

## **TEST BANK**

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### **Multiple-Choice Questions**

1. (SA1) A primary concern regarding a sound academic approach to the study of world religions involves the fact that it arose within an intellectual culture that

- a) embraced atheistic and agnostic theories of human behavior.
- b) ignored the relevance of religion as an important factor in molding society.
- \*c) tended to take for granted that Christianity was a model of what religion ought to be.
- d) was overtly influenced by Communism and therefore tended to undervalue religion.

2. Efforts to understand religion that have continued to the present day were launched by the European Enlightenment impulse toward categorically separating religion, coupled with

- \*a) European exploration of distant lands and their unfamiliar “religions.”
- b) the expanding influence of British culture, which tended toward special interest in religion.
- c) increased power of Hindu and Muslim nations.
- d) the rise of deism and thus of a tendency to belittle the “religions” of others.

3. (SA2) According to William James, religion is “the feelings, acts and experiences of individual men \_\_\_\_\_.”

- a) at the time of dying
- b) at their most heroic
- c) in relationship to their community of fellow believers
- \*d) in their solitude

4. (SA2) French sociologist Émile Durkheim insists in his definition of religion on

- a) an emphasis of its effects on the individual’s psyche.
- b) the harm brought about by religion, the “opium” of the people.
- \*c) the unification brought about by “beliefs and practices,” culminating in a “moral community called a Church.”
- d) the notion of “transcendence” as its essential aspect.

5. The Protestant theologian whose definition of religion connects it to a focus on “man’s spiritual life” and refers to it as “ultimate concern” is

- a) Immanuel Kant.
- b) Karl Marx.
- c) Rudolf Bultmann.
- \*d) Paul Tillich.

6. (SA1) Bruce Lincoln’s definition of religion emphasizes four “domains”:

- \*a) Discourse, practice, community, and institution

- b) Essence, existence, freedom, and regeneration
- c) Inner, outer, esoteric, and exoteric.
- d) Eastern, Western, African, and Australian.

7. (SA1) Religion functions in an unhealthy manner as an opiate that deters the suffering individual from attending to the true cause of affliction, according to

- a) Émile Durkheim.
- b) Sigmund Freud.
- \*c) Karl Marx.
- d) Paul Tillich.

8. (SA2) Underlying Durkheim's definition is a theory that reduces religion to being

- a) a drug-induced illusion.
- \*b) an effect of societal forces.
- c) Christianity, without being open to the possibility of other traditions.
- d) the foundation of a person's sense of being.

9. (SA2) For the academic study of religion, as opposed to *doing* religion or *being* religious,

- a) consideration of the true nature of the divine is the central focus.
- b) psychological and sociological studies are not highly relevant.
- c) analysis of empirical data is not possible because of the nature of religion.
- \*d) supernatural beings and events normally are held to be beyond its reach.

10. (SA1) Which of the following is *not* among the prominent questions addressed by religions?

- \*a) What is the correct definition of "religion"?
- b) What is ultimate reality?
- c) How should we live in this world?
- d) What is our ultimate purpose?

11. We refer to a religion as theistic when

- a) it denies the doctrine of an ultimate reality.
- \*b) the divine is thought of as God or as gods.
- c) it emphasizes theory as opposed to practice.
- d) it features an account of creation as an act of God.

12. (SA2) Henotheism acknowledges

- a) only one god who is thought to be qualitatively removed from the world.
- b) the virtue of the gods, but sets forth the pursuit of pleasure as the ultimate good for humankind.
- c) six separate deities, of the four directions and of the sky and of the earth.
- \*d) a plurality of gods but elevates one of them to special status.

13. An example of pantheism, the belief that the divine is identical to nature or the material world, is the ancient Greek and Roman religious philosophy known as

- a) Aristotelianism.
- b) Epicureanism.

- c) Platonism.
- \*d) Stoicism.

14. Some nontheistic religions assume the existence of divine beings while rejecting the notion that such beings can truly help humans find spiritual fulfillment; an example is

- \*a) Buddhism.
- b) Islam.
- c) Judaism.
- d) Zoroastrianism.

15. Among ancient Greeks and Romans, Epicureans were considered to be

- \*a) atheists.
- b) heretics.
- c) magicians.
- d) quasi-Christians.

16. Monism is described as

- a) hierarchical.
- b) logical.
- \*c) nondualist.
- d) transtheistic.

17. (SA2) Which of the following is *not* typical of religious revelation?

- a) It is recorded in sacred texts or scriptures.
- b) It sets forth narratives describing the role of God or the gods in history.
- \*c) It is brought about through prayer on the part of a congregation of worshippers.
- d) It includes pronouncements directly attributed to the divine.

18. (SA2) Among many examples of a place of special significance established by a hierophany is

- a) Buddhism's Bodh Gaya, site of Gautama's foundational experience of Enlightenment.
- b) Christianity's Church of the Nativity.
- c) Islam's sacred city of Mecca.
- \*d) All of the above

19. Unlike the early chapters of the Book of Genesis, some religious traditions

- a) deemphasize the role of the divine will in bringing about the world.
- b) describe the advent of the principal deities *after* the universe itself has been created.
- c) depict gods and humans as sharing the world.
- \*d) All of the above

20. In certain respects, modern scientific explanations set forth cosmologies that are intriguingly similar to some religious cosmologies taught in the distant past, such as

- a) Aristotle's concept of the Prime Mover.
- \*b) Epicurus's theory of atomism.
- c) Shinto's creation myth.

d) All of the above

21. (SA1) The so-called Golden Rule set forth in the Christian New Testament

a) establishes the Christian ethical perspective with regard to the pursuit of wealth.

\*b) is pronounced in similar forms in the scriptures of virtually all of the world's major traditions.

c) pronounces that God created heaven and earth through the Logos or Word.

d) distinguishes Christianity as being the most altruistic of the world's major traditions.

22. (SA2) Rudolf Otto's *The Idea of the Holy*

a) asserts that divine truth can be known only through a mystical experience.

b) promotes Catholic teachings as fundamental to leading a religious life.

\*c) describes the encounter with "the Holy" as "numinous."

d) can be summarized as the application of Platonic philosophy to Jewish theology.

23. Which of the following is *not* true of spiritual fulfillment?

a) Buddhist nirvana is a form of spiritual fulfillment.

b) Spiritual fulfillment can be said to consist of living in harmony with nature.

c) Christianity offers spiritual fulfillment by offering salvation from the effects of sin.

\*d) Spiritual fulfillment is always thought to be achievable in this lifetime.

24. According to Bruce Lincoln's book *Holy Terrors*,

a) almost every religious tradition holds a belief in some form of hell.

b) children have an innate capacity for belief in divine beings that diminishes as they grow older.

\*c) religion has the potential to facilitate and even to escalate violence.

d) religions that teach the existence of demons also acknowledge the existence of ghosts.

25. (SA1) Religious scholar Ninian Smart's "dimensional" scheme divides the various aspects of religious traditions into seven dimensions, which include

\*a) doctrinal and ritual.

b) causal and reactionary.

c) artistic and architectural.

d) sacred and profane.

26. (SA1) The world religion that most emphasize doctrines is

a) Buddhism.

\*b) Christianity.

c) Hinduism.

d) Judaism.

27. Ninian Smart's material dimension of religion involves

\*a) the place of artistic creations and natural entities in religious traditions.

b) atomic theory.

c) the effects of capitalism on the development of religions.

d) beliefs concerning the social structures underpinning religions.

28. The general process through which societies transform economically, socially, and culturally, the net effects of which include increased literacy, is

- a) globalization.
- \*b) modernization.
- c) colonialism.
- d) traditionalism.

29. A significant demographic effect of modernization involving the shift of population centers from rural, agricultural settings to cities is

- a) expatriation.
- b) gentrification.
- c) centralization.
- \*d) urbanization.

30. (SA1) Globalization is

- \*a) the linking and intermixing of cultures.
- b) imperial expansion and domination.
- c) the embrace of a common religion worldwide.
- d) the tendency to understand the world cultures in a new way thanks to new technologies.

31. A general feature of modernity is its tendency to

- \*a) deny the authority of tradition and the past.
- b) emphasize the strength inherent in traditional ways of living.
- c) look to religion as a means of facing global challenges.
- d) reject secular worldviews as socially disadvantageous.

32. (SA2) In 2009, the percentage of senior pastors in Protestant Christian churches who are women was

- a) 5 percent.
- \*b) 10 percent.
- c) 15 percent.
- d) 20 percent.

33. Perhaps no single phenomenon has been more challenging to traditional religious ways—and more nurturing of secularization—than

- a) the exploration of space.
- \*b) the encounter of religion with science.
- c) the environmental crisis.
- d) the widespread application of the World Wide Web.

34. (SA2) Certain basic and extremely significant scientific questions remain unanswered; for example,

- a) About how old is the universe?
- b) Does God exist?
- \*c) What is the ground of consciousness?
- d) What is the meaning of human existence?

35. The nineteenth-century scholar who is generally regarded as the founder of the modern field of religious studies is

- a) Sigmund Freud.
- b) Karl Marx.
- \*c) Friedrich Max Müller.
- d) Friedrich Nietzsche.

36. The attempt to understand a goldfish in a pond is analogous to the study of religion insofar as it illustrates

- \*a) the need to balance the perspectives of insider and outsider.
- b) the pervasive role of the natural world in religious traditions.
- c) the tendency of religious belief to intensify among people who live alone.
- d) the problem of focusing only on the individual aspects of religion, without considering the societal aspects.

37. (SA1) The capacity for seeing things from another's perspective is

- a) audacity.
- b) complacency.
- \*c) empathy.
- d) synchronicity.

38. (SA2) A statement that is foundational to the field of religious studies is:

- \*a) To know one just one religion is to know none.
- b) If you follow a religion, do not study it.
- c) All religions are equally true.
- d) Religions evolve; God does not.

39. Psychology is an especially useful disciplinary approach when trying to

- a) explain mythological accounts of the fate of souls in the afterlife.
- \*b) make sense of the modes of religious experience.
- c) discriminate between individual and societal aspects of a religious tradition.
- d) interpret the meaning of religious language.

40. The disciplinary approach that in certain respects is the closest to actually *doing* religion (or theology) is

- a) anthropology.
- b) neurotheology.
- \*c) philosophy.
- d) sociology.

### **True/False Questions**

41. (SA1) "World Religions" has been a prominent course of study in American colleges and universities for nearly a century.

- \*a) True

b) False

42. (SA2) The academic study of religion has been an important field of study in universities for several centuries.

a) True

\*b) False

43. Most cultures through history have had neither the conceptual category nor a term meaning “religion.”

\*a) True

b) False

44. Over the course of the past century, scholars from various academic disciplines have gradually come to a general consensus over how to define the term “religion.”

a) True

\*b) False

45. (SA1) The attempt to define religion is a relatively recent phenomenon, beginning for the most part with the European Enlightenment of the eighteenth century.

\*a) True

b) False

46. A sound definition of religion need not accommodate the distinction between “religion” and “spiritual,” because for all practical purposes the terms mean the same thing.

a) True

\*b) False

47. (SA1) Karl Marx was a thoroughgoing idealist who insisted that religious ideas can cause great changes in the economy.

a) True

\*b) False

48. (SA2) Neither Freud nor Marx ever tried actually to define religion; rather, they tried to explain it away.

\*a) True

b) False

49. (SA2) Bruce Lincoln’s definition of religion could not leave room for an atheistic tradition.

a) True

\*b) False

50. Theology, the field of inquiry that focuses on considering the nature of the divine, is an important example of *doing* and *being* religious.

\*a) True

b) False

51. Usually explanation of the nature and role of the divine takes center stage in a religion's belief system.

\*a) True

b) False

52. (SA2) Monotheism is the belief in one god who is more powerful than the rest.

a) True

\*b) False

53. (SA1) Quasi-divine figures, such as angels and demons, though difficult to categorize, are important elements of religion nonetheless.

\*a) True

b) False

54. (SA1) According to a May 2015 Pew Forum study, 8.2 percent of people in the United States identify as atheist, agnostic, or "nothing in particular."

a) True

\*b) False

55. Some Hindus are monistic and some are polytheistic, but never at the same time.

a) True

\*b) False

56. Among nontheistic religions in particular, revelation usually combines textual transmission with a direct experience of revelation.

a) True

\*b) False

57. (SA1) Religious cosmologies typically describe both the origin and the status of the universe.

\*a) True

b) False

58. (SA2) In monotheistic religions, the world is normally depicted as a kind of illusion, somehow not altogether real or permanently abiding.

a) True

\*b) False

59. A religion that teaches that the world is inherently sacred naturally discourages a sense of stewardship toward the natural world.

a) True

\*b) False

60. (SA1) Some religions, Christianity among them, teach that both revealed ethics and individual conscience work together as means of distinguishing right from wrong.

\*a) True

b) False

61. The challenge of mortality—the fact that we are destined to die—is invariably the primary motivating force behind religion.

a) True

\*b) False

62. (SA2) The traditional Catholic doctrine of purgatory anticipates an intermediary destiny somewhere between the perfect bliss of heaven and the horrible agony of hell.

\*a) True

b) False

63. (SA2) Rudolf Otto gives preference to the mystical experience, a category that includes such phenomena as Buddhist nirvana.

a) True

\*b) False

64. (SA1) Experiencing transcendence does not depend upon believing in God or gods.

\*a) True

b) False

65. Both Jainism and Judaism call for extensive attention to historical development to best understand the context of their teachings and practices.

a) True

\*b) False

66. A general feature of modernity is its tendency to embrace the authority of tradition and the past.

a) True

\*b) False

67. A century ago, only about 10 percent of the global population lived in cities; today, more than half of us are urbanites.

\*a) True

b) False

68. The great majority of people today live in traditionally religious societies, sheltered from the presence of religious ways of life other than their own.

a) True

\*b) False

69. The biblical account of creation is commonly and naturally taught alongside the theory of evolution in public schools in predominantly Christian societies today.

a) True

\*b) False

70. (SA1) One effect of feminist theory has been to reveal contributions of women through the ages that hitherto have been largely ignored.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA2) Until the late decades of the nineteenth century, theorists applied the term “world religion” only to \_\_\_\_\_. (Christianity)

72. Whereas “faith” is a natural term to use when studying Christianity, it can hardly be applied to the study of Confucianism or \_\_\_\_\_. (Shinto)

73. (SA1) Enlightenment thinkers, most influentially the German philosopher \_\_\_\_\_, conceived of religion as something separate from the various phenomena the human mind is capable of perceiving. (Immanuel Kant)

74. (SA1) American psychologist \_\_\_\_\_ emphasizes in his definition the *individual* nature of religion. (William James)

75. Bruce Lincoln in his definition bases religion on the concept of the \_\_\_\_\_ rather than on “supernatural beings” or the like. (transcendent)

76. (SA2) According to Bruce Lincoln’s definition, the fourth “domain” of religion is \_\_\_\_\_. (institution)

77. (SA2) In the words of sociologist \_\_\_\_\_, “a definition is not more or less true, only more or less useful.” (Peter Berger)

78. (SA1) Psychologist \_\_\_\_\_ asserted that religion is “the universal obsessional neurosis of humanity.” (Sigmund Freud)

79. \_\_\_\_\_ is the belief in many gods.(polytheism)

80. (SA1) \_\_\_\_\_ explicitly denies the existence of God or gods. (atheism)

81. Hindus who embrace \_\_\_\_\_ believe that all reality is ultimately one. (monism)

82. (SA2) Historian of religions \_\_\_\_\_ describes the hierophany as a manifestation of the sacred that helps a people to establish its cosmology. (Mircea Eliade)

83. Religious understanding of the nature of the world is known as \_\_\_\_\_. (cosmology)

84. Some religions emphasize \_\_\_\_\_, asserting that God, or some other supernatural force such as Hindu dharma (ethical duty), has established what constitutes right behavior. (revealed ethics)
85. (SA1) \_\_\_\_\_ Buddhism refuses to make much at all of death beyond acknowledging its natural place in the order of things. (Zen)
86. Hinduism, Buddhism, Jainism, and Sikhism all maintain belief in \_\_\_\_\_, the “wheel of life.” (samsara)
87. According to \_\_\_\_\_, a genuine experience of “the Holy” is characterized by two powerful and contending forces, *mysterium tremendum* and *fascinans*. (Rudolf Otto)
88. (SA2) Both the numinous and nirvana are examples of \_\_\_\_\_ states of existence. (transcendent)
89. Rather than depending on empirical verifiability or rational coherence for their power, \_\_\_\_\_ are simply accepted by believers as true accounts. (myths)
90. (SA1) Modes of experience such as Buddhist \_\_\_\_\_ are by definition beyond the reach of empirical observation and of description. (nirvana)
91. Historical transformations, accelerated during the past several centuries by such diverse and powerful factors as colonialism, the scientific revolution, and economic \_\_\_\_\_, have reshaped religious traditions. (globalization)
92. The net effects of modernization include increased literacy, improved education, enhanced technologies, self-sustaining economies, and the increased role of \_\_\_\_\_ in various aspects of society. (women)
93. The most pronounced religious effects of globalization pertain to the closely related phenomenon of \_\_\_\_\_, the coexistence of different peoples and their cultural ways in one time and place. (multiculturalism)
94. (SA2) For many individuals who live in religiously \_\_\_\_\_ societies, it is difficult to regard any one religious worldview as the *only* viable one. (pluralistic)
95. (SA1) Globalization, like modernization, has nurtured the notably modern process of \_\_\_\_\_, the general turning away from traditional religious authority and institutions. (secularization)
96. (SA2) The encounter of religion and science can clearly be observed by noting the impact of Charles Darwin’s \_\_\_\_\_. (*Origin of Species*)

97. One basic concept with regard to a proper academic approach to the study of religions is the maintenance of a healthy balance between the perspective of an insider and the perspective of an \_\_\_\_\_ . (outsider)

98. A sound study of the world's religions, emphasized by Friedrich Max Müller, features a \_\_\_\_\_ approach. (comparative)

99. (SA1) Along with being cross-cultural, religious studies is multidisciplinary, or \_\_\_\_\_ , drawing on the contributions of various disciplines and fields of study. (polymethodic)

100. (SA2) Swiss psychologist \_\_\_\_\_ made vital contributions to the study of religious symbolism and of the general role of the unconscious mind in the religious life. (Carl Jung)

### **Essay/Discussion Questions**

101. (SA1) Why must one have an awareness of world religions to be an educated person?

102. Identify and discuss the importance of some of the “don'ts” of the academic study of world religions.

103. Discuss the analogy that compares religions to houses as a means of understanding the relevance of defining “religion.”

104. (SA2) Based on examples presented in this chapter, explain how definitions reveal as much about the intentions of the individual theorist as they do about the nature of religion.

105. What is the significance for an academic approach to religion of sociologist Peter Berger's comment on the challenge of defining religion, “a definition is not more or less true, only more or less useful”?

106. (SA2) Explain the significance of the “transcendent” for the definition of religion set forth by Bruce Lincoln.

107. (SA1) Cite examples of the material dimension of religion, noting how other dimensions might also be relevant.

108. (SA2) How are the roles of women in religions changing?

109. (SA1) In what ways might the study of another person's religion be analogous to studying a goldfish in a pond?

110. Explain how political science serves as an instructive parallel for the academic study of religion.

**Instructor's Manual and Test Bank  
to accompany  
*Invitation to World Religions, Third Edition***

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## Table of Contents

<b>Introductory Comments</b>	6
<b>Chapter 1: An Invitation to the Study of World Religions</b>	8
Chapter Summary	8
Chapter Learning Objectives	9
Suggested Readings, Weblinks, and Other Media	10
Key Terms and Definitions	11
Test Bank	11
Multiple-Choice Questions	12
True/False Questions	17
Fill-in-the-Blank Questions	19
Essay/Discussion Questions	21
<b>Chapter 2: Indigenous Religions of North America</b>	23
Chapter Summary	23
Chapter Learning Objectives	25
Suggested Readings, Weblinks, and Other Media	26
Sacred Texts	26
Key Terms and Definitions	27
Test Bank	27
Multiple-Choice Questions	27
True/False Questions	33
Fill-in-the-Blank Questions	34
Essay/Discussion Questions	36
<b>Chapter 3: Indigenous Religions of Africa</b>	38
Chapter Summary	38
Chapter Learning Objectives	40
Suggested Readings, Weblinks, and Other Media	41
Sacred Texts	41
Key Terms and Definitions	41
Test Bank	42
Multiple-Choice Questions	42
True/False Questions	48
Fill-in-the-Blank Questions	49
Essay/Discussion Questions	51
<b>Chapter 4: Hinduism</b>	54
Chapter Summary	54
Chapter Learning Objectives	55
Suggested Readings, Weblinks, and Other Media	55

Sacred Texts	56
Key Terms and Definitions	57
Test Bank	58
Multiple-Choice Questions	58
True/False Questions	64
Fill-in-the-Blank Questions	65
Essay/Discussion Questions	67
<b>Chapter 5: Buddhism</b>	69
Chapter Summary	69
Chapter Learning Objectives	70
Suggested Readings, Weblinks, and Other Media	70
Sacred Texts	71
Key Terms and Definitions	71
Test Bank	73
Multiple-Choice Questions	73
True/False Questions	78
Fill-in-the-Blank Questions	80
Essay/Discussion Questions	81
<b>Chapter 6: Jainism</b>	83
Chapter Summary	83
Chapter Learning Objectives	85
Suggested Readings, Weblinks, and Other Media	85
Sacred Texts	85
Key Terms and Definitions	86
Test Bank	86
Multiple-Choice Questions	87
True/False Questions	92
Fill-in-the-Blank Questions	94
Essay/Discussion Questions	96
<b>Chapter 7: Sikhism</b>	97
Chapter Summary	97
Chapter Learning Objectives	98
Suggested Readings, Weblinks, and Other Media	98
Sacred Texts	100
Key Terms and Definitions	100
Test Bank	100
Multiple-Choice Questions	101
True/False Questions	106
Fill-in-the-Blank Questions	108
Essay/Discussion Questions	110

<b>Chapter 8: Chinese Religions: Confucianism and Daoism</b>	112
Chapter Summary	112
Chapter Learning Objectives	115
Suggested Readings, Weblinks, and Other Media	115
Sacred Texts	116
Key Terms and Definitions	117
Test Bank	118
Multiple-Choice Questions	
True/False Questions	124
Fill-in-the-Blank Questions	125
Essay/Discussion Questions	127
 <b>Chapter 9: Shinto</b>	129
Chapter Summary	129
Chapter Learning Objectives	130
Suggested Readings, Weblinks, and Other Media	130
Sacred Texts	131
Key Terms and Definitions	131
Test Bank	132
Multiple-Choice Questions	132
True/False Questions	137
Fill-in-the-Blank Questions	139
Essay/Discussion Questions	141
 <b>Chapter 10: Zoroastrianism</b>	142
Chapter Summary	142
Chapter Learning Objectives	144
Suggested Readings, Weblinks, and Other Media	144
Sacred Texts	145
Key Terms and Definitions	145
Test Bank	146
Multiple-Choice Questions	146
True/False Questions	152
Fill-in-the-Blank Questions	153
Essay/Discussion Questions	155
 <b>Chapter 11: Judaism</b>	157
Chapter Summary	157
Chapter Learning Objectives	158
Suggested Readings, Weblinks, and Other Media	159
Sacred Texts	159
Key Terms and Definitions	160
Test Bank	162

Multiple-Choice Questions	162
True/False Questions	166
Fill-in-the-Blank Questions	169
Essay/Discussion Questions	170
 <b>Chapter 12: Christianity</b>	 172
Chapter Summary	172
Chapter Learning Objectives	174
Suggested Readings, Weblinks, and Other Media	174
Sacred Texts	175
Key Terms and Definitions	175
Test Bank	178
Multiple-Choice Questions	178
True/False Questions	184
Fill-in-the-Blank Questions	185
Essay/Discussion Questions	187
 <b>Chapter 13: Islam</b>	 189
Chapter Summary	189
Chapter Learning Objectives	191
Suggested Readings, Weblinks, and Other Media	191
Sacred Texts	192
Key Terms and Definitions	193
Test Bank	194
Multiple-Choice Questions	194
True/False Questions	201
Fill-in-the-Blank Questions	201
Essay/Discussion Questions	203
 <b>Chapter 14: New Religious Movements</b>	 204
Chapter Summary	204
Chapter Learning Objectives	205
Suggested Readings, Weblinks, and Other Media	205
Sacred Texts	206
Key Terms and Definitions	207
Test Bank	209
Multiple-Choice Questions	209
True/False Questions	214
Fill-in-the-Blank Questions	216
Essay/Discussion Questions	217

## Introductory Comments

*Invitation to World Religions (IWR)* is designed to provide students with the resources they need to acquire a sound understanding of the essential features of the major traditions. Students typically are drawn to the study of world religions out of a sense of curiosity, and they pursue their study with a healthy dose of wonder—circumstances that make for an exciting opportunity for an instructor. The textbook is also designed to fulfill this promise of sparking students' curiosity and wonder, while at the same time emphasizing the need to apply sound academic approaches to the study of religions. *IWR* thus strives to strike a balance between objective presentation of material and attention to the subjective aspects of religion that make it such an alluring field of study. Along with describing the essential features of the world's religions, the textbook explores how the traditions have answered some of the most fundamental human questions—Why are we here? What is the nature of the universe? How should we live?

