Name:	Date		_ Date:	:Blo		ock:	
Working with	Primary	Sources:	Hinduism,	Buddhism,	&	Judaism	

To help review key ideas of the religions we've studied and practice skills in annotating and thinking about primary sources before your test on India, we'll work as a class, in partners, and independently to develop your skills and thinking.

Whole Class Work: As a class, we will annotate the following story about Hinduism and answer the questions that follow. Pay attention, participate, and add your own notes.

The Bhagavad-Gita [adapted]

This is a famous Hindu story from one of the sacred texts for Hinduism. It talks about Arjuna, a Kshatriya prince who is facing a decision about whether or not to fight his own family – cousins, uncles, etc. – in a war. Arjuna talks with Krishna, one of the three main Hindu gods, about what he should do in this situation. Some vocabulary and characters to keep in mind are:

- Arjuna the Kshatriya prince deciding if he should fight his own family
- Krishna a Hindu god, offering advice to Arjuna
- Atma the Hindu word for spirit or soul

...Arjuna said to Krishna, "I shall not fight," and became silent. Lord Krishna, as if smiling, spoke these words to the discouraged Arjuna in the middle of the fighting two armies.

Krishna said: "You grieve [cry] for those who are not worthy of grief... The wise grieve neither for the living nor for the dead. There was never a time when I, you, or these kings did not exist; nor shall we ever cease to exist in the future.

'Just as the Atma [spirit] gets a childhood body, a youth body, and an old age body during this life, similarly Atma acquires another body after death. The wise are not deluded by this."

...Krishna continued, "Oh Arjuna, the Atma that dwells in the body of all [beings] is eternally indestructible. Therefore, you should not mourn for any body.

"Considering also your duty as a warrior, you should not waver. Because there is nothing more auspicious [lucky] for a warrior than a righteous war. Only the fortunate warriors, oh Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin."

1. Summarize what happens in this section of the story.

2. What message would this story share with readers or listeners? That is, how does this story relate to some of the core ideas of Hinduism?

Partner Work: With partners, annotate this story about Buddhism and answer the questions.

What is Nirvana? [adapted]

This was one of the first stories of the Buddha talking to one of his students. In this section, the student questions the Buddha (referred to as Nagasena) about the existence of enlightenment in the form of nirvana. As such, some key terms to remember are:

- Nagasena formal or respectful name for the Buddha (like we would use "President")
- Nirvana another word for enlightenment

[Student:] "If, revered Nagasena, Nirvana neither arises nor does not arise and so on, as you say. Well then, revered Nagasena, you indicate Nirvana as a thing that is not: Nirvana is not [a thing]."

[Buddha:] "Sire, Nirvana is. Nirvana is recognizable by mind. An Aryan student, moving along rightly with a mind that is purified, lofty, straight, without obstructions, without temporal desires, sees Nirvana."

[Student:] 'But what, revered [respected] sir, is that Nirvana like that can be illustrated by similes! Convince me with reasons according to which a thing that is can be illustrated by similes."

[Buddha:] "Is there, sire, something called wind?"

|Student:| "Yes, revered sir."

[Buddha:] "Please, sire, show the wind by its color or configuration or [show it] as thin or thick or long or short."

[Student:] 'But it is not possible, revered Nagasena, for the wind to be shown. For the wind cannot be grasped in the hand or touched, but yet there is the wind."

[Buddha:] "If, sire, it is not possible for the wind to be shown, well then, there is no wind."

[Student:] "I, revered Nagasena, know that there is wind, I am convinced of it, but I am not able to show the wind."

[Buddha:] "Even so, sire, there is Nirvana; but it is not possible to show Nirvana by color or configuration."

[Student:] "Very good, revered Nagasena, well shown is the simile. Well seen the reason: thus it is and I accept it as you say: There is Nirvana."

1. Summarize what happens in this section of the story.

2. What message would this story share with readers or listeners? That is, how does this story relate to some of the core ideas of Buddhism?

<u>Individual Work:</u> Now, try to annotate this story about Solomon, one of the kings of Israel (from our Judaism unit) on your own. Then, answer the question at the end.

Asmodeus [adapted]

This story comes from the *Testament of Solomon*, which is part of the Christian Old Testament or the Hebrew Bible. It talks of how Solomon, the son of David and a king of Israel, did not follow the word of God and was punished for his sins. To refresh your memory and introduce you:

- Solomon son of David, second king of the kingdom of Israel
- Asmodeus king of demons
- Book of Deuteronomy part of the Torah that is personified in this story

When Solomon, in his wealth and prosperity [success] grew unmindful of his God, and, contrary to the laws laid down for kings in the Torah, took on many wives and craved the possession of many horses and much gold, the Book of Deuteronomy [part of the Torah] stepped before God and said, "Oh Lord of the world, Solomon is seeking to remove part of me. In me, You wrote 'The king shall not have many horses for himself nor shall he take on many wives for himself, neither shall he greatly multiply his silver and gold." But Solomon has acquired many horses, many wives, and much silver and gold."

Then God said [to the book], "As you live [that is correct.] Solomon and a hundred others like him shall be annihilated [killed or punished] before any one of your letters is obliterated."

The charge made against Solomon was soon followed by consequences. He had to pay heavily for his sins. It came about in this way: While Solomon was busy with the Temple, he had great difficulty in devising ways of fitting the stone from the quarry [ground] into the building, for the Torah explicitly prohibits [bans] the use of iron tools in making an altar [building]...

[This led Solomon to make a deal with Asmodeus, the king of demons who ended up taking over as king and pretending to be Solomon while actually banishing Solomon.]

Banished from his home, deprived of his realm [kingdom], Solomon wandered about in far-off lands, among strangers, begging for his daily bread. [After many years as a beggar, Solomon made his way back and defeated Asmodeus.]

Solomon succeeded in regaining his throne only after undergoing many hardships.

1. Summarize what happens in this section of the story.

2. What message would this story share with readers or listeners? That is, how does this story relate to some of the core ideas of Judaism?