidās Vānī* (Delhi: Rādhākṛṣṇa Prakāśan, 2003).

Syllabus

Part I: Mīrābāī

Week 1. September 9.

Mirabai and her manuscripts (or lack thereof). Mirabai as a circulatory presence, almost par excellence. The one bona fide 16th-century poem that bears her name.

Winand Callewaert, "The 'Earliest' Song of Mira (1503-1546), *Annali* 50:1 (1990), pp. 363-378.

Week 2. September 16.

Text: Mirabai selections, with minute annotation, from Usha Nilsson, *Hindī ke Cār Sant Kavi: Four Hindi Saint Poets* (Madison: Department of South Asian Studies, University of Wisconsin, [1989]), p. 118-141.

Discussion: *The Received Mirabai*

J. S. Hawley, "Afterword," in Robert Bly and Jane Hirshfield, *Mirabai: Ecstatic Poems* (Boston: Beacon Press, 2004), pp. 67-99.

Kumkum Sangari, "Mirabai and the Spiritual Economy of Bhakti," *Economic and Political Weekly*, Special Articles, July 7 and 14, 1990, pp. 1464-1475 and 1537-1552.

Nancy M. Martin, "Mirabai in the Academy and the Politics of Identity," in Mandakranta Bose, ed., *Faces of the Feminine from Ancient, Medieval, and Modern India* (New York: Oxford University Press, 2000), pp. 162-182.

Narayan Sharma, "Mīrā ke Prabhu Giridhar Nāgar," from *Mīrā Bhajan* (Surajpol, Udaipur: Goyal Brothers, 1989), pp. 38-47.

=

Week 3. September 23.

Text: Nābhādās, Priyādās, and 'Rūpkalā', *Śrībhaktamāl* (Lucknow: Tejkum'r Press, 1961 [originally 1910]), on Mīrābāī, pp. 712-723.

Discussion: *Mirabai in the Bhaktamāl and Bhaktirasabodhinī*

James Hare, "The Garland of Devotees: Nābhādās's *Bhaktamāl* and Modern Hinduism," chapter 2, "Nābhādās's *Bhaktamāl*, and chapter 3, Priyādās's *Bhaktirasabodhinī*."

J. S. Hawley, *Three Bhakti Voices*, chapter 2, “Morality Beyond Morality,” pp. 48-69.

Heidi R. M. Pauwels, “Rāṭhaurī Mīrā: Two Neglected Rāṭhaur Connections of Mīrā: Jaimal Mertīyo and Nāgarīdās,” forthcoming in Nancy M. Martin, ed., *Mirabai: Hindu Saint for a Global World*.

S. L. Prabhat, *Mīrā: Jīvan aur Kāvya*, vol. 1 (Jodhpur: Rajasthani Granthagar, 1999), pp. 35-40.

Week 4. September 30.

Texts: *The earliest poems yet documented*

These are presented in the course of the exposition that appears in J. S. Hawley, “Mirabai in Manuscript,” *Three Bhakti Voices*, pp. 89-116. I regret not to be offering you the poems in a more pristine form.

Discussion: *Issues of historicity*

Frances Taft, “The Elusive Historical Mirabai: A Note,” in Lawrence A. Babb, Varsha Joshi, and Michael Meister, eds., *Multiple Histories: Culture and Society in the Study of Rajasthan* (Jaipur: Rawat Publications, 2002), pp. 313-335.

S. L. Prabhāt, *Mīrā: Jīvan aur Kāvya*, vol. 1 (Jodhpur: Rajasthani Granthagar, 1999), “Dīkṣā-Guru (?),” pp. 156-172.

Paul B. Arney, “The Dakor and Kashi Manuscripts: Are They Genuine?,” unpublished paper, Columbia University, 1989.

Bhagavāndās Tivārī, *Mīrān kī Prāmāṇik Padāvalī* (Allahabad: Sāhitya Bhavan, 1974), pp. 140-145. [In Chapter 1, “Mīrān-Padāvalī kā Svarūp-Vikās,” Tivārī explains his general position on manuscripts containing Mira’s poetry.]