Religions are multidimensional, and so it is appropriate to present their essential features through an approach that clearly demarcates the main dimensions. The textbook sets forth three dimensional categories: teachings, historical development, and way of life (practices and modes of experience). This use of categories should prove helpful for student readers and for instructors, in part because it facilitates comparative consideration of the religions.

*IWR* was written by a team of authors, each with expertise in particular areas but also with experience teaching survey courses in world religions. We therefore came to the writing of each chapter with a sense for the book as a whole, thinking comparatively about the religions. Students likely will benefit from taking something of a comparative approach, and so the textbook strives to facilitate this without forcing too much by way of “prerequisite” knowledge before reading any given chapter.

A comparative approach is foundational to the study of world religions (as explained in Chapter 1, the entire field of religious studies originated as a comparative enterprise). Another vital feature of a sound academic approach is empathy: the capacity to see things from another's perspective. The textbook strives to facilitate opportunities to practice empathy, in part by providing first-person accounts from adherents of each tradition. *IWR* also strives to show that religions are inextricably part of a wider cultural context that includes other interconnected phenomena—the arts, politics, economics, and so forth.

This Instructor's Manual is designed to help get the most—for student and instructor—out of teaching with *IWR*. All of the material is intended to correlate closely with the textbook, to supplement its introductory presentation without overextending or straying too far afield. Especially for instructors with relatively limited experience in teaching world religions, the Instructor's Manual will provide a guide for preparations and for assessment of student learning.

### General Features of the Instructor's Manual

Each chapter of this instructor's manual contains the following:

- A brief **Chapter Summary**, organized by the main sections
- Chapter Learning Objectives**

- Suggested Readings, Weblinks, and Other Media**, including popular and documentary films
- Suggestions of and weblinks to **Sacred Texts**, with brief descriptions of their content
- Key Terms and Their Definitions**, taken from the book
- A pencil-and-paper version of the Computerized **Test Bank**, including:
  - 40 **Multiple-Choice** questions and answers
  - 30 **True/False** questions and answers
  - 30 **Fill-in-the-Blank** questions and answers
  - 10 **Essay/Discussion** questions

The Computerized Test Bank, along with PowerPoint Lecture Outlines and a PowerPoint Art Database, are housed on the OUP **Ancillary Resource Center** ([www.oup-arc.com](http://www.oup-arc.com)). Half of the Test Bank questions appear in the student self-quizzes on the **Ancillary Resource Center**.

## **Chapter 1**

### **An Invitation to the Study of World Religions**

#### **CHAPTER SUMMARY**

This chapter explores the nature of religion and how to study it from an academic perspective. The main objective is to prepare for the study that follows, but the relatively theoretical and methodological content of this introductory chapter is relevant and challenging in its own right.

#### **Approaching the Study of World Religions**

To learn about the subject matter of world religions is to increase one's cultural literacy—the objective that lies at the heart of this study. Religion plays a crucial role in molding, transforming, and transmitting cultures, and interacts and intermeshes with other cultural aspects, such as politics, economics, and aesthetics.

The academic study of religion is a relatively recent phenomenon, having been propelled by the European Enlightenment. The study of “world religions” has been prominent for about a century. One of the concerns of scholars has been to define the term “religion.” Even though no single definition that pleases everyone has been produced, it is important when approaching the study of world religions to clarify to some extent the nature of the subject matter. Definitions have been set forth by notable theorists in several different fields, among them sociologist Émile Durkheim, psychologist William James, and theologian Paul Tillich. A popular definition, from the *HarperCollins Dictionary of Religion*, and a highly regarded definition from a significant theorist, Bruce Lincoln, illustrate various aspects of the definitional challenge. Lincoln's definition bases religion on the concept of the transcendent, examples of which can be cited from a wide-ranging set of religions.

#### **What Religions Do**

In analyzing various functions of religion, we concentrate especially on the fundamental questions to which religious traditions provide answers. Functionalist explanations of religion have tended to be limited in scope, sometimes reducing religion to the status of being the effect of some other phenomenon or phenomena. Durkheim's theory, for example, reduces religion to being the effect of societal forces. Sigmund Freud set forth a psychological explanation of religion, calling it the “universal obsessional neurosis of humanity,” thus reducing religion to being the effect of psychological malady. Political philosopher Karl Marx, like Freud an atheist, offered a similarly reductionist and antagonistic explanation, famously labeling religion “the opium of the people.”

We can widen our vantage point on the functions of religion and produce a fairer and more accurate depiction by considering the variety of life's challenges that these traditions help people to face and to overcome. To this end, we explore three prominent questions that recur in some form in nearly every religion:

1. What Is Ultimate Reality?

## 2. How Should We Live in This World?

## 3. What Is Our Ultimate Purpose?

Theism in its various forms, atheism, and monism are among the concepts that address ultimate reality. Religions typically describe how ultimate reality is revealed to human beings. Cosmology—understanding of the nature of the world—relates to issues regarding ultimate reality, most clearly for those many religions that posit a creator god or that hold the world itself to be sacred. Religions also explain what it is to be a human being, and these explanations figure largely into ethical or moral considerations, and thus the question: How should we live in this world? Given what a religion says about the human condition, what ultimate purpose is the religious life intended to achieve? Is there a state of existence to which the religious person can hope to aspire that perfectly completes or even transcends the human condition? Issues involving the problem of mortality enter into these considerations. Religions do not always function to help accomplish what “should” be done; in fact, sometimes actions and deeds done in the name of religion involve conflict and even violence.

### Dimensions of Religions

Some scholarly approaches to the world’s religions feature specific categories of phenomena as the primary means of organizing information. Ninian Smart’s dimensional scheme is one such approach. This book organizes phenomena into three general categories: teachings, historical development, and way of life. Teachings include doctrines and myths. A religion’s way of life encompasses practices, often in the form of rituals, and modes of experience. Historical development normally incorporates a vast array of social, artistic, and other cultural phenomena.

### Religions in the Modern World

A sound analysis of the world’s religions must pay heed to the rapid changes that characterize the modern world. Historical transformations, accelerated during the past several centuries by such diverse and powerful factors as colonialism, the scientific revolution, and economic globalization, have reshaped religious traditions. This book introduces various specific phenomena: modernization, urbanization, globalization, multiculturalism, the changing roles of women in religions, and the encounter of religion and science.

### An Academic Approach to the Study of Religions

Scholars approach the study of religion in a variety of ways, and although there is no such thing as *the* correct approach, it is helpful to keep some basic concepts in mind. One concept is the maintenance of a healthy balance between the perspective of an insider (one who practices a given religion) and the perspective of an outsider (one who studies the religion without practicing it). Another basic concept for the academic approach to religion is empathy, the capacity for seeing things from another’s perspective. A sound study of the world’s religions also features a comparative approach, and it is multidisciplinary, or polymethodic, drawing on a variety of scholarly fields of study, including history, anthropology, sociology, psychology, philosophy, and women’s studies.

## CHAPTER LEARNING OBJECTIVES

- [1.] To clarify the importance of studying world religions and briefly to explain the history of this academic field
- [2.] To introduce the challenge of defining “religion,” with examples of notable attempts
- [3.] To explore three basic questions that point to what religions do
- [4.] To introduce three categories—teachings, historical development, and way of life—that provide the book with its primary organizational structure
- [5.] To consider various features of religions in the modern world
- [6.] To introduce the most important aspects of an academic approach to the study of religions

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. New York: Harper and Row, 1961.
- Hinnels, John, ed. *The Routledge Companion to the Study of Religion*. 2nd ed. Oxford: Routledge, 2010.
- Livingston, James C. *Anatomy of the Sacred: An Introduction to Religion*. 6th ed. Upper Saddle River, NJ: Pearson Prentice Hall, 2009.
- Pals, Daniel. *Nine Theories of Religion*. 3rd ed. New York: Oxford University Press, 2014.
- Segal, Robert A. and Koeku von Stuckrad, eds. *Vocabulary for the Study of Religion*. 3 vols. Leiden: Brill, 2015.
- Smart, Ninian. *Dimensions of the Sacred: An Anatomy of the World's Beliefs*. Berkeley: University of California Press, 1996.
- Smith, Jonathan Z. *Imagining Religion: From Babylon to Jonestown*. Chicago Studies in the History of Judaism. Chicago: Chicago University Press, 1982.
- Taylor, Mark C., ed. *Critical Terms for Religious Studies*. Chicago: University of Chicago Press, 1998.

### Weblinks

- American Academy of Religion—[www.aarweb.org](http://www.aarweb.org)—The largest and most influential North American academic society for the study of religion.
- Society of Biblical Literature—[www.sbl-site.org](http://www.sbl-site.org)
- Pew Research Religion and the Public Life Project—[www.pewforum.org](http://www.pewforum.org)—Excellent source of information on issues involving social and political aspects of religion.
- The Pluralism Project at Harvard University—[www.pluralism.org](http://www.pluralism.org)—Offers an impressive array of helpful resources, especially with regard to the world's religions in North America
- Religion Online—[www.religion-online.org](http://www.religion-online.org)

### Film

- The Long Search* 13: “Reflections on the Long Search: Loose Ends” (1978)

## KEY TERMS AND DEFINITIONS

**atheism** Perspective that denies the existence of God or gods.

**cosmology** Understanding of the nature of the world that typically explains its origin and how it is ordered.

**empathy** The capacity for seeing things from another’s perspective, and an important methodological approach for studying religions.

**globalization** The linking and intermixing of cultures; any process that moves a society toward an internationalization of religious discourse.

**henotheism** The belief that acknowledges a plurality of gods but elevates one of them to special status.

**modernization** The general process through which societies transform economically, socially, and culturally to become more industrial, urban, and secular; any transformation of societies and cultures that leads to the abandonment of traditional religious values.

**monism** The belief that all reality is ultimately one.

**monotheism** The belief in only one god.

**multiculturalism** The coexistence of different peoples and their cultural ways in one time and place.

***mysterium tremendum and fascinans*** The contrasting feelings of awe-inspiring mystery and of overwhelming attraction that are said by Rudolf Otto to characterize the numinous experience.

**mystical experience** A general category of religious experience characterized in various ways, for example, as the uniting with the divine through inward contemplation or as the dissolution of the sense of individual selfhood.

**myth** A story or narrative, originally conveyed orally, that sets forth basic truths of a religious tradition; myths often involve events of primordial time that describe the origin of things.

**nontheistic** Term denoting a religion that does not maintain belief in God or gods.

**numinous experience** Rudolf Otto’s term for describing an encounter with “the Holy”; it is characterized by the two powerful and contending forces, *mysterium tremendum* and *fascinans*.

**pantheism** The belief that the divine reality is identical to nature or the material world.

**polytheism** The belief in many gods.

**revealed ethics** Truth regarding right behavior believed to be divinely established and intentionally made known to human beings.

**revelation** The expression of the divine will, commonly recorded in sacred texts.

**ritual** Formal worship practice.

**secularization** The general turning away from traditional religious authority and institutions; any tendency in modern society that devalues religious worldviews or seeks to substitute scientific theories for religious beliefs.

**theistic** Term denoting a religion that maintains belief in God or gods.

**transtheistic** Term denoting a theological perspective that acknowledges the existence of gods while denying that the gods are vital with regard to the most crucial religious issues, such as the quest for salvation.

**urbanization** The shift of population centers from rural, agricultural settings to cities.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) A primary concern regarding a sound academic approach to the study of world religions involves the fact that it arose within an intellectual culture that
  - a) embraced atheistic and agnostic theories of human behavior.
  - b) ignored the relevance of religion as an important factor in molding society.
  - \*c) tended to take for granted that Christianity was a model of what religion ought to be.
  - d) was overtly influenced by Communism and therefore tended to undervalue religion.
  
2. Efforts to understand religion that have continued to the present day were launched by the European Enlightenment impulse toward categorically separating religion, coupled with
  - \*a) European exploration of distant lands and their unfamiliar “religions.”
  - b) the expanding influence of British culture, which tended toward special interest in religion.
  - c) increased power of Hindu and Muslim nations.
  - d) the rise of deism and thus of a tendency to belittle the “religions” of others.
  
3. (SA2) According to William James, religion is “the feelings, acts and experiences of individual men \_\_\_\_\_.”
  - a) at the time of dying
  - b) at their most heroic
  - c) in relationship to their community of fellow believers
  - \*d) in their solitude
  
4. (SA2) French sociologist Émile Durkheim insists in his definition of religion on
  - a) an emphasis of its effects on the individual’s psyche.
  - b) the harm brought about by religion, the “opium” of the people.
  - \*c) the unification brought about by “beliefs and practices,” culminating in a “moral community called a Church.”
  - d) the notion of “transcendence” as its essential aspect.
  
5. The Protestant theologian whose definition of religion connects it to a focus on “man’s spiritual life” and refers to it as “ultimate concern” is
  - a) Immanuel Kant.
  - b) Karl Marx.
  - c) Rudolf Bultmann.
  - \*d) Paul Tillich.

6. (SA1) Bruce Lincoln's definition of religion emphasizes four "domains":
- \*a) Discourse, practice, community, and institution
  - b) Essence, existence, freedom, and regeneration
  - c) Inner, outer, esoteric, and exoteric.
  - d) Eastern, Western, African, and Australian.
7. (SA1) Religion functions in an unhealthy manner as an opiate that deters the suffering individual from attending to the true cause of affliction, according to
- a) Émile Durkheim.
  - b) Sigmund Freud.
  - \*c) Karl Marx.
  - d) Paul Tillich.
8. (SA2) Underlying Durkheim's definition is a theory that reduces religion to being
- a) a drug-induced illusion.
  - \*b) an effect of societal forces.
  - c) Christianity, without being open to the possibility of other traditions.
  - d) the foundation of a person's sense of being.
9. (SA2) For the academic study of religion, as opposed to *doing* religion or *being* religious,
- a) consideration of the true nature of the divine is the central focus.
  - b) psychological and sociological studies are not highly relevant.
  - c) analysis of empirical data is not possible because of the nature of religion.
  - \*d) supernatural beings and events normally are held to be beyond its reach.
10. (SA1) Which of the following is *not* among the prominent questions addressed by religions?
- \*a) What is the correct definition of "religion"?
  - b) What is ultimate reality?
  - c) How should we live in this world?
  - d) What is our ultimate purpose?
11. We refer to a religion as theistic when
- a) it denies the doctrine of an ultimate reality.
  - \*b) the divine is thought of as God or as gods.
  - c) it emphasizes theory as opposed to practice.
  - d) it features an account of creation as an act of God.
12. (SA2) Henotheism acknowledges
- a) only one god who is thought to be qualitatively removed from the world.
  - b) the virtue of the gods, but sets forth the pursuit of pleasure as the ultimate good for humankind.
  - c) six separate deities, of the four directions and of the sky and of the earth.
  - \*d) a plurality of gods but elevates one of them to special status.
13. An example of pantheism, the belief that the divine is identical to nature or the material world, is the ancient Greek and Roman religious philosophy known as

- a) Aristotelianism.
- b) Epicureanism.
- c) Platonism.
- \*d) Stoicism.

14. Some nontheistic religions assume the existence of divine beings while rejecting the notion that such beings can truly help humans find spiritual fulfillment; an example is

- \*a) Buddhism.
- b) Islam.
- c) Judaism.
- d) Zoroastrianism.

15. Among ancient Greeks and Romans, Epicureans were considered to be

- \*a) atheists.
- b) heretics.
- c) magicians.
- d) quasi-Christians.

16. Monism is described as

- a) hierarchical.
- b) logical.
- \*c) nondualist.
- d) transtheistic.

17. (SA2) Which of the following is *not* typical of religious revelation?

- a) It is recorded in sacred texts or scriptures.
- b) It sets forth narratives describing the role of God or the gods in history.
- \*c) It is brought about through prayer on the part of a congregation of worshippers.
- d) It includes pronouncements directly attributed to the divine.

18. (SA2) Among many examples of a place of special significance established by a hierophany is

- a) Buddhism's Bodh Gaya, site of Gautama's foundational experience of Enlightenment.
- b) Christianity's Church of the Nativity.
- c) Islam's sacred city of Mecca.
- \*d) All of the above

19. Unlike the early chapters of the Book of Genesis, some religious traditions

- a) deemphasize the role of the divine will in bringing about the world.
- b) describe the advent of the principal deities *after* the universe itself has been created.
- c) depict gods and humans as sharing the world.
- \*d) All of the above

20. In certain respects, modern scientific explanations set forth cosmologies that are intriguingly similar to some religious cosmologies taught in the distant past, such as

- a) Aristotle's concept of the Prime Mover.

- \*b) Epicurus's theory of atomism.
- c) Shinto's creation myth.
- d) All of the above

21. (SA1) The so-called Golden Rule set forth in the Christian New Testament

- a) establishes the Christian ethical perspective with regard to the pursuit of wealth.
- \*b) is pronounced in similar forms in the scriptures of virtually all of the world's major traditions.
- c) pronounces that God created heaven and earth through the Logos or Word.
- d) distinguishes Christianity as being the most altruistic of the world's major traditions.

22. (SA2) Rudolf Otto's *The Idea of the Holy*

- a) asserts that divine truth can be known only through a mystical experience.
- b) promotes Catholic teachings as fundamental to leading a religious life.
- \*c) describes the encounter with "the Holy" as "numinous."
- d) can be summarized as the application of Platonic philosophy to Jewish theology.

23. Which of the following is *not* true of spiritual fulfillment?

- a) Buddhist nirvana is a form of spiritual fulfillment.
- b) Spiritual fulfillment can be said to consist of living in harmony with nature.
- c) Christianity offers spiritual fulfillment by offering salvation from the effects of sin.
- \*d) Spiritual fulfillment is always thought to be achievable in this lifetime.

24. According to Bruce Lincoln's book *Holy Terrors*,

- a) almost every religious tradition holds a belief in some form of hell.
- b) children have an innate capacity for belief in divine beings that diminishes as they grow older.
- \*c) religion has the potential to facilitate and even to escalate violence.
- d) religions that teach the existence of demons also acknowledge the existence of ghosts.

25. (SA1) Religious scholar Ninian Smart's "dimensional" scheme divides the various aspects of religious traditions into seven dimensions, which include

- \*a) doctrinal and ritual.
- b) causal and reactionary.
- c) artistic and architectural.
- d) sacred and profane.

26. (SA1) The world religion that most emphasize doctrines is

- a) Buddhism.
- \*b) Christianity.
- c) Hinduism.
- d) Judaism.

27. Ninian Smart's material dimension of religion involves

- \*a) the place of artistic creations and natural entities in religious traditions.
- b) atomic theory.
- c) the effects of capitalism on the development of religions.

d) beliefs concerning the social structures underpinning religions.

28. The general process through which societies transform economically, socially, and culturally, the net effects of which include increased literacy, is

a) globalization.

\*b) modernization.

c) colonialism.

d) traditionalism.

29. A significant demographic effect of modernization involving the shift of population centers from rural, agricultural settings to cities is

a) expatriation.

b) gentrification.

c) centralization.

\*d) urbanization.

30. (SA1) Globalization is

\*a) the linking and intermixing of cultures.

b) imperial expansion and domination.

c) the embrace of a common religion worldwide.

d) the tendency to understand the world cultures in a new way thanks to new technologies.

31. A general feature of modernity is its tendency to

\*a) deny the authority of tradition and the past.

b) emphasize the strength inherent in traditional ways of living.

c) look to religion as a means of facing global challenges.

d) reject secular worldviews as socially disadvantageous.

32. (SA2) In 2009, the percentage of senior pastors in Protestant Christian churches who are women was

a) 5 percent.

\*b) 10 percent.

c) 15 percent.

d) 20 percent.

33. Perhaps no single phenomenon has been more challenging to traditional religious ways—and more nurturing of secularization—than

a) the exploration of space.

\*b) the encounter of religion with science.

c) the environmental crisis.

d) the widespread application of the World Wide Web.

34. (SA2) Certain basic and extremely significant scientific questions remain unanswered; for example,

a) About how old is the universe?

b) Does God exist?

- \*c) What is the ground of consciousness?
- d) What is the meaning of human existence?

35. The nineteenth-century scholar who is generally regarded as the founder of the modern field of religious studies is

- a) Sigmund Freud.
- b) Karl Marx.
- \*c) Friedrich Max Müller.
- d) Friedrich Nietzsche.

36. The attempt to understand a goldfish in a pond is analogous to the study of religion insofar as it illustrates

- \*a) the need to balance the perspectives of insider and outsider.
- b) the pervasive role of the natural world in religious traditions.
- c) the tendency of religious belief to intensify among people who live alone.
- d) the problem of focusing only on the individual aspects of religion, without considering the societal aspects.

37. (SA1) The capacity for seeing things from another's perspective is

- a) audacity.
- b) complacency.
- \*c) empathy.
- d) synchronicity.

38. (SA2) A statement that is foundational to the field of religious studies is:

- \*a) To know one just one religion is to know none.
- b) If you follow a religion, do not study it.
- c) All religions are equally true.
- d) Religions evolve; God does not.

39. Psychology is an especially useful disciplinary approach when trying to

- a) explain mythological accounts of the fate of souls in the afterlife.
- \*b) make sense of the modes of religious experience.
- c) discriminate between individual and societal aspects of a religious tradition.
- d) interpret the meaning of religious language.

40. The disciplinary approach that in certain respects is the closest to actually *doing* religion (or theology) is

- a) anthropology.
- b) neurotheology.
- \*c) philosophy.
- d) sociology.

### True/False Questions

41. (SA1) “World Religions” has been a prominent course of study in American colleges and universities for nearly a century.  
\*a) True  
b) False
42. (SA2) The academic study of religion has been an important field of study in universities for several centuries.  
a) True  
\*b) False
43. Most cultures through history have had neither the conceptual category nor a term meaning “religion.”  
\*a) True  
b) False
44. Over the course of the past century, scholars from various academic disciplines have gradually come to a general consensus over how to define the term “religion.”  
a) True  
\*b) False
45. (SA1) The attempt to define religion is a relatively recent phenomenon, beginning for the most part with the European Enlightenment of the eighteenth century.  
\*a) True  
b) False
46. A sound definition of religion need not accommodate the distinction between “religion” and “spiritual,” because for all practical purposes the terms mean the same thing.  
a) True  
\*b) False
47. (SA1) Karl Marx was a thoroughgoing idealist who insisted that religious ideas can cause great changes in the economy.  
a) True  
\*b) False
48. (SA2) Neither Freud nor Marx ever tried actually to define religion; rather, they tried to explain it away.  
\*a) True  
b) False
49. (SA2) Bruce Lincoln’s definition of religion could not leave room for an atheistic tradition.  
a) True  
\*b) False
50. Theology, the field of inquiry that focuses on considering the nature of the divine, is an important example of *doing* and *being* religious.

- \*a) True
- b) False

51. Usually explanation of the nature and role of the divine takes center stage in a religion's belief system.

- \*a) True
- b) False

52. (SA2) Monotheism is the belief in one god who is more powerful than the rest.

- a) True
- \*b) False

53. (SA1) Quasi-divine figures, such as angels and demons, though difficult to categorize, are important elements of religion nonetheless.

- \*a) True
- b) False

54. (SA1) According to a May 2015 Pew Forum study, 8.2 percent of people in the United States identify as atheist, agnostic, or "nothing in particular."

- a) True
- \*b) False

55. Some Hindus are monistic and some are polytheistic, but never at the same time.

- a) True
- \*b) False

56. Among nontheistic religions in particular, revelation usually combines textual transmission with a direct experience of revelation.

- a) True
- \*b) False

57. (SA1) Religious cosmologies typically describe both the origin and the status of the universe.

- \*a) True
- b) False

58. (SA2) In monotheistic religions, the world is normally depicted as a kind of illusion, somehow not altogether real or permanently abiding.

- a) True
- \*b) False

59. A religion that teaches that the world is inherently sacred naturally discourages a sense of stewardship toward the natural world.

- a) True
- \*b) False

60. (SA1) Some religions, Christianity among them, teach that both revealed ethics and individual conscience work together as means of distinguishing right from wrong.

\*a) True

b) False

61. The challenge of mortality—the fact that we are destined to die—is invariably the primary motivating force behind religion.

a) True

\*b) False

62. (SA2) The traditional Catholic doctrine of purgatory anticipates an intermediary destiny somewhere between the perfect bliss of heaven and the horrible agony of hell.

\*a) True

b) False

63. (SA2) Rudolf Otto gives preference to the mystical experience, a category that includes such phenomena as Buddhist nirvana.

a) True

\*b) False

64. (SA1) Experiencing transcendence does not depend upon believing in God or gods.

\*a) True

b) False

65. Both Jainism and Judaism call for extensive attention to historical development to best understand the context of their teachings and practices.

a) True

\*b) False

66. A general feature of modernity is its tendency to embrace the authority of tradition and the past.

a) True

\*b) False

67. A century ago, only about 10 percent of the global population lived in cities; today, more than half of us are urbanites.

\*a) True

b) False

68. The great majority of people today live in traditionally religious societies, sheltered from the presence of religious ways of life other than their own.

a) True

\*b) False

69. The biblical account of creation is commonly and naturally taught alongside the theory of evolution in public schools in predominantly Christian societies today.

- a) True
- \*b) False

70. (SA1) One effect of feminist theory has been to reveal contributions of women through the ages that hitherto have been largely ignored.

- \*a) True
- b) False

### Fill-in-the-Blank Questions

71. (SA2) Until the late decades of the nineteenth century, theorists applied the term “world religion” only to \_\_\_\_\_. (Christianity)

72. Whereas “faith” is a natural term to use when studying Christianity, it can hardly be applied to the study of Confucianism or \_\_\_\_\_. (Shinto)

73. (SA1) Enlightenment thinkers, most influentially the German philosopher \_\_\_\_\_, conceived of religion as something separate from the various phenomena the human mind is capable of perceiving. (Immanuel Kant)

74. (SA1) American psychologist \_\_\_\_\_ emphasizes in his definition the *individual* nature of religion. (William James)

75. Bruce Lincoln in his definition bases religion on the concept of the \_\_\_\_\_ rather than on “supernatural beings” or the like. (transcendent)

76. (SA2) According to Bruce Lincoln’s definition, the fourth “domain” of religion is \_\_\_\_\_. (institution)

77. (SA2) In the words of sociologist \_\_\_\_\_, “a definition is not more or less true, only more or less useful.” (Peter Berger)

78. (SA1) Psychologist \_\_\_\_\_ asserted that religion is “the universal obsessional neurosis of humanity.” (Sigmund Freud)

79. \_\_\_\_\_ is the belief in many gods. (polytheism)

80. (SA1) \_\_\_\_\_ explicitly denies the existence of God or gods. (atheism)

81. Hindus who embrace \_\_\_\_\_ believe that all reality is ultimately one. (monism)

82. (SA2) Historian of religions \_\_\_\_\_ describes the hierophany as a manifestation of the sacred that helps a people to establish its cosmology. (Mircea Eliade)

83. Religious understanding of the nature of the world is known as \_\_\_\_\_. (cosmology)

84. Some religions emphasize \_\_\_\_\_, asserting that God, or some other supernatural force such as Hindu dharma (ethical duty), has established what constitutes right behavior. (revealed ethics)
85. (SA1) \_\_\_\_\_ Buddhism refuses to make much at all of death beyond acknowledging its natural place in the order of things. (Zen)
86. Hinduism, Buddhism, Jainism, and Sikhism all maintain belief in \_\_\_\_\_, the “wheel of life.” (samsara)
87. According to \_\_\_\_\_, a genuine experience of “the Holy” is characterized by two powerful and contending forces, *mysterium tremendum* and *fascinans*. (Rudolf Otto)
88. (SA2) Both the numinous and nirvana are examples of \_\_\_\_\_ states of existence. (transcendent)
89. Rather than depending on empirical verifiability or rational coherence for their power, \_\_\_\_\_ are simply accepted by believers as true accounts. (myths)
90. (SA1) Modes of experience such as Buddhist \_\_\_\_\_ are by definition beyond the reach of empirical observation and of description. (nirvana)
91. Historical transformations, accelerated during the past several centuries by such diverse and powerful factors as colonialism, the scientific revolution, and economic \_\_\_\_\_, have reshaped religious traditions. (globalization)
92. The net effects of modernization include increased literacy, improved education, enhanced technologies, self-sustaining economies, and the increased role of \_\_\_\_\_ in various aspects of society. (women)
93. The most pronounced religious effects of globalization pertain to the closely related phenomenon of \_\_\_\_\_, the coexistence of different peoples and their cultural ways in one time and place. (multiculturalism)
94. (SA2) For many individuals who live in religiously \_\_\_\_\_ societies, it is difficult to regard any one religious worldview as the *only* viable one. (pluralistic)
95. (SA1) Globalization, like modernization, has nurtured the notably modern process of \_\_\_\_\_, the general turning away from traditional religious authority and institutions. (secularization)
96. (SA2) The encounter of religion and science can clearly be observed by noting the impact of Charles Darwin’s \_\_\_\_\_. (*Origin of Species*)

97. One basic concept with regard to a proper academic approach to the study of religions is the maintenance of a healthy balance between the perspective of an insider and the perspective of an \_\_\_\_\_\_. (outsider)

98. A sound study of the world's religions, emphasized by Friedrich Max Müller, features a \_\_\_\_\_ approach. (comparative)

99. (SA1) Along with being cross-cultural, religious studies is multidisciplinary, or \_\_\_\_\_, drawing on the contributions of various disciplines and fields of study. (polymethodic)

100. (SA2) Swiss psychologist \_\_\_\_\_ made vital contributions to the study of religious symbolism and of the general role of the unconscious mind in the religious life. (Carl Jung)

### Essay/Discussion Questions

101. (SA1) Why must one have an awareness of world religions to be an educated person?

102. Identify and discuss the importance of some of the “don’ts” of the academic study of world religions.

103. Discuss the analogy that compares religions to houses as a means of understanding the relevance of defining “religion.”

104. (SA2) Based on examples presented in this chapter, explain how definitions reveal as much about the intentions of the individual theorist as they do about the nature of religion.

105. What is the significance for an academic approach to religion of sociologist Peter Berger’s comment on the challenge of defining religion, “a definition is not more or less true, only more or less useful”?

106. (SA2) Explain the significance of the “transcendent” for the definition of religion set forth by Bruce Lincoln.

107. (SA1) Cite examples of the material dimension of religion, noting how other dimensions might also be relevant.

108. (SA2) How are the roles of women in religions changing?

109. (SA1) In what ways might the study of another person’s religion be analogous to studying a goldfish in a pond?

110. Explain how political science serves as an instructive parallel for the academic study of religion.

## **Chapter 2**

### **Indigenous Religions of North America**

#### **CHAPTER SUMMARY**

This chapter explores indigenous religions of North America. Although we explore these religions together in a single chapter, it is important to note that there is much diversity in the indigenous religions of North America. Today, over 700 tribal nations are recognized in the United States alone. In the past, there were many more. The human landscape of North America changed dramatically with the arrival of Europeans. Native American religions are highly complex belief systems, with sophisticated cosmologies and firm ethical principles. Furthermore, they have changed and continue to change in response to interaction with other belief systems, other cultures, and technological advances.

#### **The Teachings of Native American Religions**

Most Native American religions do not have a specific creed or statement of belief. Rather, essential teachings are revealed in mythic narratives and shared and enacted through religious practice. There are many creation stories in the myths of native North America. Some myths focus on the creation of the earth and the origins of humans in general, and others simply account for the origins of one particular people. Some myths tell of people coming to the surface of the earth from deep underground, and others tell of humans being fashioned from corn by creator gods.

Some Native religions, like those of the Great Plains tribes, hold a belief in a supreme being, sometimes known as the Great Spirit. Many Native American religions also share a belief in a supreme force or sacred power. The Navajo of the southwestern United States teach of a Holy Wind, which is a spiritual force that inhabits every element of creation. The creation narratives of indigenous North American religions differ significantly from each other in their accounts of the origin of humans. Some myths describe how humans were created, and others focus on how they came to live in a particular geographic locale. Native American mythologies contain teachings about how to live properly in the world. From myths, people learn to live respectfully with others in society, to make a living off the land, and to understand the meaning of life.

Many indigenous North American religions emphasize the interrelationship of all things. This often extends to humanity's relationship with animals. As a result of this interconnectedness, many Native American religions emphasize the importance of maintaining balance among all things. The focus on balance extends to the physical landscape. According to many Native American religious traditions, humans are often thought to live in a reciprocal relationship with the land.

#### **The History of Native American Religions**

Just like major world religions, Native American traditions have developed historically and have both resisted and accommodated cultural changes. The expansion of European imperialism from

the sixteenth through the early twentieth century ravaged and radically influenced indigenous religious traditions in the Americas. Throughout North America, the effects of colonialism on indigenous peoples were disastrous: indigenous populations were devastated by disease and warfare, forced to move far away from their ancestral homelands, and sometimes enslaved or indentured to work for the colonists.

However, indigenous religious traditions were never entirely eradicated, even when Native peoples identified as Christians. When the Spanish conquistadors arrived in Mesoamerica, the indigenous religion of the Mayan peoples was banned, written versions of holy texts were burned, and the Maya were often forcibly converted to Roman Catholicism. Although many Mayan people today identify as Catholic, elements of indigenous religion remain. In the United States today, many Native Americans identify as Catholics, Protestants, or nondenominational Christians. However, as with the Maya, this does not necessarily mean that the beliefs and practices of Native religions are no longer relevant. Furthermore, Christianity is sometimes understood as an indigenous American religion by Native Christians.

Many resistance movements developed in Native communities in response to European-American encroachment throughout North America. Such movements often had an overtly religious dimension, and indigenous religious leaders were frequently at the forefront of resistance movements. Many movements had influence far and wide and can therefore be understood as pan-Indian religious movements. One such movement was the Ghost Dance. The Native American Church can be considered another resistance movement.

Despite the history of antagonism toward Native religions in North America, many non-Native Americans are interested in learning about Native religious traditions. Today, people in the United States and elsewhere are attracted to what they view as the nature-centered focus of Native religions. Some Native Americans appreciate the growing interest of non-Natives in indigenous religions. However, non-Native interest in Native religious practices has also been criticized by Native thinkers. Critics argue that selective adoption of certain practices, like peyote use, removes the activity from the cultural and historical context in which it developed.

### **Native American Religions as a Way of Life**

Followers of Native American religions often do not make stark distinctions between what is “religious” and what is “secular.” Myths instill everyday life with a sacred quality; therefore, many actions have a religious dimension.

In Native American religions, healing the sick is often part of religious practice. Healers may use religious knowledge to cure physical and mental illnesses. Navajo healing ceremonies use an art form known as sand painting. The chapter also discusses the importance of medicine bundles in Navajo and other Native traditions.

The chapter addresses the important roles of women in Native American traditions. The chapter focuses on significant rites of passage like the Kinaalda, which marks the transition to adulthood among Navajo young women. Women have also been important healers. One well-known twentieth-century spiritual healer was Mabel McKay (1907–1993), a Pomo woman of northern

California. When she was young, Mabel was called to be a link between her people and the spirit world, and spirit guides told her that she would develop a special gift of healing. Two spirit people, those whose gender is not exclusively male or female, have had prominent roles in many Native religions.

Like other religions around the world, Native American traditions use rituals to recognize important changes in a person's social status. Such rituals are known as rites of passage. Often, rites of passage mark the transition from childhood to adulthood. Many Native cultures have elaborate rites marking this transition for young women and men. The Navajo puberty rite for girls is known as the *Kinaalda*. A rite of passage common to many North American religions is the Vision Quest. This is the attempt by an individual to communicate with the spirit world. It is especially well known among peoples of the Great Plains and Great Lakes region, like the Sioux and the Ojibwa.

Rites of renewal are rituals that seek to renew the sacred balance of all things. Such rites are often seasonal because they are designed to correspond with the cycle of planting and harvesting or moving herd animals for grazing. They may aim to enhance natural processes like rainfall or the growth of crops. Among Pueblo peoples like the Hopi and Zuni, kachina dances are a type of renewal rite. Rites of purification are used to ritually purify and cleanse the body. In North American religions from Mexico to Alaska, sweat lodge ceremonies are used as rites of purification.

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the diversity and similarities of North American indigenous religious traditions
- [2.] To understand the teachings of Native North American religions
- [3.] To become familiar with different practices of Native American religions
- [4.] To learn about the impact of European colonialism on indigenous religions of North America
- [5.] To understand religious change in recent centuries

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

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- DeLoria, Vine Jr. *God Is Red: A Native View of Religion*. New York: Dell, 2003.
- Gill, Sam. *Native American Religions: An Introduction*. Boston: Thomson Wadsworth, 2005.
- Hirschfelder, Arlene, and Paulette Molin. *An Encyclopedia of Native American Religions*. New York: Facts on File, 1992.

- Kehoe, Alice Beck. *The Ghost Dance: Ethnohistory and Revitalization*. Long Grove, IL: Waveland, 2006.
- Neihardt, John G., and Black Elk. *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux*. Omaha: University of Nebraska Press, 1961.
- Silko, Leslie Marmon. *Ceremony*. 1988.

## Weblinks

- American Academy of Religion — [www.aarweb.org](http://www.aarweb.org)
- Beliefnet — [www.beliefnet.com](http://www.beliefnet.com)
- National Museum of the American Indian — [www.nmai.si.edu](http://www.nmai.si.edu)
- National Archives — [www.archives.gov/research/aic/reference/native-americans.html](http://www.archives.gov/research/aic/reference/native-americans.html)

## Films

- *In the Light of Reverence* (2001) 72 min., Independent Television Service in association with Native American Public Telecommunications and the Corporation for Public Broadcasting
- *Popol Vuh: The Creation Myth of the Maya* (1989) 60 min., [www.berkeleymedia.com](http://www.berkeleymedia.com)
- *Native American Religions* (2007) 27 min., [www.insight-media.com](http://www.insight-media.com)
- *In Beauty I Walk: The Navajo Way to Harmony* (2002) 28 min., [www.berkeleymedia.com](http://www.berkeleymedia.com)
- *Kinaalda: A Navajo Rite of Passage* (2000) 56 min., Women Make Movies.

## SACRED TEXTS

[www.sacred-texts.com/nam/pvuheng.htm](http://www.sacred-texts.com/nam/pvuheng.htm)

Older translation of the Popol Vuh

[www.sacred-texts.com/nam/nav/omni/index.htm](http://www.sacred-texts.com/nam/nav/omni/index.htm)

Navajo creation narratives

[www.sacred-texts.com/nam/hopi/toah/index.htm](http://www.sacred-texts.com/nam/hopi/toah/index.htm)

Hopi origin myths by Edmund Nequatewa

## KEY TERMS AND DEFINITIONS

**American Indian Religious Freedom Act** 1978 U.S. law to guarantee freedom of religious practice for Native Americans.

**axis mundi** (ax-is-mun-di; Latin) An academic term for the center of the world, which connects the earth with the heavens.

**Black Elk** Famous Lakota religious leader.

**Changing Woman** Mythic ancestor of the Navajo people who created the first humans.

**chantway** The basis of Navajo ceremonial practice; includes chants, prayers, songs, and other ritual practice.

**Ghost Dance** Religious resistance movements in 1870 and 1890 that originated in Nevada among Paiute peoples.

**hogan** (ho-gan; Pueblo) A sacred structure of Pueblo peoples.

**Jump Dance** Renewal dance of Yurok people.

**kachina** (ka-chee-na; Hopi) Pueblo spiritual beings.

**Kinaalda** (kee-nal-dah) Rite of passage for young Navajo women.

**McKay, Mabel** A Pomo woman who was well known as a healer and basket weaver.

**Native American Church** A church founded in early twentieth century based on Peyote religion.

**peyote** Hallucinogenic cactus used in many Native American religions.

**Popol Vuh** (po-pol voo; Quiché Mayan, “council book”) The Quiché Mayan book of creation.

**Quannah Parker** Comanche man who called for the embrace of peyote religion.

**Quetzalcoatl** (ket-zal-ko-at’l; Aztec) Aztec God and important culture hero in Mexico.

**rites of passage** Rituals that mark the transition from one social stage to another.

**rites of renewal** Rituals that seek to enhance natural processes, like rain or fertility, or enhance the solidarity of a group.

**sand painting** A painting made with sand used by Navajo healers to treat ailments.

**Sun Dance** Midsummer ritual common to many Native American religions; details vary across cultures.

**sweat lodge** A structure built for ritually cleansing and purifying the body.

**tipi** (also teepee) A typical conical structure of the tribes of the Great Plains, which is often constructed with a sacred blueprint.

**trickster** A common figure in North American mythologies; trickster tales often teach important moral lessons.

**two-spirit** An additional gender identity in many Native North American cultures; often thought to have special spiritual powers.

**trickster** A common figure in North American mythologies; trickster tales often teach important moral lessons.

**vision quest** A ritual attempt by an individual to communicate with the spirit world.

**Wovoka** A Paiute man whose visions started the Ghost Dance of 1890.

## TEST BANK

*“(SA)” indicates a question that also appears in the student self-quizzes on the Companion Website, as well as on Dashboard. Multiple-choice question answers are starred. Answers to true/false and fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA) Which of the following is *false*?

a) Native American religions are very diverse.

\*b) There is one form of Native American religion.

c) Native American religions change over time.

d) Native American religions are practiced in many areas today.

2. (SA) The essential teachings of Native American religions are often found in

- \*a) sacred narratives or myths.
- b) books written by gods or deities.
- c) specific statements of belief or creeds.
- d) sermons and liturgies.

3. The Sun Dance is

- a) practiced by only the Hopi peoples.
- b) widely practiced in many Native American religious cultures.
- c) a midsummer Native American ritual that spans nearly two weeks.
- \*d) Both b and c

4. (SA) The god Quetzalcoatl is recognized in

- a) Cherokee religion.
- b) all Native American religions.
- c) Modoc religion.
- \*d) Aztec religion.

5. (SA) What is the *Popol Vuh*?

- a) The Cherokee god of corn
- b) The coming-of-age rite for Navajo girls
- c) Another name for the Sun Dance
- \*d) A Mayan creation narrative

6. In the *Popol Vuh*,

- a) the creation of humans took several tries.
- b) stories about hero twins are relayed.
- c) humans were created perfectly on the first try.
- \*d) Both a and b

7. (SA) Which of the following is an important method of healing?

- \*a) Sandpainting
- b) *Kinaalda*
- c) Planting Corn
- d) Basketry

8. Myths may contain lessons concerning

- a) how to behave appropriately in social situations.
- b) how to farm or subsist off the land.
- c) life and death.
- \*d) All of the above

9. (SA) Who was Black Elk?

- \*a) A famous Lakota religious leader

- b) One of the kachinas
- c) One of the hero twins in *Popol Vuh*
- d) The Aztec corn god

10. Mt. Shasta is a sacred place to

- a) the Aztecs.
- \*b) many Native communities in northern California.
- c) the Maya.
- d) the Native communities of the southeastern United States.

11. (SA) Tales about the landscape are important to the White Mountain Apache because they

- a) help Arizona businesses decide where to develop land.
- b) have helped people convert to Christianity.
- \*c) convey important moral teachings.
- d) None of the above

12. (SA) The Pueblo peoples are from

- \*a) the Southwestern United States.
- b) the Northwestern United States.
- c) eastern Canada.
- d) Alaska.

13. (SA) Mabel McKay was well known for

- a) her skill in healing the sick.
- b) her skill in basketry.
- c) initiating the *Kinaalda*.
- \*d) Both a and b

14. The ancestral spirits of the Pueblo peoples are known as

- a) the Hero Twins.
- \*b) Kachinas.
- c) Jump Dancers.
- d) None of the above

15. (SA) Trickster figures in mythology

- a) teach important life lessons through their actions.
- b) are often animals.
- c) always rescue humanity from decline.
- \*d) Both a and b

16. (SA) Sandpainting has been used as a healing rite by

- \*a) Navajo peoples.
- b) Cherokee peoples.
- c) the ancient Maya.
- d) the Yurok peoples.

17. Which of the following is the best definition of a *rite of passage*?

- a) Rituals that ask the gods for more rain
- b) Ceremonies that install new political leaders into their offices
- \*c) Rituals that mark the transition from one social state to another
- d) Any ceremony involving a sun dance

18. The *Kinaalda* is

- a) another name for the *Popol Vuh*.
- b) a Navajo puberty rite for girls.
- c) an important rite of passage.
- \*d) Both b and c

19. Which of the following is *not* true of the *Kinaalda*?

- a) Each girl has a sponsor.
- b) The rite has foundations in sacred myths.
- c) Each girl makes a giant cake of cornmeal.
- \*d) The rite enacts important Lakota myths.

20. (SA) Which of the following is an important goal of a vision quest?

- a) Building a seaworthy canoe
- \*b) Communicating with the spirit world
- c) Baking a giant cornmeal cake
- d) Immersing oneself in social life

21. Many rites of renewal focus on

- a) teaching young girls how to be adult women.
- b) disrupting the sacred balance of the natural world.
- \*c) maintaining the sacred balance of the natural world.
- d) All of the above

22. (SA) Sweat lodge ceremonies may

- a) be used to purify the body.
- b) take place in many different cultural contexts.
- c) establish a bond between people who perform the ceremony together.
- \*d) All of the above

23. (SA) Which of the following was *not* one of the goals of a kachina dance, as discussed in the reading?

- a) Teaching young people about morals and ethics
- \*b) Purifying the body through sweat
- c) Enhancing rainfall
- d) Enhancing the fertility of the land

24. (SA) Which of the following is a rite of passage?

- a) The *Kinaalda*
- b) The Vision Quest

e) The Jump Dance

\*d) Both a and b

25. The colonial powers of Spain, France, and Britain

a) were not interested in the religious lives of Native Americans.

b) thought European settlers should adopt indigenous American religions.

\*c) aimed for the conversion to Christianity of Native peoples, sometimes through force.

d) thought that Christianity was inappropriate for non-Europeans.

26. (SA) The 1819 Civilization Fund Act

a) aimed to educate native children in an effort to “civilize” them.

b) led to the development of many boarding schools.

c) aimed to eradicate Christianity in the Americas.

\*d) Both a and b

27. (SA) When the Spanish conquistadors arrived in Mesoamerica,

a) the indigenous religion of the Mayan peoples was banned.

b) written versions of holy texts were burned.

c) the Maya were often forcibly converted to Roman Catholicism.

\*d) All of the above

28. Chantways may be used in which contexts?

a) Births

b) Puberty rites

c) Healing

\*d) All of the above

29. Which of the following is true about the Ghost Dance?

a) It originated in the fifteenth century as a religious response to the Spanish conquest of Mexico.

\*b) It began with a nineteenth-century religious leader of the Northern Paiute who had an important vision.

c) It is another term for a kachina dance.

d) It is only performed by women.

30. (SA) Who was Wovoka?

\*a) The founder of the second Ghost Dance

b) A mythological trickster figure

c) One of the Mayan hero twins

d) None of the above

31. The Ghost Dance came to a tragic end at

\*a) Wounded Knee.

b) Fallen Arrow.

c) Mt. Shasta.

d) The Place of Cottonwood Trees.

32. In Wovoka's vision and teachings,

- a) the Creator told him that the ancestors would rise up.
- b) if enough people believed and danced, human misery and death would end.
- c) he learned how to defeat the Spanish conquistadors.
- \*d) Both a and b

33. (SA) What happened at Wounded Knee?

- \*a) American troops massacred hundreds of people who had gathered for the Ghost Dance.
- b) Wovoka fell and hurt his knee.
- c) The *Popol Vuh* was revealed to the Cherokee.
- d) The first *Kinaalda* took place.

34. The Native American Church

- a) was founded by Mabel McKay and focused on healing the sick through singing.
- b) adopted Catholicism but selected its own pope.
- c) was founded in 1712.
- \*d) was founded by followers of Peyote Religion to protect their religious practice.

35. In the future, the indigenous religions of North America will likely

- a) disappear entirely.
- b) resemble Christianity in most aspects of belief and practice.
- continue to provide spiritual meaning and religious fulfillment for Native and even non-\*c) Native peoples.
- d) All of the above

36. (SA) The American Indian Religious Freedom Act was passed in

- a) 1801.
- b) 1888.
- \*c) 1978.
- d) 2010.