Kalyāṅsiṃh Śekhāvat, *Mīrān kī Prāmāṇik Jīvanī* (Jodhpur: Rajasthani Granthagar, 2002), pp. 83-86 (“Mīrān-Padāvalī: Ek Dṛṣṭi”).

Week 5. October 7.

Text: *Paracī Mīrābāī kī*, from the *Pothī Premāmbodh* (1693)

Discussion: *Prem, Preceptor, and Parents*

Nancy M. Martin, *Mīrā Janma Patrī: A Tale of Resistance and Appropriation*, in N. K. Singhi and Rajendra Joshi, eds., *Religion, Ritual, and Royalty* (Jaipur: Rawat Publications, 1999), pp. 227-261.

J. S. Hawley and Gurinder Singh Mann, “Mirabai in the *Pothi Prem Ambodh*,” *Journal of Punjab Studies* 15:1-2 (2008), pp. 199-226.

J. S. Hawley and Gurinder Singh Mann, “Mirabai at the Court of Guru Gobind Singh,” in Thomas deBrujin and Allison Busch and, eds., *Culture and Circulation: Literature in Motion in Early Modern South Asia* (Leiden: E. J. Brill, 2014), pp. 107-138.

For reference: The full text of the *Pothī Premāmbodh* as given in Osahan’s book is available on CourseWorks in a devanagari transcription.

Part II: Ravidās

Week 6. October 14.

Text: [Ravidās], *Śrī Guru Ravidās Bāṇī Saṭīk* (Jalandhar: Ravi Prakash Printing Press, 2001), *śabdās* 1-20—selections only, in all probability.

Discussion: *The Received Ravidās*

K. N. Upadhyaya, *Guru Ravidās: Life and Teachings* (Beas: Radha Soami Satsang, 1982), pp. 3-33 (“Life of Ravidās”).

Winand M. Callewaert and Peter G. Friedlander, *The Life and Works of Raidās* (Delhi: Manohar, 1992), Chapter 1, “The Life of Raidās,” pp. 11-35, and Chapter 4, “The Teachings of Raidās,” pp. 81-104. Scan the book for a sense of Ravidās as known in the Dadupanth. .

J. S. Hawley and Mark Juergensmeyer, *Songs of the Saints of India*, 2nd ed. (Delhi: Oxford University Press, 2004), pp. 9-23, 175-178.

Ronki Ram, “Ravidās Deras and Social Protest: Making Sense of Dalit Consciousness in Punjab (India),” *Journal of Asian Studies* 67:4 (2008), pp. 1341-1364.

Shukdev Singh, ed., *Raidās Vānī* (Delhi: Radhakrishna Prakashan, 2003), introduction, pp. 13-23, 33-38.

Week 7. No class: Madison South Asia Meetings

Week 8. October 28.

Text: [Ravidās], *Śrī Guru Ravidās Bāṇī Saṭīk*, *śabdās* 21-40—again, possibly selected.

Discussion: *Ravidās in the Gurū Granth*

Winand M. Callewaert and Peter G. Friedlander, *The Life and Works of Raidās* (Delhi: Manohar, 1992), Chapters 2-3, on the Vāṇī of Raidās, pp. 37-80.

Pashaura Singh, *The Bhagats of the Guru Granth Sahib* (Delhi: Oxford University Press, 2003), Chapter 1, “Bhagat Bani in the Adi Granth,” pp. 1-41.

Gurinder Singh Mann, *The Making of Sikh Scripture* (New York: Oxford University Press, 2001), Chapter 7, “The Adi Granth and the Issue of the Bhagat Bani,” pp. 102-120.

Week 9. November 4.

Note: We'll need to reschedule this meeting, since I'll be on my way to fabled Chicago.

Text: Anantadās, *Raidās Parcaī* from Winand M. Callewaert in collaboration with Swapna Sharma, *The Hagiographies of Anantadās: The Bhakti Poets of North India* (Delhi: Manohar, 2000), Chapter 1 (Ravidās and Rāmānand), Chapter 4:12-Chapter 6: (Ravidās and the Brahmins), Chapters 7-8; 11:11-23: Ravidās and the Jhālī Queen; Chapter 12:16: the final verse.