37. The American Indian Religious Freedom Act

- a) was completely effective in ending all discrimination against Native American religions.
- b) opened the door for teaching Christianity to Native peoples.
- \*c) is a U.S. law aimed at guaranteeing freedom of religious practice for Native Americans.
- d) None of the above

38. Why do some Native Americans criticize the interest of non-Native people in indigenous religions?

- a) Because they really just want to convert people to Christianity
- b) Because they take practices out of cultural and historical context
- c) Because there is sometimes conflict over the use of sacred places
- \*d) Both b and c

39. What is a *tipi*?

- a) A sacred structure of the Pueblo peoples

- b) Another term for a *hogan*
- c) One of the sacred myths of the Aztec
- \*d) A dwelling that has symbolic meaning

40. The creation narratives of indigenous religions may address which of the following?

- a) The origins of humanity
- b) The origins of sacred power
- c) The creation of the earth
- \*d) All of the above

### **True/False Questions**

41. (SA) The indigenous religions of North America are all essentially the same.

- a) True
- \*b) False

42. The major teachings of most indigenous North American religions are contained in written texts.

- a) True
- \*b) False

43. (SA) The *Kinaalda* is a rite of passage for young Lakota women.

- a) True
- \*b) False

44. (SA) Mythic narratives may contain stories about creation, supreme beings, and humanity.

- \*a) True
- b) False

45. There is little diversity in the religions of native North America.

- a) True
- \*b) False

46. (SA) Changing Woman is an important figure in Navajo religious tradition.

- \*a) True
- b) False

47. (SA) Among the Pueblo peoples, ancestral spirits are known as *kachinas*.

- \*a) True
- b) False

48. The trickster figure in myths is often an animal who has adventures and engages in mischief.

- \*a) True
- b) False

49. (SA) Myths of North America may account for the origins of subsistence activities like hunting and farming.

\*a) True

b) False

50. (SA) Usually, the goal of the vision quest is for an individual to make contact with the spirit world.

\*a) True

b) False

51. Many indigenous North American religions emphasize the interrelationship of all things.

\*a) True

b) False

52. (SA) Black Elk was a famous Cherokee religious leader.

a) True

\*b) False

53. (SA) Native American religions emphasize the idea that humans are the masters of animals and other living creatures.

a) True

\*b) False

54. (SA) According to Native American religious traditions, humanity is often thought to live in a reciprocal relationship with the land.

\*a) True

b) False

55. (SA) The White Mountain Apache of Arizona place great importance on the landscape.

\*a) True

b) False

56. The *Popol Vuh* is a major sacred text of the Apache people.

a) True

\*b) False

57. Peyote is another name for the *Kinaalda*.

a) True

\*b) False

58. The *tipi*, a typical structure of the tribes of the Great Plains, has a sacred blueprint.

\*a) True

b) False

59. In many Native American cultures, time is regarded as circular.

\*a) True

b) False

60. In Native American religions, healing the sick is a part of religious practice.

\*a) True

b) False

61. As a young woman, Mabel McKay was called to be a liaison between her people and the spirit world.

\*a) True

b) False

62. (SA) European imperialism from the sixteenth century through the early twentieth century radically influenced indigenous religious traditions in the Americas.

\*a) True

b) False

63. (SA) Throughout North America, the effects of colonialism on indigenous peoples were very insignificant.

a) True

\*b) False

64. Vision quests are found only in the Mayan religion.

a) True

\*b) False

65. Many indigenous peoples converted (forcibly or by choice) to the Christianity of the colonizers.

\*a) True

b) False

66. The Ghost Dance was a sixteenth-century resistance movement.

a) True

\*b) False

67. The Native American Church was founded by Native Americans who rejected indigenous religions in favor of Christianity.

a) True

\*b) False

68. (SA) In 1978, the American Indian Religious Freedom Act was passed in an effort to give Native peoples the right to express and practice their beliefs.

\*a) True

b) False

69. (SA) Today, the only people interested in Native American religions are Native peoples.

a) True

\*b) False

70. (SA) The population of the Americas was decimated after the arrival of Europeans.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA) In the Sun Dance, the central cottonwood tree is a kind of \_\_\_\_\_. (*axis mundi*)

72. The Sun Dance has been practiced for centuries by most Native American tribes of the Northern \_\_\_\_\_. (Plains)

73. Most Native American religions do not have a specific creed or statement of \_\_\_\_\_. (belief)

74. Most Native American mythologies regard \_\_\_\_\_ as their original ancestral home (America, the Americas).

75. (SA) The Navajo teach of a \_\_\_\_\_, which is a spiritual force that inhabits every element of creation. (Holy Wind)

76. (SA) The god Quetzalcoatl, of the \_\_\_\_\_ people, is often depicted as a feathered serpent, and was thought to possess the sacred power of creation. (Aztec)

77. The Quiché Mayan creation epic, known as the \_\_\_\_\_, contains stories about creation, the exploits of the gods, and the first humans. (*Popol Vuh*)

78. When the creator gods in the *Popol Vuh* attempted to make humans, they \_\_\_\_\_ in their first three attempts. (failed)

79. (SA) In \_\_\_\_\_ mythology, a god called Awaonawilona created the world from his own breath and body. (Zuni)

80. (SA) \_\_\_\_\_ Woman is an important figure in Navajo sacred narratives. (Changing)

81. (SA) Changing Woman created the first Navajo \_\_\_\_\_ from her own body. (people)

82. (SA) Among the \_\_\_\_\_ peoples, ancestral spirits are known as kachins (Pueblo)

83. In many Native myths, lessons are taught through the exploits of a mischievous character known as a \_\_\_\_\_. (trickster)

84. (SA) The \_\_\_\_\_ is an important rite of passage for Navajo girls. (*Kinaalda*)

85. \_\_\_\_\_ was a famous Lakota religious leader. (Black Elk)

86. \_\_\_\_\_ are rituals that mark the transition from one social stage to another. (Rites of Passage)
87. (SA) In many Native American cultures, time is regarded as \_\_\_\_\_, not linear. (cyclical, circular)
88. (SA) \_\_\_\_\_ may use religious knowledge to cure physical and mental illnesses. (Healers)
89. (SA) Navajo healing ceremonies also use an art form known as \_\_\_\_\_. (sand painting)
90. (SA) The \_\_\_\_\_ puberty rite for girls is known as the *Kinaalda* (Navajo)
91. A \_\_\_\_\_ quest is the attempt by an individual to communicate with the spirit world. (vision)
92. Rites of \_\_\_\_\_ seek to restore or enhance the sacred balance of all things. (renewal)
93. (SA) Along with a number of other rituals, the Jump Dance of the \_\_\_\_\_ people is performed during the World Renewal Ceremonial Cycle. (Yurok)
94. (SA) In North American religions from Mexico to Alaska, \_\_\_\_\_ ceremonies are used to ritually purify and cleanse the body. (sweat lodge)
95. The expansion of European \_\_\_\_\_ ravaged and radically influenced indigenous religious traditions in the Americas. (imperialism, colonialism)
96. When the \_\_\_\_\_ conquistadors arrived in Mesoamerica, the indigenous religion of the Mayan peoples was banned. (Spanish)
97. (SA) Many resistance movements had influence far and wide and can therefore be understood as \_\_\_\_\_ religious movements. (pan-Indian)
98. (SA) In 1890, a Paiute man named \_\_\_\_\_, who had studied Paiute religion and participated in the first Ghost Dance, founded a second Ghost Dance. (Wovoka)
99. The Ghost Dance came to a tragic end on December 29, 1890, at \_\_\_\_\_ in South Dakota. (Wounded Knee)
100. In the early twentieth century, followers of \_\_\_\_\_ religion formed the Native American Church to protect their religious practice. (Peyote)

### Essay/Discussion Questions

101. (SA) The indigenous religions of North America are very diverse. However, we can see some common threads in belief and practice. What are these?

102. (SA) What are mythic narratives important to North American religions? What kinds of topics or themes are addressed?

103. Why is the concept of balance important in many Native American religions?

104. (SA) What is a rite of passage? Describe two examples of rites of passage from Native North American religions.

105. What is a rite of renewal? Describe two examples of rites of renewal from Native North American religions.

106. Describe ideas about supreme beings or supernatural power in Native American religions.

107. How do mythic narratives address the origins of humanity? Give two examples.

108. (SA) What happened to Native American peoples and religions during European colonization of the Americas?

109. (SA) What kinds of changes have Native American religions faced in the last 200 years? How have they resisted or accommodated change?

110. (SA) Discuss the Ghost Dance and the Native American Church as resistance movements.

## Chapter 3

### Indigenous Religions of Africa

#### CHAPTER SUMMARY

This chapter explores indigenous religions of Africa. Although we explore these religions together in a single chapter, it is important to note that there is much diversity in the indigenous religions of Africa. Today, about 1 billion people live on the African continent. There are thousands of different African cultural, ethnic, and linguistic groups. This cultural diversity is reflected in the religious diversity of the continent. There is not one single “African culture” or “African religion.” African religions are highly complex belief systems, with sophisticated cosmologies and firm ethical principles. Furthermore, they have changed—and continue to change—in response to interaction with other belief systems, other cultures, and technological advances. In the nineteenth and twentieth centuries, African religions faced the reality of widespread European colonialism on the continent. In addition, the influence of African religions has spread far beyond their places of origin. This was primarily a result of the Atlantic slave trade, which lasted from the 1500s to the 1800s.

#### The Teachings of African Religions

For followers of indigenous African religions, “religion” is not considered to be separate from everyday existence. The beliefs of African religions are found primarily in mythic narratives, which contain essential teachings. In most African religions, myths have been part of an oral tradition and have been passed from one generation to the next through the spoken word. Today, however, many myths also exist in written form. The myths of many African religions are most often concerned with this world—the world of humanity—rather than the greater universe.

Many African religions teach that everyday human life is influenced or even controlled by gods or other supernatural beings. In many African religions, a High God is considered to be transcendent and removed from the lives of humans. In addition to the belief in a High God, most African religions also recognize other supernatural beings that are lower in status than the High God, but still powerful. Some African religions have large and complex pantheons, or groups of deities. One example of a pantheon is in the religion of the Yoruba people, a large ethnic group in West Africa.

In African religions, spirits are often considered to be a part of God’s creation, like humanity. Most often, spirits are thought to live alongside human beings in a shared world. As a result, in many African cultures, spirits are a part of normal daily life. In many African religions, the spirits of the deceased are very important. These are sometimes known as “ancestor” spirits. The spirits of the dead are often active in the lives of their relatives and descendants for several generations.

Most African religions are anthropocentric, which means that they recognize humanity as the center of the cosmos. As a result, African religions understand the cosmos and elements within it, like supernatural beings, in terms of their relationship to humanity. This is reflected in the

many African mythologies that begin with the creation of human beings instead of the creation of the world. As we discussed earlier, African religions often teach that the High God is removed from everyday human life. In myths, the separation from the High God often was the result of humans breaking one of God's rules. Many African religions also teach that the High God created human social organization, customs, and rules of conduct.

## **The History of African Religions**

African belief systems and religious practices are highly complex and multifaceted. Just like large-scale world religions, African religions have developed historically and accommodated cultural changes. African religions have faced some common challenges and concerns in modern history.

Large-scale world religions, especially Christianity and Islam, have been prevalent in Africa for centuries. When people become Christians or Muslims, the influence of indigenous religious traditions remains, and these traditions have shaped the form that these world religions take in Africa. The number of Muslims in sub-Saharan Africa increased as Islam spread throughout West Africa and along the East African coast from the eleventh century until the present. Today, in addition to North Africa, the populations of much of West Africa, Northeast Africa, and the East African coast are predominantly Muslim. The European colonial powers sent missionaries to convert Africans to Christianity, and the Christian Bible was translated into numerous African languages. Often, the process of converting Africans included cultural indoctrination.

Both today and in the past, African Muslim and Christian communities have debated whether practices derived from indigenous religions are an appropriate part of Muslim or Christian religious practice. In some cases, disapproval of indigenous practices and customs has led to major reform movements. In the first decades of the twentieth century, African Christian leaders began to develop new Christian churches that spun off from the long-established mission churches, like the Anglican and Catholic churches.

The influence of African religions has spread far beyond the continent. In fact, many religious traditions of the Americas are derived from African religions. During the Atlantic slave trade, the religion of the Yoruba and other West African peoples like the Dahome and the Fon spread far beyond the shores of their homelands. The religions of Candomblé, Santería, and Vodou all derive from African origins.

## **African Religions as a Way of Life**

For followers of African religions, religion is something that infuses everyday life. It is not reserved for just one day of the week or for certain times of the year. Instead, religious practice is a daily activity.

Because spirits can interact and interfere with the lives of humans, religious rituals and ceremonies often focus on communicating with spirits or accessing their power. Three practices are strongly associated with communicating with the spirit world: sacrifice, divination, and spirit possession. The primary way people communicate with supernatural beings is through sacrifice

—the dedication of something valuable to a spirit, which has the power to influence that spirit. In some African religions, a practice called divination is used to communicate with spirits. Divination is the attempt to predict the future through supernatural agents or powers. Another way people communicate with the spirit world is through spirit possession. A belief in spirit possession is prevalent throughout Africa, and in many places this sort of interaction with spirits is a normal part of daily life.

In African religions, some people are believed to have the ability to manipulate the supernatural for their own ends. Western scholars have traditionally used the term “witchcraft” to explain the use of supernatural powers to cause illness or other misfortune. One of the best-known examples of witchcraft is from the Azande people, who live in Sudan and the Central African Republic. The Azande believe that witchcraft is a physical substance that is present in some people’s bodies. Sometimes, people use supernatural powers or call on supernatural beings to facilitate healing.

Most African religions emphasize the life cycle. Celebrations and ceremonies that mark the transitions from one phase of existence to another are an important part of religious practice. In many African religions, birth is the first important spiritual transition in a person’s life because it is when a new individual enters the living community of humans. Rites of passage marking the transition from childhood to adulthood are extremely important in African religious traditions. Many African religions understand death not as an end to existence but as the transition to the spirit world. Funerals and other rituals surrounding death are important because they have the ability to ease the transition of the deceased from one state of being to another.

Women may play prominent roles in indigenous African religions. The teachings of many religions acknowledge important female deities or spirits, and women are actively involved in many aspects of religious practice. Women often play a prominent role in possession cults and are more likely to become possessed than are men. Some scholars argue that women’s active role in spirit possession has led to their prominence in new religious movements. Because mission churches such as the Anglican and Catholic churches most often prohibited women from holding leadership roles, women were highly influential in the development of the African Independent Christian churches. Women have also played active roles in African Islam. In early nineteenth-century West Africa, the teacher and scholar Nana Asma’u, a daughter of Usman Dan Fodio, dedicated her career to encouraging the education of Muslim women. In recent years, much controversy has surrounded female circumcision. It is often described as having a religious basis, sometimes to maintain the sexual purity of women, and it is not practiced solely within one religious community. There have been some attempts to modify the practice in recent years.

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the diversity and similarities of African religious traditions
- [2.] To understand the teachings of African religions
- [3.] To become familiar with different practices of African religions
- [4.] To learn about the impact of European colonialism on African religions
- [5.] To understand religious change in recent centuries

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Abimbola, Wande. *Ifa: An Exposition of Ifa Literary Corpus*. Oxford: Oxford University Press, 1976.
- Evans-Pritchard, Edward E. *Witchcraft, Oracles and Magic among the Azande*. Oxford: Oxford University Press, 1976.
- Griaule, Marcel. *Conversations with Ogotemeli*. Oxford: Oxford University Press, 1965.
- Mbiti, John S. *African Religions & Philosophy*. New York: Doubleday, 1992.
- McCarthy-Brown, Karen. *Mama Lola: A Voodoo Priestess in Brooklyn*. Berkeley: University of California Press, 1998.
- Olupona, Jacob K. *African Traditional Religions in Contemporary Society*. St. Paul, MN: Paragon House, 1998.
- Ray, Benjamin C. *African Religions: Symbol, Ritual, and Community*. Upper Saddle River, NJ: Prentice Hall, 2000.

### Weblinks

- National Museum of African Art — [www.nmafa.si.edu](http://www.nmafa.si.edu)
- Smithsonian African Voices — [www.mnh.si.edu/africanvoices/](http://www.mnh.si.edu/africanvoices/)

### Films

- *Witchcraft Among the Azande* (1981), 52 min.
- *The !Kung San: Resettlement* (1988), 28 min.
- *N!ai, The Story of a !Kung Woman* (1980), 59 min.
- *The Cross and the Crossroads* (2004), 29 min.
- *Divine Horseman: The Living Gods of Haiti* (1985), 60 min.

## SACRED TEXTS

[www.sacred-texts.com/afr/ife/index.htm](http://www.sacred-texts.com/afr/ife/index.htm)  
Myths of Ife

## KEY TERMS AND DEFINITIONS

**Amma** (ah-ma; Dogon) The High God of the Dogon people.

**bori** (boh-ree; various languages) A term for West African spirits.

**Candomblé** New World religion with roots in West Africa—particularly Yoruba culture—which is prominent in Brazil.

**dama** (dah-ma; Dogon) A Dogon rite of passage marking the transition to adulthood and to the afterlife.

**divination** The attempt to learn about events that will happen in the future through supernatural means.

**Ifa** (ee-fah; Yoruba) The divination system of the Yoruba religion, believed to be revealed to humanity by the gods.

**Kinjiketele** (kin-jee-ke-te-le) The leader of the Maji rebellion in Tanganyika (today's Tanzania).

**Maji Maji** (mah-jee mah-jee; Swahili) A 1905 rebellion against German colonizers in Tanganyika (today's Tanzania).

**medium** A person who is possessed by a spirit, and thus mediates between the human and spirit world.

**moran** (mor-an; Samburu and Maasai) A young man in Samburu or Maasai culture who has been circumcised and thus has special cultural and religious duties.

**Odu** (oh-doo; Yoruba) The original prophets in Yoruba religion.

**orisha** (oh-ree-sha; Yoruba) Term for lesser deities in Yoruba religion.

**Oshun** (oh-shoon; Yoruba) A Yoruba goddess.

**pantheon** A group of deities or spirits.

**rites of passage** Rituals that mark the transition from one stage to another.

**Santería** (san-teh-ree-a; Spanish) New World religion with roots in West Africa; prominent in Cuba.

**Vodou** (voo-doo; Fon and French) New World religion with roots in West Africa; prominent in Haiti and the Haitian diaspora.

**witchcraft** A term used by Western scholars to describe the use of supernatural powers to harm others.

**zar** (zahr; various languages) A term for spirits in East Africa

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) Which of the following statements about African indigenous religions is *false*?

- \*a) African indigenous religions have all died out.
- b) African religions have influenced religions in the Americas.
- c) There are many different African indigenous religions.
- d) In some cases, African indigenous religions have accommodated the spread of Islam and Christianity.

2. (SA1) African religions originally spread to the Americas through

- \*a) the Atlantic slave trade.
- b) twentieth-century immigration.

- e) travelers and explorers who converted to African religions.
- d) wandering teachers and missionaries.

3. (SA1) The beliefs and teachings of African religions are found primarily

- a) written in ancient written texts.
- \*b) in myths or sacred narratives.
- c) inscribed on golden plates.
- d) etched on the walls of pyramids.

4. (SA2) African myths or sacred narratives are concerned primarily with

- a) the afterlife.
- b) the greater universe.
- c) the exploits of ancient gods.
- \*d) humanity and life in the present world.

5. (SA1) In many African traditions, the High God is

- a) believed to be removed from everyday life
- b) believed to have once lived with humans
- c) worshipped daily at temples
- \*d) Both a and b

6. (SA2) Some African religions believe that the \_\_\_\_\_ is flexible in gender and form, as among the Samburu people.

- \*a) High God
- b) angels
- c) king
- d) spirit world

7. (SA2) Henotheism is a belief system in which

- a) no supernatural beings are recognized at all.
- b) there is one and only one god, and no belief in other spiritual beings.
- \*c) many supernatural beings are recognized and one is elevated to a higher status.
- d) cattle are regarded as sacred.

8. (SA1) The \_\_\_\_\_ twins are part of the Dogon religion.

- a) Ideal
- \*b) Nummo
- c) Wabanje
- d) Swahili

9. (SA1) The Yoruba religion

- \*a) has a large and complex pantheon.
- b) has a belief system that recognizes only a few supernatural beings.
- c) died out a long time ago.
- d) All of the above

10. (SA1) We would find Dogon religion in which African country?

- a) Tanzania
- b) Kenya
- c) South Africa
- \*d) Mali

11. (SA1) The *orisa* are associated with which of the following?

- a) Samburu religion
- b) Nuer religion
- c) All African religions
- \*d) Yoruba religion

12. (SA2) Who is Oshun?

- a) The leader of the Maji Maji rebellion
- \*b) An Orisa in the Yoruba tradition
- c) The Dogon High God
- d) An important figure in Nuer mythology

13. (SA2) In many African indigenous religions, spirits are

- a) thought to be created by God.
- b) believed to live near or with humans.
- c) believed to be immortal and invisible.
- \*d) All of the above

14. (SA2) Which of the following is *false* about the spirits of the dead?

- a) They are believed to be interested in the affairs of their living family members.
- \*b) Only people who have had children will become spirits of the dead.
- c) They may be concerned with upholding cultural values and family unity from beyond the grave.
- d) They may be intermediaries between the living and the High God.

15. Many African indigenous religions teach that

- a) humans can expect to be saved and to go to heaven.
- b) the present world is very important.
- c) a High God created human beings.
- \*d) Both b and c

16. In many African myths, the High God

- a) is separated from humanity.
- b) used to live with humans in an earthly paradise.
- c) cannot live on earth and survive.
- \*d) Both a and b

17. Among the Dinka, death is explained as the result of

- \*a) the anger of the first woman, who was greedy.
- b) a cataclysmic flood.

- e) the first humans eating from the Tree of Knowledge.
- d) Both b and c

18. (SA2) In most African religions, religious practices focus on

- a) preparing for the afterlife.
- b) worshipping the High God.
- \*c) improving life in this world.
- d) emulating the actions of malicious spirits.

19. Which of the following is a way of communicating with the spirit world?

- a) Sacrifice
- b) Divination
- c) Spirit possession
- \*d) All of the above

20. What is the best general definition of *sacrifice* in African contexts?

- \*a) The dedication of something valuable to a spiritual being
- b) The dedication of a virgin to the High God
- c) The killing of an animal for religious reasons
- d) Giving money to the poor

21. Divination is

- a) sacrificing cattle for material benefit.
- b) the attempt to use magic to find water in dry areas.
- c) becoming possessed by a spirit.
- \*d) the attempt to predict the future through supernatural agents or powers.

22. What is *Ifa*?

- a) The East African spirit possession complex
- \*b) A divination system among the Yoruba
- c) The annual Nuer sacrifice to Kwoth
- d) None of the above

23. (SA1) A person who has become possessed is known as a

- \*a) medium.
- b) goddess.
- c) priest.
- d) helpmeet.

24. (SA1) Where would we find the Maasai people?

- \*a) Kenya and Tanzania
- b) Madagascar
- c) Ethiopia and Eritrea
- d) Nigeria

25. Which of the following is true about spirit possession?

- a) People communicate with spirits through the possessed person.
- b) Women are often more likely to become possessed than men.
- c) Spirit possession is always viewed as an act of the devil.
- \*d) Both a and b

26. Western scholars have traditionally used the term “witchcraft” to describe

- \*a) the use of supernatural powers to cause misfortune.
- b) fictional witches associated with Halloween.
- c) magical practices for good used by Wiccans.
- d) None of the above

27. Which of the following is *false* about Azande ideas of witchcraft?

- a) A person may not know that he or she is a witch.
- b) Witchcraft is a physical substance inside the body.
- c) Witchcraft explains why things happen.
- \*d) Witchcraft is always punishable by death.

28. Which of the following might be understood as important rites of passage in African religions?

- a) Birth
- b) Death
- c) The transition from childhood to adulthood
- \*d) All of the above

29. Islam has been present in Africa since

- a) the nineteenth century.
- \*b) the seventh century.
- c) the twentieth century.
- d) Never: very few Africans are Muslims

30. (SA2) Which of the following is *true* about the spread of Islam in Africa?

- \*a) Islam spread to West Africa through traders and teachers from North Africa.
- b) The spread of Islam eradicated indigenous religions.
- c) Islam did not spread extensively in Africa until the twentieth century.
- d) Islam was originally brought to Africa by teachers from Saudi Arabia.

31. (SA2) Which of the following is *false* about the spread of Christianity in Africa?

- a) The colonial powers sent missionaries to convert Africans to Christianity.
- b) The Christian Bible was translated into numerous African languages.
- \*c) Christianity completely eradicated indigenous African religions.
- d) Often, newly converted African Christians were incorporated in the colonial bureaucracies as government officials.

32. What did Usman dan Fodio do?

- a) Started a new Christian church in Nigeria that incorporated local religious practice

- ~~\*b) Waged a campaign in northern Nigeria to rid Islamic practice of what he thought were inappropriate indigenous elements~~
- ~~c) Aimed to eliminate female initiation rites in some Zambian cultures~~
- ~~d) None of the above~~

33. What was the Maji Maji revolt?

- ~~a) A rebellion against British colonizers and missionaries over rights to clean drinking water in Kenya~~
- ~~b) A widespread revolt against the spread of Islam in West Africa~~
- ~~\*c) Rebellion against the German colonizers in Tanganyika that drew on indigenous religious beliefs in the power of spirits and sacred waters~~
- ~~d) A rebellion against the slave trade~~

34. Which of the following is one of the African-derived religions in the Americas?

- ~~a) Santeria~~
- ~~b) Vodou~~
- ~~c) Candomblé~~
- ~~\*d) All of the above~~

35. (SA2) What is the *primary* reason African religions thrived and developed in the Americas?

- ~~\*a) Enslaved Africans continued to practice indigenous African religions in the Americas.~~
- ~~b) Recent immigrants have brought religious belief and practice with them.~~
- ~~c) Americans have traveled to Africa to learn about indigenous religions and brought them home.~~
- ~~d) African missionaries have been very active in bringing African religions to the Americas.~~

36. Where do we find influences of African religion in the Americas?

- ~~a) Brazil~~
- ~~b) Cuba~~
- ~~c) United States~~
- ~~\*d) All of the above~~

37. Religions like Vodou and Santeria derive influence from religions of which part of Africa?

- ~~a) North Africa~~
- ~~\*b) West Africa~~
- ~~c) East Africa~~
- ~~d) None of the above~~

38. The Gikuyu people live in

- ~~a) Chad.~~
- ~~b) Namibia.~~
- ~~c) Senegal.~~
- ~~\*d) Kenya.~~

39. Among the Maasai, which of the following is an important rite of passage?

- ~~\*a) Men's circumcision~~
- ~~b) Scarification of the back~~

- e) Preparing a meal to feed to the poor
- d) Spirit possession

40. The independent Yoruba Christian church, known as the Aladura church, was founded by

- a) Usman dan Fodio.
- b) Kinjikelele.
- \*c) Joseph Oshitelu.
- d) Harvey Middlespark.

### **True/False Questions**

41. (SA1) African indigenous religions are basically all the same.

- a) True
- \*b) False

42. (SA1) African religions differ significantly from one another.

- \*a) True
- b) False

43. (SA1) The African continent is very diverse in terms of culture and religion.

- \*a) True
- b) False

44. (SA1) African indigenous religions died out long ago.

- a) True
- \*b) False

45. In many African religions, including the Dogon, the Ashanti, and the Igbo, the earth is an important female deity.

- \*a) True
- b) False

46. In most African religions, spirits are *not* considered to be a part of God's creation.

- a) True
- \*b) False

47. Living people may consult with the spirits of the dead for advice or guidance in their own affairs.

- \*a) True
- b) False

48. Most African indigenous religions are anthropocentric, which means that they recognize humanity as the center of the cosmos.

- \*a) True
- b) False

49. Most African indigenous religions have emphatic teachings about salvation and the afterlife.

a) True

b) False

50. For followers of African religions, religion is something that is reserved for just one day of the week or for certain times of the year.

a) True

\*b) False

51. (SA2) In African religions, a primary way people communicate with supernatural beings is through sacrifice.

\*a) True

b) False

52. (SA2) The influence of African religions has not spread very far beyond the continent.

a) True

\*b) False

53. (SA2) Yoruba diviners use a system called Kwoth to predict the destinies and future of individuals.

a) True

\*b) False

54. (SA1) In African religions, the use of witchcraft is always thought to be intentional.

a) True

\*b) False

55. (SA2) Possession beliefs exist only among followers of indigenous religions in Africa, not among Muslims and Christians in Africa.

a) True

\*b) False

56. (SA2) In African religions, the world of the spirits and the world of humans are believed to be closely intertwined.

\*a) True

b) False

57. (SA1) Many African religions teach that everyday human life is influenced or even controlled by gods or other supernatural beings.

\*a) True

b) False

58. (SA2) In most African religions, the High God is considered to be very actively involved in the lives of humans.

a) True

\*b) False

59. African religions are all monotheistic.

a) True

\*b) False

60. Oshun is an important deity in the Samburu religion.

a) True

\*b) False

61. Oshun is an important deity in the Yoruba religion.

\*a) True

b) False

62. Some scholars have argued that spirit possession is therapeutic for those who have mental or physical illness.

\*a) True

b) False

63. In African cultures, men are more likely to become possessed than women.

a) True

\*b) False

64. Many African cultures have special naming ceremonies for children to mark their transition from the spirit world to the human world.

\*a) True

b) False

65. (SA1) African religions have not changed for thousands of years.

a) True

\*b) False

66. (SA1) Large-scale world religions, especially Christianity and Islam, have been prevalent in Africa for centuries.

\*a) True

b) False

67. (SA2) African Muslims and Christians have always accepted elements of indigenous religious practice in Christianity and Islam.

a) True

\*b) False

68. (SA2) Joseph Oshitelu led the Maji Maji revolt.

a) True

\*b) False

69. African influence is widespread in religions of the Caribbean, Brazil and elsewhere in the Americas.

\*a) True

b) False

70. African religions influenced religions of the Americas like Vodou.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA1) The High God in many African religions is associated with the \_\_\_\_\_. (sky)

72. (SA1) The Dogon people live in \_\_\_\_\_. (Mali)

73. Some religions of the Americas, like \_\_\_\_\_, were derived from and share a great deal with African religions. (Vodou, Candomblé, Santería)

74. African religions influenced the Americas through the movement and exploitation of people in the \_\_\_\_\_ trade. (slave)

75. (SA2) The beliefs of African religions are found primarily in \_\_\_\_\_ narratives. (mythic)

76. (SA2) The \_\_\_\_\_ people of Kenya believe that God, known as Nkai, is flexible in gender and in form. (Samburu)

77. The High God called Amma is recognized by the \_\_\_\_\_ people. (Dogon)

78. Yoruba mythology teaches that the hundreds of \_\_\_\_\_ were the first inhabitants of the earth. (*orisa*)

79. In African religions, birth is believed to be a transition from the world of the spirits to the world of the living, and \_\_\_\_\_ is a transition back to the spirit world. (death)

80. (SA2) Because many African belief systems are anthropocentric, they understand the cosmos and supernatural beings in terms of their relationship to \_\_\_\_\_. (humanity)

81. Yoruba diviners use a system called \_\_\_\_\_ to predict the destinies and future of individuals. (*Ifá*)

82. Three main ways of communicating with the spirit world are possession, sacrifice, and \_\_\_\_\_. (divination)

83. (SA2) Dedicating something valuable to a spirit being is known as \_\_\_\_\_. (sacrifice)

84. In West Africa, there is a widespread belief in spirits known as \_\_\_\_\_ who have the power to possess people. (*bori*)
85. Western scholars have traditionally used the term \_\_\_\_\_ to explain the use of supernatural powers to cause illness or other misfortune. (*witchcraft*)
86. The \_\_\_\_\_ people believe that witchcraft is a physical substance that is present in some people's bodies. (*Azande*)
87. (SA1) Healers may use special divination methods to determine what has caused an \_\_\_\_\_. (illness)
88. (SA1) In African religions, the \_\_\_\_\_ is frequently believed to begin before birth and to continue after death. (life cycle)
89. (SA2) In many African religions, \_\_\_\_\_ is the first important spiritual transition in a person's life. (birth)
90. In African religions, it is often is rites of \_\_\_\_\_ at adolescence that create a fully gendered adult. (passage)
91. (SA2) Many African religions understand death not as an end to existence but as the transition to the \_\_\_\_\_ world. (spirit)
92. (SA1) The European colonial powers sent \_\_\_\_\_ to convert Africans to Christianity. (missionaries)
93. (SA2) A man called \_\_\_\_\_ led a movement to purify Islam of indigenous elements. (Usman dan Fodio)
94. (SA2) In the 1920s, a man called Josiah Oshitelu (1902–1966) founded an independent Yoruba \_\_\_\_\_. (church)
95. (SA2) In 1905, a religious leader called \_\_\_\_\_ organized a rebellion against the German colonizers in Tanganyika. (Kinjikelele)
96. (SA1) The influence of African religions has spread far beyond the continent, and many religious traditions of \_\_\_\_\_ are derived from African religions. (the Americas)
97. The Vodou religion originated in \_\_\_\_\_ and then spread elsewhere in the Caribbean and southern United States. (Haiti)
98. (SA1) The Brazilian religious tradition known as \_\_\_\_\_ owes much to the Yoruba slaves who were brought to South America. (Candomblé)
99. The Maasai people live in \_\_\_\_\_. (Kenya or Tanzania)

100. When young Maasai men are circumcised, they become \_\_\_\_\_. (warriors)

### **Essay/Discussion Questions**

101. (SA1) What is the relationship between humanity and gods in African religions? Give specific examples from religions.

102. Describe the spirits of the dead. What role do they have in the lives of the living in particular religions? How are the beliefs about the dead reflected in religious practice?

103. What are the three main ways African religions communicate with the supernatural? Describe each.

104. (SA2) What influence have African religions had on American religions? How did this happen?

105. Discuss the interaction of Christianity and Islam with indigenous religions in Africa.

106. (SA1) What rites of passage are important in African religions? Describe one example from the chapter.

107. (SA2) Why is it difficult to describe some African religions as simply “monotheistic” or “polytheistic”?

108. Do you see any similarities between the religions of Africa and the religions of Native America? How do conceptions of the supernatural differ? Do they share similarities?

109. (SA2) What parallels can you draw between Native American and African religious-resistance movements? What motivated these movements, and how were they carried out?

110. (SA1) Are African religions more focused on life in this world or in the next? Why?

## Chapter 4 Hinduism

### CHAPTER SUMMARY

Unlike many religions discussed in *Invitation to World Religions*, Hinduism does not have a single founder, a single sacred book, a single historical event that marks its birth, or a sole authority. Some scholars have argued that Hinduism is not one religion but rather a constellation of religious sects that share some common aspects. This chapter strives to make clear what these common aspects are while also illustrating the diversity of the tradition.

### The Teachings of Hinduism

Prior to the nineteenth century, the word “Hinduism” did not exist. *Hindu* was initially used by the ancient Persians to describe the people who lived beyond the Indus River. The term “Hindu” became a territorial, as well as a racial, social, and cultural, designation for the people of India. This is reflected in the diversity of the religion we now call Hinduism. Still, it is possible to determine common core concepts in which most every Hindu believes. For instance, the law of karma determines the nature of one’s incarnations in samsara, the endless cycle of death and rebirth. At the end of this cycle is moksha, the final release from samsara.

One of the most significant differences in Hinduism is the split between monistic and dualistic (or devotional) viewpoints. In this chapter, we use the term “Brahman” to denote the divine reality when referencing the monistic viewpoint. When referencing dualistic Hinduism, we use either “God” or the name of the specific deity under consideration. Some monistic Hindus also believe in various gods and goddesses. Furthermore, the divine reality resides not just in icons housed in grand temples or in simple shrines in the home, but in all things, and is especially venerated in the natural world as trees, rivers, and mountains. Dualistic or devotional Hindus conceive of God as embodied in specific deities.

A fundamental idea shared by many Hindus is that of the eternal self, called atman. The atman exists in all sentient things, and is born repeatedly into this world because of constant action (karma) and the result of that action. When the atman realizes its true nature, it is released from samsara and union with the ultimate is achieved. Another crucial concept for the religious quest is dharma, the sacred duty or law that determines right and wrong. Three main paths (or margas) to liberation are karma (activities), bhakti (devotion), and jnana (knowledge). The philosophical school of Vedanta and the system of Yoga are examples of jnana marga.

The individual’s quest for liberation is played out in a life situation that is determined by caste status, the four stages of life, and the four aims of life. These factors help establish an individual’s dharma. This is a main theme of the great epics the *Ramayana* and the *Mahabharata*, of which the *Bhagavad Gita* is a small but highly influential part. Other foundational Hindu texts are the Vedas, the Upanishads, and the Puranas. The most prevalent sects in Hinduism are Vaishnavism, Shaivism, and Shaktism.

## The History of Hinduism

The history of Hinduism is long and complex. Many scholars consider Hinduism to be one of the world's oldest living religions, a confluence of many streams of knowledge and practice. Between 1500 B.C.E., a group of martial nomadic people who called themselves *Arya* (noble ones) arrived in the Indian subcontinent. They brought with them a portable religion that privileged elaborate sacrifice, a social system of organization that consolidated eventually into the caste system, and an elaborate mythology. Their interaction with the agriculturally based indigenous population of the Indus Valley Civilization gave rise to what would become Hinduism.

The Aryans also left a body of texts composed in Sanskrit, the earliest of which are the Vedas. Around 900 B.C.E. a speculative tradition arose that sought esoteric explanations for sacrifice. It was in this context that the theories of the eternal self and the endless cycle of rebirth and re-death emerged and were expounded in the Upanishads. This led to the development of the renunciation traditions within Hinduism, as early philosophers argued that the cessation of action through renunciation would guarantee release from the cycle of birth and death.

The development of the various narrative and epic traditions between 400 B.C.E. and 400 C.E. initiated the emergence and growth of devotional (or theistic) Hinduism. Supported by powerful dynasties such as the Guptas in the fourth century, devotional Hinduism grew in popularity. By the sixth century, *bhakti*, a form of ecstatic devotion, was an important mode of worship, spurring temple-building activity and related ritual activity. *Bhakti* advocated a personal relationship with God that was available to everyone regardless of caste or gender. Tantra, making use of symbols, rituals, yogic postures, breathing techniques, and other spiritual practices, developed alongside *bhakti* as an important new religious system.

The Islamic Mughals ruled in India from 1526 until the mid-eighteenth century. Under the Mughals, a complex relationship existed between Hinduism and Islam, with Mughal rulers who were variously hostile or friendly to Hindus. By the early nineteenth century, the British East India Company had become established in India, and with it colonial and Christian influence that would give rise to various Hindu reform and nationalist movements. Thanks in part to the efforts of Mohandas ("Mahatma") Gandhi, India achieved independence in 1947.

## Hinduism as a Way of Life

Hindus often insist that Hinduism is more a "way of life" than a system of beliefs. Worship (*puja*) tends to involve a sensory religious experience. One of the most vivid ways in which Hinduism is lived is through personal and temple worship. Hinduism has no injunctions about when one should pray or even how one should pray. So, many Hindus maintain a small personal shrine at home, while also frequently going to a local temple for worship. The fundamental activity of such worship is *darshan*, the practice of seeing and being seen by the divine image, offering worshippers a profound connection with the deity. Hindus believe that through the act of *darshan*, grace and blessings are transmitted directly to them.

Hinduism also finds ample expression in the many festivals celebrated all year long. Spring festivals like Holi upend caste hierarchies for a day, while Diwali, the autumnal festival of light, marks the victory of good over evil. Life cycle rituals such as the birth of a first child, marriage, and the onset of a young girl's first menstruation are among the most important rites of passage for Hindus.

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the diverse ways of being Hindu, including the variety of ways that Hindus conceive of divine reality
- [2.] To understand the individual's religious quest and the important concepts involved, such as atman, samsara, karma, dharma, moksha, and the three primary paths to liberation
- [3.] To become familiar with main events in the historical development of Hinduism
- [4.] To be able to describe important Hindu rituals and other aspects of Hindu life
- [5.] To identify the major sects in Hinduism and to be familiar with important texts and other aspects of worship

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

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- Klostermaier, Klaus K. *Hindu Writings: A Short Introduction to the Major Sources*. Oxford: One World, 2000.
- Knipe, David M. *Hinduism: Experiments in the Sacred*. New York: HarperCollins, 1991.

### Weblinks

- Internet Sacred Text Archive — [www.sacred-texts.com/hin/](http://www.sacred-texts.com/hin/) — The Internet Sacred Text Archive provides an excellent array of the many genres of Hindu sacred texts with multiple public domain translations of key works.
- University of Wyoming Hinduism site — [www.uwyo.edu/religionet/er/hinduism/index.htm](http://www.uwyo.edu/religionet/er/hinduism/index.htm) — Concise but in-depth discussions on numerous aspects of Hindu tradition, literature, and belief.
- Understanding Hinduism — [www.hinduism.ca.za](http://www.hinduism.ca.za) — An informal collection of articles and information on key topics, offering some range of viewpoints.

- [Sri Vaishnava Homepage—www.ramanuja.org](http://www.ramanuja.org)—Designed primarily for adherents to this important sect of Hinduism, yet is accessible and informative for outsiders.
- [Gaurdiya Vaishana Homepage—www.gaudiya.com](http://www.gaudiya.com)
- [Shaiva Homepage—www.shaivam.org/index.html](http://www.shaivam.org/index.html)—Addresses various sectarian views.
- [www.sacred-texts.com/hin/yoga/index.htm](http://www.sacred-texts.com/hin/yoga/index.htm)—Sources on Yoga.

## Other Media

- Michael Wood's *The Story of India* (2009), 360 min.—[www.pbs.org/thestoryofindia/](http://www.pbs.org/thestoryofindia/)

## SACRED TEXTS

[www.sacred-texts.com/hin/rigveda/index.htm](http://www.sacred-texts.com/hin/rigveda/index.htm)

Rig-Veda. Griffith's translations of these Vedic hymns have had an enduring appeal.

[www.sacred-texts.com/hin/sbr/index.htm](http://www.sacred-texts.com/hin/sbr/index.htm)

*Satapatha Brahmana*, an important later Vedic work (c. 900 B.C.E.) that bridges the abstraction of Vedic hymns with the ritual, cosmological, and philosophical underpinning of the Upanishads that follow.

[www.sacred-texts.com/hin/ftu/index.htm](http://www.sacred-texts.com/hin/ftu/index.htm)

From the Upanishads by Charles Johnston.

[www.sacred-texts.com/hin/vp/index.htm](http://www.sacred-texts.com/hin/vp/index.htm)

The *Vishnu Purana* translated by Horace Hayman Wilson (1840). A fine example of Puranic literature, and the preface includes a good overview of each of the other major puranas.

[www.sacred-texts.com/hin/gita/agsgita.htm](http://www.sacred-texts.com/hin/gita/agsgita.htm)

The *Bhagavad Gita* translated by the International Gita Society.

[www.sacred-texts.com/hin/cjw/cjw05.htm](http://www.sacred-texts.com/hin/cjw/cjw05.htm)

Shankara's *Crest Jewel of Discrimination* or *Vivekachudamani*. A key source on Vedanta philosophy that was composed sometime during the eighth century.

[www.sacred-texts.com/hin/tsb/index.htm](http://www.sacred-texts.com/hin/tsb/index.htm)

*The Transmigration of the Seven Brahmins: A Translation from the Harivansa of Langois* by Henry David Thoreau. An important Hindu source that also demonstrates the importance of early translations of Hindu works in inspiring the Transcendentalist movement in nineteenth-century America.

[www.sacred-texts.com/hin/hmvp/index.htm](http://www.sacred-texts.com/hin/hmvp/index.htm)

*Hindu Mythology, Vedic and Puranic* by W. J. Wilkins (1900). An excellent array of myths from different eras that help map the development of Hinduism from the Vedic to medieval periods.

[www.sacred-texts.com/hin/htss/index.htm](http://www.sacred-texts.com/hin/htss/index.htm)

*Hymns of the Tamil Saivite Saints* by Kingsbury and Phillips (1921). Bhakti hymns translated from Tamil of the early Shaiva Siddhanta saints.

[www.poetseers.org/spiritual\\_and\\_devotional\\_poets/india/](http://www.poetseers.org/spiritual_and_devotional_poets/india/)

Hindu poets. Great links to contemporary translations of bhakti poets from many different eras and sectarian dispositions.

[www.sacred-texts.com/hin/gork/index.htm](http://www.sacred-texts.com/hin/gork/index.htm)

*The Gospel of Sri Ramakrishna* edited by Swami Abhedananda. The life story of one of the most influential of the nineteenth-century Hindu saints.

## KEY TERMS AND DEFINITIONS

**arati** (aah-ra-tee; Sanskrit) Worship with light, involving the waving of a lamp in front of the deity.

**atman** (aat-mun; Sanskrit) The eternal self or soul that is successively reincarnated until released from samsara through moksha.

**avatar** (ah-vah-taahr; from Sanskrit *avatara*) A “descent” of God (usually Vishnu) to earth in a physical form with the specific goal of aiding the world.

**bhakti-marga** (bhah-k-tee; Sanskrit) The path of devotion.

**Brahman** (braah-mun; Sanskrit, “expansive”) For monistic Hinduism, the supreme, unitary reality, the ground of all Being; for dualistic Hinduism, Brahman can refer to the supreme God (e.g., Vishnu).

**brahmin** (braah-mun; Sanskrit) A member of the priestly class of the *varna* or caste system.

**dalit** (daah-lit; Sanskrit, “oppressed”; Marathi, “broken”) Self-designation of people who had traditionally been classified as untouchables or outcastes.

**darshan** (dur-shaan; Sanskrit, “to see”) Worship through simultaneously seeing and being seen by a deity in the presence of its image.

**dharma** (dhur-mah; Sanskrit) Duty, righteousness, “religion”; basis for living in a way that upholds cosmic and social order.

**hindutva** (hin-doot-vah; Sanskrit, “Hindu-ness”) A modern term that encompasses the ideology of Hindu nationalism.

**jati** (jaah-tee; Sanskrit, “birth group”) One of thousands of endogamous groups or subcastes, each equal in social and ritual status.

**jnana-marga** (nyah-nah-mar-guh) The path of knowledge.

**karma** (kur-mah; Sanskrit, “action”) Action; also the consequences of action.

**karma-marga** (kur-mah-mar-guh) The path of ethical and ritual works, or “action.”

**kshatriya** (kshut-ree-yuh; Sanskrit) A member of the warrior and administrator class of the *varna* or caste system.

**mantra** (mun-trah; Sanskrit) A ritual formula recited to produce a spiritual effect.

**maya** (my-yah; Sanskrit, “magic” or “illusion”) In the Vedas, the magical power the gods used to create this world; in Vedanta philosophy, illusion that veils the mind.

**moksha** (mohk-shah; Sanskrit, “release”) Liberation, the final release from samsara.

**OM** (oh-m; from three Sanskrit letters: *A-U-M*) The primordial sound through which the universe is manifested.

**puja** (poo-jah; Sanskrit, “worship”) Generally, worship; usually the offering before an image of the deity of fruit, incense, or flowers.

**Purana** (pooh-raa-nah; Sanskrit, “ancient”) A compendium of myth, usually with a sectarian emphasis.

**samsara** (sum-saah-rah; Sanskrit) The continuing cycle of birth, death, and rebirth; also the thisworldly realm in which the cycle recurs.

**sannyasi** (sun-nyaah-see; Sanskrit) Renouncer in the fourth stage (*ashrama*) of life.

**Shaiva** (shay-vah; Sanskrit) A devotee of Shiva.

**Shakta** (shah-k-tah; Sanskrit) A devotee of the Great Goddess, Devi.

**shruti** (shroo-tee; Sanskrit, “that which is heard”) Term denoting the category of Vedic literature accepted by orthodox Hindus as revealed truth.

**shudra** (shoo-druh; Sanskrit) A member of the servant class of the *varna* or caste system.

**smriti** (smree-tee; Sanskrit, “tradition”) Term denoting the vast category of Hindu sacred texts that is not shruti.

**Tantra** (tahn-truh; Sanskrit, “loom”) System of ideas and practices that potentiates sudden liberation from samsara; also a form of sacred text detailing the ideas and practices.

**Upanishad** (ooh-pah-nee-shud; Sanskrit, “sitting down near [a teacher]”) A philosophical text from the later period of Vedic literature, also called Vedanta (“end of the Vedas”).

**Vaishnava** (vie-sh-na-vah; Sanskrit) A devotee of Vishnu and his avatars.

**vaishya** (vie-sh-yuh; Sanskrit) A member of the producer (farmer and merchant) class of the *varna* or caste system.

**varna** (vaar-nah; Sanskrit, “color”) Caste or class; the four main classes form the basis of the traditional hierarchical organization of Hindu society.

**Vedanta** (veh-daan-tah; Sanskrit, “end of the Vedas”) Synonym for Upanishads; prominent Hindu philosophical school.

**Vedas** (veh-duh; from Sanskrit veda, “knowledge”) Broadly, all Vedic literature; narrowly, four ancient collections (*samhitas*) of hymns and other religious material.

**yoga** (yoh-gah; Sanskrit, “yoking” or “uniting”) Generally, uniting of the self with God; sometimes used as an alternative to *marga* when referring to the three main paths to liberation; also (normally capitalized: *Yoga*) one of the six philosophical schools, focusing on moral, physical, and spiritual practices leading to liberation.

## TEST BANK

“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.