Discussion: Anantadās's Ravidās--and the Jhālī Queen

Patton Burchett, “Bhakti Rhetoric in the Hagiography of ‘Untouchable’ Saints: Discerning Bhakti’s Ambivalence on Caste and Brahminhood,” *International Journal of Hindu Studies* 13:2 (2009), pp. 115-141.

James G. Lochtefeld, “The Saintly Camar: Perspectives on the Life of Ravidas,” in Eleanor Zelliott and Rohini Mokashi-Punekar, eds., *Untouchable Saints: An Indian Phenomenon* (Delhi: Manohar, 2005), pp. 201-220.

[Recall:] Nancy M. Martin, *Mīrā Janma Patrī: A Tale of Resistance and Appropriation*,” in N. K. Singhi and Rajendra Joshi, eds., *Religion, Ritual, and Royalty* (Jaipur: Rawat Publications, 1999), pp. 227-261.

Sant Rāmā Nand, *Śrī Guru Ravidās Darśan evam Mīrā Padāvalī* (Jalandhar: Śrī Guru Ravidās Janma Sthān Pablik Cairīṭebal Ṭraṣṭ, n.d. [acquired 2004]), front matter (to p. 5) and pp. 163-175.

J. S. Hawley, *Three Bhakti Voices*, Chapter 6, “The Saints Subdued in *Amar Chitra Katha*,” pp. 139-164. [Note: The full text of the *Amar Chitra Katha* Mirabai comicbook can be found in the Course Reader.]

Week 10. November 11.

Text: Nābhādās, Priyādās, and ‘Rūpkaḷā’, *Śrībhaktamāl* (Lucknow: Tejkumār Press, 1961 [originally 1910]), on Raidās, pp. 470-479.

Discussion: Ravidas in the Bhaktamāl and the Bhaktirasabodhinī

R. S. Khare, *The Untouchable as Himself: Ideology, Identity, and Pragmatism among the Lucknow Chamars* (Cambridge: Cambridge University Press, 1984), Chapter 3, “Evaluating an Ideal Ascetic,” pp. 40-50.

Jijñāsu, *Sant Pravar Raidās Sāheb* (Lucknow: Babhujan Kalyāṇ Prakāśan, 1984 [originally 1959]), Chapter 1, “Janma aur Rāmānand ke Śiṣyatva par Vicār,” pp. 1-16.

Week 11. November 18.

Text: Pads 33, 34, 51, 66, and 86 in the Callewaert and Friedlander critical edition. These are found, respectively, on pages 190-192, 146-147, 157, 145-146, and 152 of the Fatehpur original: Gopal Narayan Bahura and Kenneth E. Bryant, eds., *Pad Sūrdāsī kā / The Padas of Surdas* (Jaipur: Maharaja Sawai Man Singh II Museum, 1982 [actually, 1984]).

Discussion: Ravidas and Kabir in the Fatehpur and in the Dādū Panth

Gopal Narayan Bahura and Kenneth E. Bryant, eds., *Pad Sūrdāsī kā / The Padas of Surdas*, contents and introductory materials, pp. i-16.

Joel Lee, “Searching for Ravidas: ‘Which Word? Which Context?’,” unpublished paper, Columbia University, 2008.

J. S. Hawley, *Three Bhakti Voices*, Chapter 14, “The Received Kabir: Beginnings to Bly,” pp. 267-278, and Chapter 15, “Kabir in his Oldest Dated Manuscript,” pp. 279-304.

Linda Hess, “Three Kabir Collections: A Comparative Study,” in Karine Schomer and W. H. McLeod, eds., *The Sants: Studies in a Devotional Tradition of India* (Berkeley: Graduate Theological Union, 1987), pp. 111-141.

Karine Schomer, “Kabīr in the Gurū Granth Sāhib: An Exploratory Essay,” in Mark Juergensmeyer and N. Gerald Barrier, eds., *Sikh Studies: Perspectives on a Changing Tradition* (Berkeley: Graduate Theological Union, 1979), pp. 75-86.

Week 12. November 25. Again, no class: American Academy of Religion

Week 13. December 2.

Text: Paracī Ravidas jī kī, from the Pothī Premāmbodh (1693)

Week 14. December 9.

Student presentations.