### Multiple-Choice Questions

1. The word *Hindu* was initially a term used by the  
\*a) ancient Persians.  
b) Dravidians.  
c) Greeks.

d) Mughals.

2. (SA1) One of the most fundamental differences in Hinduism is the split between viewpoints that are monistic and

a) atheistic.

\*b) dualistic.

c) polytheistic.

d) transtheistic.

3. (SA1) The traditional number of Hindu gods and goddesses eventually grew to

a) 144.

b) 10,000.

c) 10 million.

\*d) 330 million.

4. (SA2) The primordial sound OM

\*a) encompasses all words and all things they represent.

b) means “emptiness.”

c) is too sacred to be voiced by Hindus of the vaishya and shudra classes.

d) typically is produced using a sitar.

5. (SA2) For Hindus, the worship of cows is

\*a) an expression of respect for creatures that help humanity.

b) causes all Hindus to be vegetarian and not to practice animal sacrifice.

c) considered to be a thing of the distant past.

d) required for members of the vaishya class.

6. (SA1) In a famous passage from the Upanishads, Svetakatu’s father tells him “*You* are that, Svetakatu!” The implied meaning is:

\*a) Atman is Brahman.

b) Krishna is in everyone and everyone is in Him.

c) Svetakatu is destined to become a great sage.

d) This life is illusory, and our sense of individual existence needs to be overcome.

7. (SA2) The *Laws of Manu* is a text from the period 200 B.C.E. to 200 C.E. that contains

a) descriptions of the physical universe, some of them in keeping with modern science.

\*b) detailed prescriptions for correct behavior in all aspects of life.

c) instructions on the sacred rites of kings.

d) manuals for ethical behavior on the part of monks and nuns.

8. Renunciation is understood

a) only by Hindus of the brahmin class.

b) to make one stronger.

\*c) to be the most effective life situation for working to achieve moksha.

d) to make one into a saint.

9. (SA1) Rama was a(n)

- \*a) avatar.
- b) priest.
- c) sage.
- d) philosopher.

10. Most of the early sacred works in Hinduism were written in

- a) Hindi.
- b) Prakrit.
- \*c) Sanskrit.
- d) Telegu.

11. The word “karma” literally means

- \*a) action.
- b) consequences.
- c) duty.
- d) renunciation.

12. (SA1) Samsara is

- a) liberation.
- b) religious doctrine.
- c) sacred duty.
- \*d) the continuing cycle of birth, death, and rebirth.

13. Brahman is the

- a) god of time.
- b) god of creation.
- \*c) supreme, unitary reality.
- d) name for the priestly class.

14. The word “dharma” means

- a) duty.
- b) law.
- c) righteousness.
- \*d) All of the above

15. (SA2) In the *Purusha Sukta*, from the mouth of the cosmic man emerged

- a) the agriculturalists and artisans.
- \*b) brahmins.
- c) warriors and kings.
- d) servants.

16. In addition to the four major classes or *varnas* of the *Purusha Sukta*, a fifth class later emerged called

- a) prostitutes.
- b) saints.

- e) ascetics.
- \*d) untouchables.

17. The word “dalit” means

- a) leaders.
- b) seers.
- c) sages.
- \*d) oppressed.

18. One can marry within *jati* communities that are

- a) above one's position.
- b) below one's position.
- \*c) equal in social and ritual status.
- d) of the three higher classes or *varnas*.

19. (SA1) Which of the following is *not* one of the four Hindu aims of life?

- \*a) Ascetic renunciation
- b) Sensual enjoyment
- c) Material wealth and prestige
- d) Duty or righteousness

20. (SA1) The Vedas were composed between

- a) 2000 and 1700 B.C.E.
- b) 1600 and 1300 B.C.E.
- \*c) 1200 and 900 B.C.E.
- d) 800 and 500 B.C.E.

21. The Upanishads are significant for describing for the first time

- a) the Hindu myth of creation.
- \*b) the concepts of karma, samsara, reincarnation of the soul, and the soul's immortality.
- c) mystical states necessary for achieving a heavenly afterlife.
- d) health, wealth, and happiness in life.

22. (SA2) In the *Ramayana* Rama went to the forest for fourteen years

- a) to kill demons.
- b) to protect sages.
- \*c) because he was banished.
- d) to serve the gods.

23. In the *Ramayana*, Rama is aided by

- a) giant eagles.
- b) serpent people from the underworld.
- \*c) monkeys and bears.
- d) winged elephants.

24. (SA2) According to the *Bhagavad Gita*, a person is to

- \*a) give up the fruit of action.
- b) perform worship three times a day.
- c) recite the names of Krishna.
- d) study the scriptures with a love in one's heart.

25. (SA1) Shiva's consort is

- a) Lakshmi.
- \*b) Parvati.
- c) Radha.
- d) Saraswati.

26. Shaktas are devotees of

- \*a) the Great Goddess or Devi.
- b) Indra.
- c) Shaiva.
- d) Vishnu.

27. The Indus Valley civilization reached its peak of development between

- \*a) 2300 and 2000 B.C.E.
- b) 1900 and 1600 B.C.E.
- c) 1500 and 1200 B.C.E.
- d) 1100 and 800 B.C.E.

28. The most important of the ancient Vedic gods, such as Indra and Agni,

- a) play no part in later Hindu mythology.
- \*b) continue to play a subordinate part in the later Hindu pantheon.
- c) are conquered by the later Hindu gods.
- d) dominate the Hindu pantheon today.

29. (SA2) The rise of devotional Hinduism took place during the age of the

- a) Cholas.
- b) Mughals.
- c) Pallavas.
- \*d) Guptas.

30. Raja Ram Mohan Roy (1774–1833)

- a) was among the first members of the Indian upper classes to visit Europe.
- b) campaigned for the abolition of *sati*.
- c) established the Brahmo Samaj.
- \*d) All of the above

31. (SA2) Dayananda Saraswati (1824–1883)

- a) rejected caste in both its forms of *varna* and *jati*.
- \*b) rejected the epics and Puranas as departing from the purity of the Vedas.
- c) founded the Ramakrishna Math.
- d) All of the above

32. (SA1) Mohandas Karamchand Gandhi (1869–1948) was assassinated by a

- a) Christian.
- \*b) Hindu.
- c) Muslim.
- d) Sikh.

33. (SA2) Gandhi called the untouchables

- \*a) Harijans.
- b) *Dalits*.
- c) great souls.
- d) freedom fighters.

34. (SA2) V. D. Savarkar's (1883–1966) concept of *hindutva* sought to

- a) advocate harmonious interaction and interfaith dialogue.
- b) make India a nation that respects the religious beliefs of its citizens.
- c) reinstate traditional Hindu ethics and values.
- \*d) unite Hindus in repelling all dangerous foreign influences.

35. The Sangh Parivar ("Family of Associations") is an umbrella group of organizations, each of which espouses Savarakar's *hindutva* ideology. The religious wing is the

- a) RSS (Rashtriya Svayamsevak Sangh).
- \*b) VHP (Vishwa Hindu Parishad).
- c) BJP (Bharatiya Janata Party).
- d) Hindu Mahasabha.

36. (SA1) The *arati* ritual involves

- a) fanning the deity with yak tail fans.
- b) bathing the deity in auspicious substances.
- c) carrying the deity in procession.
- \*d) waving lamps before the deity.

37. Although the fire sacrifice is usually performed by a brahmin priest, these rites can be performed by

- a) a sannyasi.
- b) a *dalit*.
- \*c) any married upper-caste man.
- d) three or more men of the kshatriya class.

38. Many of the earliest pilgrimage sites were located

- \*a) at sacred rivers and pools.
- b) at the tombs of saints.
- c) in ancient cave temples.
- d) in sacred mountaintop shrines.

39. (SA2) The Hindu holiday that encourages the inversion of social and gender hierarchies is called

- \*a) Holi.
- b) Diwali.
- c) Navaratri.
- d) Vijayadashami.

40. The *Ram Lila* (“The Play of Rama”) usually coincides with

- a) Holi.
- b) Diwali.
- \*c) Dussehra.
- d) Vijayadashami.

### True/False Questions

41. The Hindu dualistic viewpoint understands divine reality as God, a personal being separate from the rest of reality.

- \*a) True
- b) False

42. (SA1) Many monistic Hindus believe that God is simultaneously one and many.

- a) True
- \*b) False

43. Krishna’s teaching on desireless action in the *Bhagavad Gita* insists that we should act as little as possible.

- a) True
- \*b) False

44. The caste system refers to hierarchical social organization that depends primarily on a young adult’s performance on mandatory exams.

- a) True
- \*b) False

45. (SA2) Brahmins, with their ritual knowledge, gave legitimacy to kings who might come to power.

- \*a) True
- b) False

46. The special place given to the cow in Hindu society is a practice with deep historical roots in the various pastoral communities found throughout India.

- \*a) True
- b) False

47. (SA1) An avatar is a “descent” of God to earth in a physical form.

- \*a) True

b) False

48. All Hindus recognize the authority of the Vedas.

a) True

\*b) False

49. (SA2) The tenth and final avatar of Vishnu is Krishna.

a) True

\*b) False

50. (SA1) For most Hindus, the natural world is an expression of the divine.

\*a) True

b) False

51. (SA1) The god Vishnu has come down to the earth and manifested in physical form as an avatar nine times.

\*a) True

b) False

52. Tantra, because of its widespread popularity, eventually became a very public form of Hindu practice that was known about by many.

a) True

\*b) False

53. (SA2) One's *jati* traditionally determines whom one may marry.

\*a) True

b) False

54. (SA1) Most Hindus believe that moksha is the ultimate goal of Hinduism.

\*a) True

b) False

55. The Vedas are regarded as the most important texts of Hinduism and their authority is often invoked.

\*a) True

b) False

56. (SA1) Krishna is the featured deity in the *Bhagavad Gita*.

\*a) True

b) False

57. (SA2) In Shaktism the goddess is still conceived as being subordinate to male deities.

a) True

\*b) False

58. (SA2) Shiva is commonly worshiped in symbolic form, as a multiheaded cobra.

- a) True
- \*b) False

59. The icon in a Hindu temple is just a symbol and is not considered to be divine.

- a) True
- \*b) False

60. Mantras are used primarily to produce some magical effect rather than to accompany rituals.

- a) True
- \*b) False

61. Animal sacrifice is no longer practiced in Hinduism.

- a) True
- \*b) False

62. (SA1) Yoga is mainly a system of physical exercise that promotes the health of the body.

- a) True
- \*b) False

63. (SA2) Shiva is usually depicted sitting in deep meditation with a tiger skin wrapped around his waist.

- \*a) True
- b) False

64. The primacy of Devi is asserted in the fifth-century text called the *Devi Mahatmya*.

- \*a) True
- b) False

65. (SA2) Today, the sacred thread ceremony is performed for almost all Hindu boys.

- a) True
- \*b) False

66. Marriage was traditionally arranged by the parents between a bride and groom after consulting an astrologer.

- \*a) True
- b) False

67. (SA2) After death, all Hindus are cremated except for some female saints.

- a) True
- \*b) False

68. (SA1) Many Hindus believe that to die in Varanasi is to be immediately released from samsara.

- \*a) True
- b) False

69. The term “Aryan” was coined from the Sanskrit word to denote the native inhabitants of India.

- a) True
- \*b) False

70. It may be that the widespread worship of goddesses in later Hinduism originated in the veneration of female deities in the ancient Indus Valley civilization.

- \*a) True
- b) False

### Fill-in-the-Blank Questions

71. (SA2) By 325 B.C.E., \_\_\_\_\_ had crossed the Indus; the Greek conquerors adopted the Persian convention of calling the river the “indos” and the land beyond it “India.” (Alexander the Great)

72. The term Brahman literally means “\_\_\_\_\_.” (expansive)

73. (SA1) All Hindus believe in an undying soul or self, the \_\_\_\_\_. (atman)

74. (SA2) Brahman can be described only by way of some general attributes: \_\_\_\_\_, infinite awareness (*chit*), and infinite bliss (*ananda*). (being [*sat*])

75. (SA1) Many Hindus bathe for religious reasons in rivers, the most important being the \_\_\_\_\_. (Ganges)

76. Along with teaching the paths of karma and jnana, the *Bhagavad Gita* emphasizes the path of \_\_\_\_\_. (bhakti)

77. (SA1) The devotees of Hinduism’s three primary are called Vaishnavas, Shaivas, and \_\_\_\_\_. (Shaktas)

78. Vishnu’s consort is \_\_\_\_\_. (Lakshmi)

79. (SA1) In one common depiction, from Vishnu’s navel rises a lotus, upon which \_\_\_\_\_ the Creator God is seated. (Brahma)

80. (SA1) Rama and Krishna are \_\_\_\_\_ of Vishnu. (avatars)

81. The Great Goddess is most often referred to as Devi, \_\_\_\_\_, or Shakti. (Mahadevi)

82. Hindu temples generally house two different kinds of icons, one that is made of stone and is permanently fixed, the other that is the \_\_\_\_\_ image. (processional)

83. The Sanskrit word *darshan* means \_\_\_\_\_. (to see)

84. (SA1) The Sanskrit word \_\_\_\_\_ is commonly used to describe worship in Hinduism. (puja)
85. As a form of puja, \_\_\_\_\_ involves an offering of light. (arati)
86. (SA2) The Five Activities of Shiva are creation, preservation, destruction, illusion, and \_\_\_\_\_. (liberation)
87. (SA2) By the fourth century C.E. the principles and techniques of yoga had been systematized in the *Yoga Sūtras* of \_\_\_\_\_. (Patanjali)
88. The ultimate goal of yoga, according to the *Yoga Sūtras*, is \_\_\_\_\_, a state in which one's awareness is of the self as Brahman. (samadhi)
89. (SA2) A \_\_\_\_\_ is a vow of temporary self-denial usually undertaken by women. (vrata)
90. The *upanaya*, or sacred \_\_\_\_\_ ceremony, is a rite of passage for boys. (thread)
91. During the pilgrimage known as \_\_\_\_\_, the largest gathering of humans on earth takes place. (*Kumbha Mela*)
92. (SA1) The origins of Hinduism may be traced back to the intertwining of two great cultures, that of the \_\_\_\_\_ civilization and that of the Indo-Aryans. (Indus Valley)
93. (SA2) Ancient poet-sages, known as \_\_\_\_\_, composed the Vedas. (rishis)
94. (SA2) The \_\_\_\_\_ is an ancient hymn that describes the primordial sacrifice of the cosmic man and ascribes a mythical origin to the *varna* system. (*Purusha Sukta*)
95. When employees of the \_\_\_\_\_ first established an imperial presence in India, they initially adapted themselves to local customs and practices. (British East India Company)
96. (SA2) “\_\_\_\_\_” published his book, *Vindication of the Hindoos*, in 1808 to discourage the ever-growing support for British missionaries who sought to convert Hindus to Christianity. (Hindoo Stuart)
97. (SA1) By the mid-nineteenth century, English-educated Hindus began deriding Hinduism's many gods, erotic symbolism, temple worship, and rituals as crass corruptions of the purity of the authentic Hinduism embodied in the Vedas and \_\_\_\_\_. (Upanishads)
98. In 1893, Swami \_\_\_\_\_ visited America to speak on behalf of Hinduism at the World's Parliament of Religions in Chicago. (Vivekananda)

99. The members of the \_\_\_\_\_, formed in 1925, have a long history of political actions that have intensified communal tensions. (RSS [Rashtriya Svayamsevak Sangh])

100. Formerly called the Indian People's Alliance, the \_\_\_\_\_ in 2014 won a landslide victory in India's national election. (BJP [Bharatiya Janata Party])

### Essay/Discussion Questions

101. (SA1) Identify common core concepts in which most every Hindu believes, and elaborate on the place of these concepts and their interrelationship in the Hindu religious perspective.

102. (SA2) Explain how it is that Hindus who hold the monistic viewpoint still believe in gods and goddesses.

103. Distinguish between the monistic and dualistic (or devotional) viewpoints.

104. (SA1) Describe some of the various types of Hindu worship.

105. How has Hinduism changed since the British Colonial period?

106. (SA2) Explain the concept of *darshan* in terms of Hindu iconography and temple worship.

107. Describe the various roles that women have played in Hindu tradition and in worship.

108. How does the concept of the avatar compare to concepts in other religious traditions concerning the divine presence on earth (e.g., Christianity on Jesus as the incarnation of God)?

109. (SA1) Distinguish the Vaishnavas, Shaivas, and Shaktas with regard to their deities and their means of worshipping them.

110. (SA2) Describe the history of bhakti. What are the earliest sources? How does bhakti change as it develops across time and moves from region to region?

## Chapter 5 Buddhism

### CHAPTER SUMMARY

#### The Teachings of Buddhism

The foundation of the teaching of the Buddha is his doctrine of Interdependent Origination, according to which all things are interrelated and dependent upon other things for their coming-into-existence and continued existence. No thing, in fact, has an existence or identity that distinguishes it from all other things. The Buddha also taught that all things are impermanent. Nothing remains the same, even for a moment. Instead, all things are always in a state of becoming. These teachings have two important implications. The first is that, because we human beings are part of the vast web of interrelated things, we have no independent existence as a “self” separate from other things. The second is that suffering will arise whenever we vainly try to grasp or control anything—including the so-called self—in a world that, because it is constantly changing, cannot be grasped. Those who wish to put an end to suffering must learn to live without attachment to things. Letting go of desire for and attachment to things that cannot be possessed brings an end to suffering and, ultimately, the bliss of nirvana.

The three great traditions within Buddhism elaborate on the Buddha’s teaching, each in its own way. The Theravada tradition emphasizes monasticism and makes a hero of the arhat, the person who has attained enlightenment. The spiritual hero in Mahayana Buddhism is the bodhisattva, or “enlightenment being,” who vows to aid all beings in their quest for enlightenment. Mahayana understands the historical Buddha as an earthly expression of the Dharma and teaches a complex cosmology. Vajrayana Buddhism shares the bodhisattva ideal with Mahayana but is distinctive in its emphasis on tantric teachings and rituals.

#### The History of Buddhism

Soon after the death of the Buddha his monks organized the First Buddhist Council (c. 483 B.C.E.) for the purpose of preserving his teachings. It was followed by several additional councils, all of which served to establish the Buddhist tradition. For a time, Buddhism thrived in India—and especially during the third century B.C.E. with the support of King Ashoka. During his reign Buddhism became an imperial religion, receiving state support. Ashoka sponsored missionary efforts that brought Buddhism to southern India, Sri Lanka, and Southeast Asia. By 400 C.E. it had arrived in China and Korea. It continued to spread throughout Asia, though in India its influence began to wane in the eighth century with the emergence of Hindu devotional cults, which proved to be more popular. Buddhism was largely unknown in the West until the nineteenth century. It assumed a presence in America in 1893 at the World Parliament of Religions in Chicago, attended by religious leaders from around the world. Another factor that promoted Buddhism in America was the immigration of Asian Buddhists.

## Buddhism as a Way of Life

Buddhists identify themselves as such by reciting the Three Refuges: “I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha.” In doing so, they testify to their commitment to the Buddha and his teachings and their reliance on the entire community of Buddhists. Buddhists also embrace the Five Precepts, prohibitions of killing, stealing, sexual immorality, lying, and the use of intoxicants. Another basic feature of the Buddhist way of life is the Eightfold Path, which the Buddha offered as a prescription for the elimination of suffering. Taken together, these represent the foundation of the Buddhist way of life.

Many Buddhists, both monastics and laypeople, practice meditation in a variety of forms. Some techniques, such as Shamatha and Vipassana, calm and stabilize the mind, allowing one to watch its movements with a nonjudging and detached attitude. Some are more complex, involving the contemplation of mandalas, recitation of mantras, and the visualization of deities.

Another Buddhist practice is pilgrimage to holy places and especially the places the Buddha’s birth, enlightenment, first sermon, and death. In many cases, pilgrimage destination sites feature stupas containing relics of the Buddha or of Buddhist saints.

Perhaps the most popular of all Buddhist practices is the observance of holidays and festivals. The most important of these are Vesak, a celebration of the birth of the Buddha, and Asala, which commemorates the anniversary of the preaching of the Buddha’s first sermon.

## CHAPTER LEARNING OBJECTIVES

1. To understand the teachings of the Buddha
2. To understand the essential features of Buddhist traditions and schools
3. To understand the most important features in the history of Buddhism
4. To understand the significance of Buddhist practices

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

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## Weblinks

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- BuddhaNet — [buddhanet.net/pdf\\_file/deep\\_ecology.pdf](http://buddhanet.net/pdf_file/deep_ecology.pdf) — Buddhist and the environment
- Access to Insight: Readings in Theravada Buddhism — [www.accesstoinsight.org/tipitaka/index.html](http://www.accesstoinsight.org/tipitaka/index.html)
- The Berzin Archives (Mahayana and Vajrayana Texts from Tibet — [www.berzinarchives.com/web/en/index.html](http://www.berzinarchives.com/web/en/index.html)

## Other Media

- The Life of the Buddha* (2003), 50 min., [www.insight-media.com](http://www.insight-media.com) (also available at [www.youtube.com/watch?v=zFbjDez\\_CbU](http://www.youtube.com/watch?v=zFbjDez_CbU))
- The Buddha* (2010), 120 min., [www.pbs.org/thebuddha/](http://www.pbs.org/thebuddha/)
- The Robert A. F. Thurman Collection (On Tibet/On Buddhism)* (1999), 460 min.

## SACRED TEXTS

[www.sacred-texts.com/bud/milinda.htm](http://www.sacred-texts.com/bud/milinda.htm)

*The Questions of King Milinda*. A translation of an early Buddhist text in which a monk describes Buddhist teaching on the nature of the self to an ancient Indo-Greek king.

[www.sacred-texts.com/bud/jt/index.htm](http://www.sacred-texts.com/bud/jt/index.htm)

*The Jataka Tales*. A charming collection of stories and anecdotes that detail the previous lives of the Buddha.

[www.sacred-texts.com/bud/sbe49/index.htm](http://www.sacred-texts.com/bud/sbe49/index.htm)

*Buddhist Mahayana Texts*. A number of key Mahayana works, including a complete translation of the *Buddhacharita*.

[www.sacred-texts.com/bud/glg/index.htm](http://www.sacred-texts.com/bud/glg/index.htm)

*The Gateless Gate*. A presentation on early Zen *koans*.

## KEY TERMS AND DEFINITIONS

**anatman** (un-aat-mun; Sanskrit) The doctrine that there is no independent, eternal self or soul underlying human existence.

**arhat** (Sanskrit, “one who is worthy”) In Theravada Buddhism, one who has attained enlightenment.

**bhikku** (bi-khu) A Buddhist monk.

**bodhicitta** (bow-dhi-chit-ta; Sanskrit, “the awakening mind or heart”) In Mahayana Buddhism, the wise and compassionate intention to attain Buddhahood for the sake of all other sentient beings.

**bodhisattva** (bow-dhi-sut-tva; Sanskrit, “the awakening mind or heart”) One who is on the verge of enlightenment. In Mahayana Buddhism, a bodhisattva is one who has taken a “bodhisattva-vow” to remain in samsara to work for the enlightenment of all sentient beings.

**Buddha** (bood-dha; Sanskrit, “the Awakened One”) A fully enlightened being.

**Chan or Zen** (chah-aahn/Zehn) Respectively, the Chinese and Japanese names for the “meditation” school of Buddhism that values meditative experience far and above doctrine.

**Dhammapada** (dhur-ma-pa-da) A collection of sayings of the Buddha found in the Pali Canon.

**Dharma** (dhur-mah; Sanskrit, “that which upholds”) In the Buddhist context Dharma refers to Buddhist teaching and to Buddhism as a religion.

**dukkha** (doo-kah; Pali, “suffering”) Usually translated as “suffering,” it can also be understood as the anxiety, unease, and dissatisfaction caused by desire.

**Four Noble Truths** The four truths that form the basis of the Dharma: Suffering is inherent in human life, suffering is caused by desire, there can be an end to desire, and the way to end desire is the Noble Eightfold Path.

**Impermanence** The Buddha’s doctrine that all phenomena are in a constant state of change.

**Interdependent Origination** (Sanskrit: *pratitya-samutpada*, “arising on the ground of a preceding cause”) The doctrine that reality is a complex of interrelated and interdependent phenomena in which nothing exists independently; instead, the origination and continuing existences of all things depend on other things.

**karma** (kur-mah; Sanskrit, “action”) Action; also, the consequences of action.

**lama** (laah-mah; Tibetan) In Tibet, a teacher of the Dharma.

**Mahayana** (muh-haah-yaah-na; Sanskrit, “great vehicle”) Also known as the “Great Vehicle,” Mahayana is the form of Buddhism most prominent in China, Japan, Mongolia, Tibet, and Korea.

**mandala** (muhn-daah-la; Sanskrit “circle”) Typically, a circular diagram representing the entire universe, often used as an aid in meditation.

**mantra** (mun-trah; Sanskrit) A sacred sound or syllable used as a focus for meditation, as an invocation of a deity, or as a protective spell.

**Middle Way** The Buddha’s principle of the path between the extremes of self-indulgence and enlightenment that leads to enlightenment.

**nirvana** (nihr-vaah-nah; Sanskrit, an “extinguishing” or “blowing out”) The ultimate goal of Buddhist practice, nirvana is the extinguishing of desire and the suffering it causes.

**Noble Eightfold Path** The Buddha’s prescription for a way of life that leads to enlightenment. Based on the principle of the Middle Way, it is also defined by eight virtues.

**parinirvana** (pah-ree-nihr-vaah-nah; Sanskrit, “supreme release”) The full entry into nirvana that occurs at the death of one who has achieved nirvana in his or her lifetime.

**samsara** (sum-saah-ra; Sanskrit, “continuous flow”) The cycle of life, death, and rebirth or reincarnation; also, the world of phenomena in which this cycle appears.

**sangha** (suhn-ghaah; Pali, “community”) The worldwide community of Buddhists. Alternatively, the order of Buddhist monks or the membership of a particular Buddhist congregation.

**skandhas** (skuhn-dhaahs; Sanskrit, “heaps” or “bundles”) The five components (body, perceptions, feelings, innate tendencies, and thought) that give rise to a sense of self.

**stupa** (stoooh-puh; Sanskrit, “heap”) A reliquary mound in which the relics of the Buddha or of a Buddhist saint are buried and venerated.

**sutra** (sooh-trah; Sanskrit, “a thread”) Verses of text or scripture.

**Theravada** (thair-ah-vaah-duh; Pali, “the Way of the Elders”) The form of Buddhism that is most prominent in Sri Lanka, Cambodia, Laos, and Vietnam.

**Three Marks of Existence** The Buddha’s teachings on impermanence, suffering, and No-Self, the nonexistence of an eternal unchanging self or soul.

**Tripitaka** (See *Pali Canon*.)

**upaya** (ooh-paah-ya; Sanskrit, “expedient means”) A form of Buddhist practice that encourages the creative application of wisdom to whatever circumstances one is in to assist in easing suffering or cultivating insight.

**Vajrayana** (vaah-jiraah-yaah-nah; Sanskrit, “Diamond Vehicle,” or “Thunderbolt Vehicle”) Often described as a form of Mahayana, Vajrayana is the most prominent form of Buddhism in Tibet and Nepal.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) According to the Buddha’s doctrine of Interdependent Origination,

- \*a) all things come into existence in connection with other things.
- b) the Buddha’s teaching originated in connection with Hindu teachings.
- c) the lives of all people began before time began.
- d) All of the above

2. (SA1) The Buddha lived in

- \*a) India.
- b) Pakistan.
- c) China.
- d) Tibet.

-

3. The Buddha was the son of a

- a) sage.
- \*b) king.
- c) priest.

d) incense-seller.

4. The Buddha's father tried to insulate his son from the outside world because he was afraid he might become a

a) philosopher.

b) priest.

c) madman.

\*d) spiritual teacher.

5. The "Four Sights" that led to the Prince Siddhartha's renunciation included an old man, a sick man, a corpse, and a

a) widow.

b) murderer.

c) madman.

\*d) monk.

6. Siddhartha's first act of renunciation was

\*a) removing his fine clothes and cutting his hair.

b) joining a forest monastery.

c) taking a bodhisattva vow.

d) taking off his crown.

7. (SA1) The Middle Way is the path between

a) love and hate.

\*b) self-indulgence and self-denial.

c) a past life and a reincarnation.

d) suffering and ecstasy.

8. The Middle Way is the way between

a) life and death.

b) love and hate.

\*c) grasping and aversion.

d) health and illness.

9. After his enlightenment, the Buddha

\*a) spent the rest of his life teaching.

b) withdrew to a monastery.

c) ordained one thousand priests.

d) returned to his wife and son.

10. Sutras are Buddhist

a) burial mounds where relics of the Buddha were deposited.

\*b) canonical texts that preserve the teachings of the Buddha.

c) places considered sacred because important events in the life of the Buddha happened there.

d) Buddhist saints.

11. (SA1) Which of the following is the best date for the Buddha?

- a) 700 B.C.E.
- \*b) 500 B.C.E.
- c) 300 B.C.E.
- d) 100 B.C.E.

12. (SA2) According to Buddhism, human beings are composed of five components known as:

- a) *pujas*.
- b) *delar*.
- \*c) *skandhas*.
- d) *durgas*.

13. (SA1) According to the Buddha, suffering is caused by

- \*a) desire.
- b) misperception.
- c) selfishness.
- d) carelessness.

14. The earliest collection of Buddhist texts, the \_\_\_\_\_, is foundational to all three of the great traditions in Buddhism: Theravada, Mahayana, and Vajrayana.

- \*a) *Tripitaka*
- b) *Sayings of the Elders*
- c) *Diamond Sutra*
- d) *Lotus Sutra*

15. (SA2) The earliest of the traditions within Buddhism is

- \*a) Theravada.
- b) Nichiren.
- c) Mahayana.
- d) Shingon.

16. (SA2) Some Buddhists take a \_\_\_\_\_ vow to help others.

- a) penitential
- \*b) bodhisattva
- c) celibacy
- d) monastic

17. Which of the following is a virtue emphasized in Mahayana Buddhism?

- \*a) Compassion
- b) Courage
- c) Humility
- d) Rationality

18. (SA2) Which of the following Buddhist traditions makes use of *koans* (such as “What is the sound of one hand clapping?”) as an aid to enlightenment?

- a) Vajrayana

- b) Shingon
- c) Theravada
- \*d) Zen

19. In Buddhism, “Dharma” refers to the \_\_\_\_\_ of the Buddha.

- a) physical body
- b) spiritual “body”
- \*c) teaching
- d) relics

20. Stupas are

- a) sermons of the Buddha.
- \*b) burial mounds containing relics of the Buddha and Buddhist saints.
- c) monks.
- d) priests.

21. (SA2) The First Buddhist Council was convened to

- \*a) preserve the teachings of the Buddha.
- b) ordain the first generation of Buddhist priests.
- c) bury the body of the Buddha.
- d) choose a successor to the Buddha.

22. (SA2) In the third century B.C.E., Buddhism was promoted in India by King

- a) Darius.
- b) Indra.
- c) Mahatma.
- \*d) Ashoka.

23. The Dalai Lama is the spiritual leader of

- a) Pure Land Buddhism.
- b) Nepal.
- c) Tibetan Buddhism.
- \*d) Zen Buddhism.

24. The Sanskrit word nirvana refers to the \_\_\_\_\_ of desire.

- a) mastery
- b) avoidance
- \*c) extinguishing
- d) danger

25. (SA1) The first sermon of the Buddha after his enlightenment was the Sermon in the

- \*a) Deer Park.
- b) Desert.
- c) Empty Lands.
- d) Temple.

26. *Parinirvana* is

- \*a) complete and final entry into nirvana.
- b) the state one reaches just before enlightenment.
- c) the failure to attain enlightenment.
- d) a realization of truth that leads to nirvana.

27. (SA2) Which of the following is a country in which Theravada Buddhism thrives?

- a) China
- b) Tibet
- c) Burma
- \*d) Sri Lanka

28. (SA2) Buddhists refer to Impermanence, No-Self, and Suffering as the

- a) Three Truths.
- \*b) Three Marks of Existence.
- c) Three Pains.
- d) Three Masks.

29. (SA1) The Sanskrit word for “No-Self” is

- a) avidya.
- b) arcana.
- c) anapest.
- \*d) anatman.

30. (SA2) Which of the following Buddhist traditions teaches that Amitabha Buddha will save those who call upon his name?

- \*a) Pure Land
- b) Nichiren
- c) Vajrayana
- d) Zen

31. The first of the Four Noble Truths is that

- \*a) life is full of suffering.
- b) there is no true self.
- c) detachment is the key to happiness.
- d) all things are always changing.

32. The Buddha’s prescription for an end to suffering is

- a) self-denial.
- \*b) the Eightfold Path.
- c) the Three Poisons.
- d) All of the above

33. The Buddha taught that

- a) there is a universal God known only to those who attain enlightenment.
- b) there is a Triad of great gods known only to those who attain enlightenment.

- e) the gods exist but have no power in the material world.
- \*d) the gods are not helpful in bringing an end to suffering.

34. (SA1) Which of the following teaches that enlightenment depends entirely on the effort of the individual?

- a) Pure Land
- b) Shingon
- c) Nichiren
- \*d) Zen

35. (SA2) Which of the following Buddhist traditions incorporates tantric beliefs and practices?

- \*a) Vajrayana
- b) Mahayans
- c) Theravada
- d) Dharmaguptaka

36. In which of the following is Mahayana the most prominent form of Buddhism?

- a) Thailand
- b) Cambodia
- \*c) China
- d) Laos

37. According to the Buddhist doctrine of Impermanence,

- a) some things change.
- b) all things change, sooner or later.
- \*c) all things are constantly changing.
- d) the world will come to an end one day.

38. (SA1) Buddhists “take refuge” in the

- a) Buddha.
- b) Dharma.
- c) Sangha.
- \*d) All of the above

39. (SA1) Vesak is a celebration of the \_\_\_\_\_ of the Buddha.

- \*a) birth
- b) teaching
- c) cremation
- d) compassion

40. *Vipassana* is

- a) asceticism.
- \*b) mindfulness meditation.
- c) enlightenment.
- d) a holiday that marks the death of the Buddha.

### True/False Questions

41. (SA2) The Buddha taught a very clear doctrine of reincarnation.

a) True

\*b) False

42. (SA1) Mahayana is the largest tradition in Buddhism.

\*a) True

-b) False

43. (SA2) *Vipassana* is “mindfulness” meditation.

\*a) True

b) False

44. (SA1) Buddhism has always thrived throughout India.

a) True

\*b) False

45. The Buddha was reluctant to let women become monastics.

\*a) True

-b) False

46. The Sangha is the community of Buddhists.

\*a) True

b) False

47. An important part of Buddhist teaching is that there is no enduring soul or self.

\*a) True

b) False

48. Samsara is the cycle of life, death, and rebirth.

\*a) True

b) False

49. *Dukkha* can be understood as “suffering”

\*a) True

b) False

50. (SA1) The Buddha lived his life in Tibet.

a) True

\*b) False

51. The Buddha had little interest in the gods.

\*a) True

b) False

52. The Middle Way, a principle taught by the Buddha, is the path between this life and reincarnation.

- a) True
- \*b) False

53. The Buddha instructed his followers to focus on a mental image of him when they meditated.

- a) True
- \*b) False

54. The Buddha taught that the highest obligation of human beings is to know God.

- a) True
- \*b) False

55. Buddhism teaches that the soul resides in the heart, that it is no bigger than the thumb, and that to know it is to be immortal.

- a) True
- \*b) False

56. The Buddha was the son of a shoemaker.

- a) True
- \*b) False

57. The bodhisattvas are Buddhist teachers in Bhutan.

- a) True
- \*b) False

58. (SA1) One can identify oneself as a Buddhist by reciting the Three Refuges.

- \*a) True
- b) False

59. (SA1) The most prominent form of Buddhism in Sri Lanka is Theravada.

- \*a) True
- b) False

60. (SA1) The most prominent form of Buddhism in China is Mahayana.

- \*a) True
- b) False

61. (SA1) The form of Buddhism found in Tibet is Vajrayana.

- \*a) True
- b) False

62. (SA2) In some places, celebrations of the birth of the Buddha involve bathing images of him.

- \*a) True
- b) False

63. (SA2) According to the Buddha's doctrine of No-Self, all beings share a single identity.  
a) True  
\*b) False
64. (SA2) The bodhisattva is an important figure in Theravada Buddhism.  
a) True  
\*b) False
65. (SA2) The Indian King Ashoka was an early promoter of Buddhism in India.  
\*a) True  
b) False
66. (SA2) Tibetan Buddhists believe that it is possible to achieve enlightenment even after death during the time before one is reborn.  
\*a) True  
b) False
67. (SA2) The concept of *shunyata* or "emptiness" is an essential concept in Mahayana Buddhism.  
\*a) True  
b) False
68. The *Tripitaka* is the earliest compilation of Buddhist scriptures.  
\*a) True  
b) False
69. (SA1) Buddhism is the most popular religion in India today.  
a) True  
\*b) False
70. The Buddha taught that all things are always changing.  
\*a) True  
b) False

### Fill-in-the-Blank Questions

71. — The word *buddha* means \_\_\_\_\_. (one who is awake)
72. — (SA2) It is likely that the Buddha lived in the \_\_\_\_\_ century B.C.E. (sixth)
73. — (SA1) The Buddha's name was \_\_\_\_\_. (Siddhartha Gautama)
74. — (SA1) The Buddha lived in \_\_\_\_\_. (India)
75. — (SA2) The \_\_\_\_\_ tradition makes a hero of the arhat. (Theravada)

76. — (SA1) Buddhists identify themselves as such by reciting the \_\_\_\_\_. (Three Refuges)
77. — According to the Buddha's Doctrine of \_\_\_\_\_, nothing remains the same, even for a moment. (Impermanence)
78. — (SA2) *Vipassana* is \_\_\_\_\_. (mindfulness meditation)
79. — (SA1) The cycle of birth, death, rebirth is called \_\_\_\_\_. (samsara)
80. — The most visible leader in Tibetan Buddhism is the \_\_\_\_\_. (Dalai Lama)
81. — (SA2) The form of Buddhism that makes extensive use of *tantra* is \_\_\_\_\_. (Vajrayana)
82. — A stupa is a mound containing \_\_\_\_\_. (relics of the Buddha or a Buddhist saint)
83. — The Buddha taught the principle of the \_\_\_\_\_, a path between self-indulgence and asceticism. (Middle Way)
84. — (SA1) According to the Buddha, suffering is caused by \_\_\_\_\_. (desire)
85. — (SA2) The Buddha taught that human beings are composite entities composed of five \_\_\_\_\_. (*skandhas*)
86. — (SA1) The earliest of the Buddhist traditions is \_\_\_\_\_. (Theravada)
87. — (SA1) The most prominent form of Buddhism in Tibet is \_\_\_\_\_. (Vajrayana)
88. — The most prominent form of Buddhism in China is \_\_\_\_\_. (Mahayana)
89. — (SA2) Zen Buddhism makes use of riddles called \_\_\_\_\_. (*koans*)
90. — The earliest Buddhist canon of scripture is known as the \_\_\_\_\_. (*Tripitaka*)
91. — Final and complete entry into nirvana is known as \_\_\_\_\_. (*parinirvana*)
92. — Buddhists refer collectively to Impermanence, No-Self, and Suffering as the \_\_\_\_\_. (Three Marks of Existence)
93. — (SA1) The Buddha's prescription for an end to desire and suffering is the \_\_\_\_\_. (Eightfold Path)
94. — \_\_\_\_\_ Buddhism teaches that Amitabha Buddha will save those who call upon his name. (Pure Land)

95. — The first of the Four Noble Truths is that \_\_\_\_\_. (life is full of suffering)
96. — Vesak is a celebration of \_\_\_\_\_. (the Buddha's birthday)
97. — (SA2) Buddhism \_\_\_\_\_ require its adherents to be vegetarians. (does not)
98. — (SA2) The \_\_\_\_\_ tradition speaks of "Buddha bodies" as levels of reality. (Mahayana)
99. — The word nirvana refers to \_\_\_\_\_ of desire. (an extinguishing)
100. The First Buddhist Council was convened to \_\_\_\_\_. (preserve the teachings of the Buddha)

### Essay/Discussion Questions

101. — (SA1) Describe some of the ways in which Buddhism differs from other religions.
102. — (SA1) How do you think the Buddha might have regarded distinctive Mahayana and Vajrayana \_\_\_\_\_ beliefs and practices?
103. — (SA2) Why is meditation important in Buddhism?
104. — (SA1) Some forms of Buddhism are devotional. Describe those you consider most important?
105. — (SA2) Describe the doctrine of Interdependent Origination and its implications.
106. — (SA2) What do Buddhists mean when they speak of "suffering" (*dukkha*)? Why does it occur? Why does putting an end to desire bring an end to suffering?
107. — Buddhism arose in a Hindu culture. What features of Hinduism does it preserve? Which does it reject?
108. — Some scholars have claimed that Mahayana Buddhism arose to serve the needs of laypeople. Do you think it serves the needs of laypeople? Why?
109. — (SA1) Describe and compare the essential features of Theravada, Mahayana, and Vajrayana Buddhism.
110. — (SA2) What is the place of Buddhism in the world today? Do you think it will become a more popular religion in the future? Why?

## Chapter 6 Jainism

### CHAPTER SUMMARY

Jainism, with approximately 5.6 million adherents (all but about 275,000 of whom live in India), is a relatively small religion. Through the centuries, however, Jainism has earned a special reputation for having exemplified the ideal of nonviolence. This chapter sheds light on the main elements of Jainism, with regard to both the ascetics and the laity—and the interplay between the two groups.

### The Teachings of Jainism

We begin to explore Jain teachings by looking to the distant past, to the foundational figures whom all Jains revere as the tirthankaras, “makers of the ford (or river crossing).” Each is considered to be a jina, “conqueror” whence comes the name Jainism. Through having conquered the realm of samsara, the “cycle” of moving from one birth to another, the tirthankara has, metaphorically, successfully crossed the river from the worldly realm to the beyond—the realm of the liberated. Jains believe in an eternal succession of tirthankaras.

Mahavira, the twenty-fourth and last tirthankara of this world cycle, was probably born near Vaishali (located in the northern Indian state of Bihar). Scholars tend to date his lifetime to the second half of the fifth century B.C.E. In the thirteenth year of ascetic wanderings, Mahavira is believed by Jains to have attained the state of *kevala*, or omniscience, the complete and perfect knowledge that leads at the time of death to liberation from the realm of samsara. Now perfectly enlightened, Mahavira set about preaching the tenets of Jainism. Mahavira preached for some thirty years until, at the age of seventy-two, he died in the town of Pava (like Vaishali, located in the northern Indian state of Bihar).

Jain scriptures constitute the main source of the religion’s teachings. The Digambara and Shvetambara sects differ with regard to the recognized sets of scripture. In any event, all Jains agree on its most important ideals: ahimsa (nonviolence) and asceticism. While prevalent throughout the traditional religions of India, Jainism emphasizes the central place of ahimsa, the “pure, unchangeable, eternal law,” to cite a well-known passage from the *Acarangasutra*. Jains are strict vegetarians and go to great lengths to try to avoid harming life forms.

In keeping with the general Indian notion of samsara, Jainism conceives of time as cyclical and envisions the cycles as upward and downward turnings of a wheel. The current age is said to be *Kali Yuga*, to be followed by a sixth and final stage of degeneration before the cycle starts over again. Spatially, Jains describe the universe as the *loka*, a vast and yet a finite space, within which all beings dwell. Beyond the *loka* there is nothing but strong winds. The *loka*, together with everything in it, has always existed and will continue to exist eternally. Jainism thus does not believe in a creator god.

Jain scriptures spell out the categories of existing things in meticulous detail. The categories of existence can be said to begin with a simple distinction: that between the living, which is termed *jiva*, and the nonliving, *ajiva*. The nonliving is further divided into four: motion, rest, atoms, and space. Jainism holds that the universe has an infinite number of atoms, forever distinct from one another, along with an infinite number of *jivas*, or souls. All *jivas* are essentially equal, regardless of the bodies they inhabit.

Liberation or release of the soul (Jains, like Hindus, use the term “*moksha*”) require that one attains the state of *kevala*, or omniscience. The religious life strives to clean away the dirt that, through the process of karma, has tarnished the *jiva*. This returns the soul to its original state of pristine purity and releases it from *samsara*. *Kevala* frees the *jiva* completely from the tarnishing effects of karma. *Moksha* and *kevala* are distinguishable in that one who has attained *kevala* normally goes on living in the physical body, confined to the realm of *samsara*, while one who achieves *moksha* is liberated from the body.

### The History of Jainism

Perhaps because of Jainism’s belief in a never-ending succession of world cycles, Jains have not kept a detailed historical record of their own tradition. Historians tend to agree with the traditional view that Mahavira himself followed an already established form of Jainism—possibly that of Parshva, the twenty-third tirthankara of this world cycle. Scholars situate Parshva’s lifetime in the eighth century B.C.E. In the ninth century C.E., about the time that the influence of Buddhists was severely diminishing in India, the country’s religious landscape was undergoing a rather sudden shift with the influx of Islam, beginning in 1192.

For centuries, Jains have been very successful in business, perhaps due to their religiously motivated focus on trade as opposed to agriculture. Also, the Jain community is highly respected for its charitable giving. In keeping with their profound emphasis on *ahimsa*, Jains commonly take in and care for animals that are maltreated or are targeted for slaughter. Although they generally do not actively seek converts to their religion, Jains tend to be outspoken advocates of universal vegetarianism and so have exercised wide influence in this regard. Among the recent remarkable Jain figures, Shrimad Rajacandra (1867–1901) is especially known outside India due to his connection to Mohandas (Mahatma) Gandhi. Jain influence has also reached well beyond India through the Indian diaspora population.

### Jainism as a Way of Life

The two main sects of Jainism, the Digambaras and the Shvetambaras, have many things in common, yet there are interesting and instructive differences. Digambara (or “sky-clad”) monks, as their name infers, go about naked; Digambara nuns do not, donning simple white garments like their counterparts in other Jain sects. A sizable majority of Jains are Shvetambaras. Unlike the Digambaras, they use alms bowls when begging for food; they accept the possibility of a woman attaining *kevala*; and, of course, they wear clothing. Within Shvetambara Jainism, there are two distinctive sects, the Sthanakvasi and the Terapanthi.

Jains believe that the ascetic life offers the spiritual path that best replicates the lives and follows the teachings of the jinas. Most Jains, however, do not choose this arduous life, taking up instead the lifestyle and duties of the Jain laity. Ascetics depend on the almsgiving of the Jain laity, and sometimes of Hindus, to eat. Usually wandering in groups, they spend eight months of the year traversing the land, and then four months, during the rainy season, with lay communities. Ascetics commit to five “Great Vows,” the vow of ahimsa being the centerpiece. The Jain laity, along with providing for the ascetics, engage in a wide variety of worship activities, including worship of the tirthankaras and pilgrimages to Jain holy sites.

## CHAPTER LEARNING OBJECTIVES

- [1.] To learn about the life of Mahavira and to understand his role as one of the twenty-four tirthankaras of the current world cycle
- [2.] To understand the Jain ideal of ahimsa and its significance for ascetic practice
- [3.] To understand Jain teachings about the universe and the quest for human liberation
- [4.] To know the main features of the historical development of Jainism and to appreciate its great architectural and artistic achievements
- [5.] To distinguish between the main sects of Jainism and between the ascetic life and the life of the laity

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Dundas, Paul. *The Jains*. 2nd ed. London: Routledge, 2002.
- Jain, Shri Satish Kumar, and Kamal Chand Sogani, eds. *Perspectives in Jaina Philosophy and Culture*. New Delhi: Ahimsa International, 1985.
- Jaini, Padmanabh S. *The Jaini Path of Purification*. 2nd ed. Columbia, MO: South Asia Books, 2001.
- Lopez, Donald S. Jr., ed. *Religions of India in Practice*. Princeton, NJ: Princeton University Press, 1995.
- Radhakrishnan, Sarvepalli, and Charles A. Moore, eds. *A Sourcebook in Indian Philosophy*. Princeton, NJ: Princeton University Press, 1957.

### Weblinks

- The Forum on Religion and Ecology at Yale (Jainism Introduction)—[www.fore.yale.edu/publications/books/cswr/Jainism-introduction/](http://www.fore.yale.edu/publications/books/cswr/Jainism-introduction/)
- The Jaina (Federation of Jain Associations in North America)—[www.jaina.org](http://www.jaina.org)
- Wabash Center—[www.wabashcenter.wabash.edu/resources/result\\_browse.aspx?topic=575&pid=361](http://www.wabashcenter.wabash.edu/resources/result_browse.aspx?topic=575&pid=361)—The Wabash Center, a trusted resource for all aspects of the academic study of religion, offers links to a wide variety of dependable Internet resources on Jainism.

## SACRED TEXTS

[www.sacred-texts.com/jai/sbe22/sbe2281.htm](http://www.sacred-texts.com/jai/sbe22/sbe2281.htm)

The first of five sections of the *Kalpa Sutra* on the life of Mahavira

[www.sacred-texts.com/jai/sbe22/sbe2220.htm](http://www.sacred-texts.com/jai/sbe22/sbe2220.htm)

*Acarangasutra* 1.4.1.1–2, including the well-known passage on ahimsa

[www.sacred-texts.com/jai/sbe22/sbe2240.htm](http://www.sacred-texts.com/jai/sbe22/sbe2240.htm)

*Acaranga Sutra*, 1.7, 6, on *sallekhana*

## KEY TERMS AND DEFINITIONS

**ahimsa** (ah-him'suh; Sanskrit, “nonviolence,” “not desiring to harm”) Both the avoidance of violence toward other life forms and an active sense of compassion toward them; a basic principle of Jainism, Hinduism, and Buddhism.

**ajiva** (uh-jee'vuh; Sanskrit, “nonsoul”) Nonliving components of the Jain universe: space, time, motion, rest, and all forms of matter.

**dana** (dah'nuh; Sanskrit, Pali, “giving”) Ritual of giving.

**Digambara** (dig-ahm'buh-ruh; Sanskrit, “those whose garment is the sky”) The second largest Jain sect, whose monks go about naked so as to help abolish any ties to society; generally more conservative than the Shvetambara sect.

**jina** (ji'nuh; Sanskrit, “conqueror”) Jain title for one who has “conquered” samsara; synonymous with tirthankara.

**jiva** (jee'vuh; Sanskrit, “soul”) The finite and eternal soul; also the category of living, as opposed to nonliving, entities of the universe.

**karma** (Sanskrit, “activity”) “Action” and the consequences of action; determines the nature of one's reincarnation; in Jainism, all activity is believed to involve various forms of matter that weigh down the soul (jiva) and thus hinder the quest for liberation.

**kevala** (kay'vuh-luh; shortened form of Sanskrit *kevalajnana*, “isolated knowledge” or “absolute knowledge”) The perfect and complete knowledge or omniscience that is Jain enlightenment; marks the point at which one is free from the damaging effects of karma and is liberated from samsara.

**loka** (loh'kah; Sanskrit, “world”) The Jain universe, often depicted as having the shape of a giant man.

**Shvetambara** (shvayt-ahm'buh-ruh; Sanskrit, “those whose garment is white”) The largest Jain sect, whose monks and nuns wear white robes; generally more liberal than the Digambara sect.

**tirthankaras** (teert-hahn'kuhr-uhs; Sanskrit, “makers of the river crossing”) The Jain spiritual heroes, such as Parshva and Mahavira, who have shown the way to salvation; synonymous with jinas.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### **Multiple-Choice Questions**

1. (SA1) Today the number of Jains in the world is about

- \*a) 5.6 million.
- b) 12.5 million.
- c) 18 million.
- d) 35 million.

2. Jainism has earned a special reputation for having

- a) most fully embraced Hinduism and Islam in its doctrines and practices.
- b) produced the most politically astute leaders of any Indian religion.
- c) gained millions of converts in recent years, thanks to its liberal doctrinal stance.
- \*d) exemplified the ideal of nonviolence.

3. (SA1) Each of the Jain founding figures is considered to be a jina, or

- a) “holy one.”
- b) “avenger.”
- c) “redeemer.”
- \*d) “conqueror.”

4. (SA2) The full name of the tirthankara popularly known as Mahavira is

- a) Bhai Mardana.
- \*b) Nataputta Vardhamana.
- c) Shrimad Rajacandra.
- d) Siddhartha Gautama.

5. (SA1) Although there is no record of Mahavira and the Buddha having met,

- \*a) their legendary biographies are strikingly similar.
- b) many scholars consider them actually to have been close friends and colleagues.
- c) the textual evidence shows that they rigorously opposed each other’s viewpoints.
- d) Mahavira was quite possibly a follower of the Buddha.

6. The last tirthankara to have lived prior to Mahavira was

- a) Krishna.
- b) Nemi.
- \*c) Parshva.
- d) Rishabha.

7. Mahavira is said to have attained enlightenment after spending two and a half days

- a) on pilgrimage to Mount Shatrunjaya.

- \*b) fasting in the heat of the sun.
- c) discussing doctrine with a group of five Buddhist monks.
- d) meditating on the nature of God.

8. (SA2) Jains believe that the last human being ever to attain *kevala* in this world cycle

- a) will usher in a new age of peace and harmony.
- b) passed into moksha during the twelfth century.
- c) is Mahavira.
- \*d) is Jambu.

9. (SA1) Mahavira preached for some thirty years until, at the age of seventy-two, he

- \*a) died in the town of Pava, located in the northern Indian state of Bihar.
- b) left the Jain community and disappeared into the Himalayas.
- c) returned to his hometown to retire from the religious life.
- d) finally was acknowledged by followers to be a tirthankara.

10. Jainism, like Hinduism and Buddhism, is categorized by scholars as being

- a) one among the seven “Indo-European” religious-cultural traditions.
- b) monistic.
- c) migratory, in light of its tendency through the centuries to expand beyond traditional boundaries.
- \*d) an “eternal” religion.

11. (SA2) Which of the following is *not* among the twenty-four tirthankaras of the current world cycle?

- \*a) Kabir
- b) Malli
- c) Nemi
- d) Rishabha

12. Jains consider the tirthankaras to be

- \*a) human beings.
- b) gods.
- c) angelic beings.
- d) avatars.

13. (SA2) According to Jain belief, because human nature has become continually more depraved, Mahavira is

- a) expected to return as a new incarnation.
- \*b) the last jina of the present world cycle.
- c) one of hundreds of jinas whom Jains believe have existed.
- d) the last jina ever expected to exist.

14. (SA2) The Shvetambara sect officially rejects the Digambara texts and follows instead

- a) ten texts of *Purva*.
- b) all of the *Dhammapada*.

- e) the middle four books of the *Mahabharata*.
- \*d) eleven books of *Anga* and thirty-four books of *Angabahya*.

15. (SA1) The most distinctive Jain doctrine is

- a) karma.
- \*b) ahimsa.
- c) *sallekhana*.
- d) dharma.

16. For Jainism, karma is

- a) the spiritual energy vital for the rigors of the religious life.
- b) the “book of life” that is believed to be reviewed by God at the time of death.
- \*c) the consequence of action per the law of cause and effect.
- d) “ethical duty.”

17. Ahimsa involves

- a) restricting one’s diet to vegetables.
- b) straining one’s water before drinking it.
- c) drinking only as much water as is absolutely necessary.
- \*d) All of the above

18. In keeping with the general Indian notion of *samsara*, Jainism

- a) embraces the concept of ahimsa.
- b) insists on living a life free from sin.
- \*c) conceives of time as cyclical.
- d) anticipates a cataclysmic end of time.

19. Rishabha and the other early tirthankas are believed to have been

- \*a) of greater physical stature than their successors.
- b) great kings in addition to having been spiritual masters.
- c) endowed with magical powers that enabled them to gain large groups of followers.
- d) poets who contributed to the composition of the Vedas.

20. (SA2) According to Jain cosmology, the *loka* is correctly described as each of the following *except*:

- \*a) Will end when all human beings attain *kevala*
- b) A vast and yet finite space within which all beings dwell
- c) Has always existed
- d) Will continue to exist eternally

21. At the top of the *loka* is

- a) a sculpture of Mahavira.
- \*b) a roof that is described as having the shape of an umbrella.
- c) the sun, which Jains understand to be divine.
- d) infinite empty space.

22. (SA1) Jainism holds that the universe has

- a) an almost limitless number of atoms, forever distinct from one another.
- b) eight basic categories of nonliving entities.
- c) twelve realms inhabited by human beings, gods, and goddesses.
- \*d) an infinite number of jivas, or souls.

23. (SA2) Which of the following is *not* categorized with human beings as life forms having five senses?

- \*a) Shellfish
- b) Snakes
- c) Denizens of hell
- d) Deities

24. The immorality that tarnishes the soul with heavy matter lies mainly in

- a) the degree of harm done to sentient beings.
- b) the judgment of the gods.
- \*c) the evil intention, not in the consequence of the action.
- d) the spiritual state of the individual as affected by practices such as meditation.

25. The destiny of an individual's soul is determined

- \*a) as soon as the person dies.
- b) forty-nine days after death.
- c) at varying times, depending on the individual's caste status
- d) None of the above (Jains do not believe in rebirth.)

26. The period of Parshva and the historical origins of the Jain tradition coincides with

- a) the arrival to India of the Aryans.
- \*b) the ending of the Vedic period.
- c) the lifetime of Gautama the Buddha.
- d) the reign of the Buddhist king Ashoka.

27. (SA1) The founders of Jainism fit into a general category of religious movements that emphasized as a means of spiritual development

- \*a) asceticism.
- b) the indoctrination of ruling monarchs.
- c) large groups of worshippers all devoutly committed to a single deity.
- d) the creation of sacred art.

28. (SA1) Jains through the centuries have tended to engage in

- a) various forms of agriculture.
- b) international diplomacy, fostered by the sizable centers of Jain population around the world.
- \*c) trade and other forms of business.
- d) occupations such as hunting and fishing.

29. (SA2) Among recent remarkable Jain figures, Shrimad Rajacandra is especially known outside India because of

- a) his extraordinary success in business.
- b) having been appointed India's first Jain ambassador to the United States.
- \*c) his connection to Mohandas (Mahatma) Gandhi.
- d) having established the first Jain university in the United Kingdom.

30. Each of the following is true of Jains in today's world *except*:

- a) Jains have been very successful in business.
- b) the Jain community is highly respected for its charitable giving.
- c) Jains tend to be outspoken advocates of universal vegetarianism.
- \*d) about 3 million Jains live outside India.

31. (SA1) Monks of Jainism's Shvetambara sect

- a) go about the land "sky-clad," without clothing.
- \*b) wear white garments.
- c) regularly give food to passersby as one of their religious duties.
- d) are known for their ability to recite from memory the *Mahabharata*.

32. According to Digambara doctrine,

- a) nuns are not esteemed quite as highly as monks.
- b) alms bowls as a means of collecting food are to be avoided.
- c) women must await rebirth in a male body to reach the potential of final deliverance.
- \*d) All of the above

33. (SA2) The Sthanakvasi and the Terapanthi sects

- a) are forms of Digambara Jainism.
- \*b) reject the worship of images.
- c) unlike other Jains are strictly vegetarian.
- d) are especially common in North America.

34. The Jain initiation ritual, *diksha*, marks the point at which

- a) Mahivira left his fellow mendicants to attain *kevala*.
- b) all Jain boys symbolically enter into manhood.
- c) the monk or nun ventures out alone for a period of thirteen years.
- \*d) the individual becomes completely committed to the ascetic life.

35. The Six Obligatory Duties of the Jain ascetic include each of the following *except*

- a) equanimity, achieved through meditation.
- \*b) praise of the gods and goddesses.
- c) veneration of teachers.
- d) repentance.

36. (SA1) *Sallekhana* is

- \*a) the intentional fasting of oneself to death.
- b) a sacrifice of ten oxen to Brahma.
- c) a ritual journey on foot across India.
- d) a sacred marriage of a Digambara boy to a Shvetambara girl.

37. Jains worship various gods, who are believed to

- \*a) respond to material needs, such as providing weather favorable for agriculture.
- b) ensure liberation to the faithful.
- c) facilitate a good rebirth.
- d) petition the tirthankaras on behalf of the worshippers.

38. Jains worship the tirthankaras to

- a) actively assist the worshipper in achieving salvation.
- \*b) burn off the dirtying karma that weighs down the soul.
- c) ensure a place in heaven presided over by the specific tirthankara worshiped.
- d) secure divine favor for securing personal wealth.

39. According to one ancient Jain text, the original group of Mahavira's followers

- \*a) was composed mostly of women.
- b) were primarily Buddhists.
- c) believed that Mahavira was an avatar.
- d) came from lands north of the Himalaya mountains.

40. (SA2) Among the impressive examples of Jain art and architecture are each of the following *except*

- \*a) the Darbar Sahib at Amritsar.
- b) the Dharna Vihara at Ranakpur.
- c) hundreds of shrines on Mount Satrunjaya.
- d) sculptures of various tirthankaras.

### **True/False Questions**

41. A slight majority of Jains now lives outside of India.

- a) True
- \*b) False

42. (SA1) Mahavira was a contemporary or near-contemporary of Gautama the Buddha.

- \*a) True
- b) False

43. (SA2) Mahavira is said to have been the son of a local ruler who was a pious Jain.

- \*a) True
- b) False

44. Mahavira's followers included eleven *ganadharas*, or disciples, who had been Hindu brahmins before hearing Mahavira's message.

- \*a) True
- b) False

45. (SA2) Buddhist accounts of Gautama's path to enlightenment point out that, unlike Mahavira, the Buddha continued on the path of strict asceticism to the very end of his life.  
a) True  
\*b) False
46. (SA1) Mahavira is the latest in the line of previous tirthankaras, and most Jains believe that he will be the last.  
a) True  
\*b) False
47. According to the Shvetambara sect the nineteenth tirthankara, Malli, was a woman.  
\*a) True  
b) False
48. (SA2) Jains commonly worship deities of the Hindu pantheon.  
\*a) True  
b) False
49. Jains believe that human nature is depraved to the point of needing assistance from the tirthankaras, and therefore they continue to appear in the world.  
\*a) True  
b) False
50. (SA2) Jains regard the *loka* as containing within it many lands of which only earth is inhabited by human beings.  
a) True  
\*b) False
51. (SA1) All Jains agree that, originally, there were fifty books of scripture, all of them miraculously produced by Mahavira.  
a) True  
\*b) False
52. (SA2) According to the Jain classification, "sentient creatures" is an extensive category that is made up of all living things that have a central nervous system.  
a) True  
\*b) False
53. Unlike many religions, Jainism does not emphasize teachings concerning salvation or liberation.  
a) True  
\*b) False
54. (SA1) The monks of the Digambara sect do not even possess clothing.  
\*a) True  
b) False

55. Jain nuns, whether of the Digambara or the Shvetambara sect, wear clothing when in public.

\*a) True

b) False

56. (SA2) The three upper spokes of the wheel that represents the cycle of time are considered to be a golden age of goodness and prosperity.

\*a) True

b) False

57. (SA1) Jains depict the *loka* as a diagram in the shape of a child, the *homunculus*.

a) True

\*b) False

58. The most fortunate rebirth is considered by Jains to be a deity in one of the brightest heavens.

a) True

\*b) False

59. (SA1) Jains consider the *jiva* of an insect to be of identical quality to that of a large animal or human being.

\*a) True

b) False

60. Immoral actions, those that violate the principle of *ahimsa* and other Jain ethical teachings, bring about small quantities of light matter that neither cling to the soul nor weigh it down.

a) True

\*b) False

61. Jains are known for having kept a detailed historical record of their own tradition.

a) True

\*b) False

62. (SA1) Scholars situate Parshva's lifetime in the twelfth century B.C.E.

a) True

\*b) False

63. Their centuries-old focus on business has made life in the modern world a relatively natural thing for the Jain laity.

\*a) True

b) False

64. For Jains, rituals performed on behalf of the dead are extremely important and have received elaborate attention through the centuries.

a) True

\*b) False

65. (SA2) One Sthanakvasi group has recently taken the unprecedented step of promoting to the rank of *aharya* a nun, Candanaji.

\*a) True

b) False

66. For most of Jain history, among the Shvetambaras women have tended to be regarded as equally spiritually capable as men.

a) True

\*b) False

67. (SA2) Digambara Jains accept the possibility of women attaining *kevala*.

a) True

\*b) False

68. The Six Obligatory Duties are to be performed only by Jain laypeople.

a) True

\*b) False

69. An individual's mindset at the moment of death is considered to be a significant factor for the prospects of rebirth.

\*a) True

b) False

70. (SA1) Fasting is a quite common practice among Jain laity, especially women.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA2) Mahavira means “\_\_\_\_\_.” (great hero)

72. Because it rejects the authority of the \_\_\_\_\_, Jainism (along with Buddhism) is considered to be distinctive relative to the Hindu traditions. (Vedas)

73. (SA1) Through having conquered the realm of \_\_\_\_\_, the “cycle” of moving from one birth to another, the tirthankara has successfully crossed into the realm of the liberated. (samsara)

74. The most recent of the tirthankaras, \_\_\_\_\_, is especially significant. (Mahavira)

75. (SA1) All tirthankaras are believed to have attained the state of \_\_\_\_\_, or omniscience. (*kevala*)

76. Jains believe that \_\_\_\_\_ tirthankaras have appeared in this current world cycle. (twenty-four)

77. (SA2) There are more sculptures in India of \_\_\_\_\_ than of any other tirthankara. (Parshva)
78. (SA1) The various Jain renderings of the \_\_\_\_\_, the great epic poem, transform Krishna into a devious trickster. (*Mahabharata*)
79. (SA1) The ascetic practices of Mahavira illustrate the Jain principle of \_\_\_\_\_, which functions as the religion's basic ethical norm. (nonviolence, or ahimsa)
80. The Jain ritual of giving is known as \_\_\_\_\_. (*dana*)
81. (SA2) The three interrelated Jain concepts that are abbreviated as "AAA" are nonviolence (ahimsa), nonabsolutism (*anekantavada*), and \_\_\_\_\_ (*aparigraha*). (nonpossessiveness)
82. (SA2) According to traditional Jain teachings, the world cycle is turning downward and is in the fifth spoke, known as \_\_\_\_\_ *Yuga*. (*Kali*)
83. (SA1) Below the Middle Realm of the *loka* is a series of progressively darker \_\_\_\_\_. (hells)
84. The Jain categories of existence can most simply be divided into two: jiva (the living) and \_\_\_\_\_ (the nonliving). (ajiva)
85. (SA2) Jains believe that the attitude and practices of the religious life are expected of nonhuman life forms; \_\_\_\_\_, for example, are said to be able to learn to fast. (lions)
86. Jainism might best be labeled \_\_\_\_\_ in the sense that there are gods, but ultimately the religion moves beyond them when it comes to the issue of salvation. (transtheistic)
87. (SA1) For Jains, the term \_\_\_\_\_ refers to the process in which matter dirties the soul. (karma)
88. The final experience of Jain liberation or release is known as \_\_\_\_\_ (as it is in Hindu traditions). (moksha)
89. (SA2) Right faith (*darshana*), right knowledge (jnana), and right practice (*caritra*) are known as the \_\_\_\_\_ of Jainism. (Three Jewels)
90. Historians tend to agree with the traditional Jain perspective that Mahavira followed an already established form of Jainism—possibly that of \_\_\_\_\_, the twenty-third tirthankara. (Parshva)
91. Muslim rule was established in India in 1192 in the form of the Delhi Sultanate, which was succeeded in 1526 by the \_\_\_\_\_ empire. (Mughal)

92. (SA2) One Muslim ruler who developed particularly close relations with Jains and who issued several decrees promoting the protection of animals was \_\_\_\_\_ the Great. (Akbar)

93. (SA1) A sizeable majority of Jains belong to the \_\_\_\_\_ sect. (Shvetambara)

94. In its most visible form, Jain worship concentrates on \_\_\_\_\_ of the tirthankaras, although the Sthanakvasis and Terapanthis shun this. (images)

95. The Sthanakvasis are distinguishable by the ascetics' practice of constantly wearing the \_\_\_\_\_ ("mouth-shield"). (*muhpatti*)

96. (SA1) Typically undertaken at considerable expense, the \_\_\_\_\_ offers each lay individual an opportunity to experience through the interruption from normal life and the rigors of journeying to the site an ascetic lifestyle for a temporary period. (pilgrimage)

97. All Jains are careful with regard to their eating habits. They are diligently \_\_\_\_\_. (vegetarian)

98. A formalized system of religious observance features the \_\_\_\_\_ for the layperson. (Twelve Vows)

99. (SA2) In the Shvetambara subsect \_\_\_\_\_, nuns outnumber monks by about five to one. (Sthanakvasi)

100. One ancient text states that during Mahavira's lifetime 1,400 women, as opposed to 700 men, attained \_\_\_\_\_. (*kevala*)

### Essay/Discussion Questions

101. (SA2) Summarize the early life of Mahavira, focusing especially on ways that his early life was relevant for his future role as a founding figure of Jainism.

102. (SA1) Explain the relevance of the tirthankaras for Jains.

103. Identify aspects that Jainism has in common with Hinduism.

104. (SA1) Explain Jainism's perspective on the soul, or *jiva*, and its integration with the body.

105. (SA2) Describe the *loka*. How does this Jain doctrine relate to the individual's quest for liberation?

106. Describe *kevala*; include consideration of how it relates to the need to purify one's soul.

107. (SA2) What are the likely reasons for the relative lack of historical record regarding the Jain tradition?

~~108. Distinguish between the Digambara and the Shvetambara sects, also noting some of the things they have in common.~~

~~109. (SA1) Explain how ahimsa is a central feature of Jain religious life, affecting ethical behavior and also the quest for liberation.~~

~~110. Explain how the Five Great Vows are interrelated and all connected to the first vow of ahimsa.~~

## Chapter 7 Sikhism

### CHAPTER SUMMARY

There are approximately 25 million Sikhs in the world today, and so by virtue of its size alone, Sikhism is among the major religions of the world. Theologically, Sikhism's intermixing of concepts that are common to some Hindu traditions on one hand and to Islam on the other make it a very interesting subject for the comparative study of religion. And with nearly 2 million Sikhs living outside of India, it is a global tradition that has a significant impact on the world.

### The Teachings of Sikhism

The term "Sikh" is derived from an ancient Sanskrit term that means "disciple." Sikhs are thus disciples, specifically of the ten Gurus, beginning with Guru Nanak and ending with Guru Gobind Singh, founder of the Khalsa. Since then, Sikhs have been disciples of Sri Guru Granth Sahib, the traditional name for their most important sacred text, the Adi Granth.

Nanak was born in 1469 C.E. in a small village near Lahore. According to tradition Nanak became recognized as a spiritual leader early in his life. When Nanak was about thirty years old, he experienced a revelation of God, who told him to "rejoice in my name and teach others to do so." Guru Nanak spent the next twenty years traveling and teaching, until at about the age of fifty he built a new settlement called Kartarpur in what is now Pakistan. Here he and his followers formed the first Sikh community, or Panth, and instituted the lifestyle that has characterized Sikhism to this day. He died twenty years later in 1539.

Compiled by Guru Arjan in 1603–1604, the Adi Granth contains the works of his four predecessor Gurus, along with his own hymns and various works by poets. Through the centuries, the Adi Granth has occupied a central place in Sikhism. Whereas the Gurus were once the authorities on religious matters, now Sikhs consult the Adi Granth. Other texts that most Sikhs would classify as scripture include the Dasam Granth and the *rahit-namas*, collectively called the Rahit, which contains the ideals of the Khalsa that dictate the proper way to live.

Sikhism is a religious path to spiritual liberation—"release" from *samsara*, the cycle of death and rebirth—through devotional praise of God. Theologically, Sikhs are strict monotheists. God is believed to dwell within nature and within human beings and thus is immanent, personal, and approachable through loving devotion. Human beings, however, beset by *haumai*, "self-reliance" or "pride," are inclined to be self-centered. The quest for spiritual liberation is a constant struggle between *haumai* and the call to live in accordance with the will of God, who plays an essential role in determining the outcome of this struggle. God is immanent in creation through *hukam*, the divine order. It is through *hukam*, together with God's grace, that God asserts the divine will and communicates truth. Having received God's grace, the task is to respond in loving devotion through meditation on the nature of God. Spiritual liberation, or *mukti*, the ultimate objective of the religious path, brings about the eternal, infinitely blissful state of being in the presence of God.

The teachings of the Khalsa as set forth in the Rahit include the requirement to don the Five Ks, each one symbolizing Sikh identity and loyalty to the Panth: uncut hair, a small comb worn in the hair, a steel wristlet, a sword, and a pair of shorts tied with a drawstring.

### The History of Sikhism

Guru Nanak has remained the most important of the ten Gurus of the Sikhs, but all of them contributed significantly to the religion. Two deserve special attention: Arjan, the Fifth Guru (from 1581 to 1606), and Gobind Singh, the tenth Guru (from 1675 to 1708). Guru Arjan compiled the scripture that would come to be known as the Adi Granth, and he constructed at the city of Amritsar the Darbar Sahib or Golden Temple. Guru Gobind Singh, revered as the greatest Guru after Nanak, instituted in 1699 the Khalsa, which would redefine the Panth, and he installed the Adi Granth, the sacred scripture, as Guru. The very dramatic event of the founding of the Khalsa involved a display of extreme loyalty by five men who became the *Panj Piare*, the “Beloved Ones.” Before dying in 1708, Guru Gobind Singh is said to have declared that his successor Guru was not to be another individual but rather the Adi Granth.

Over the centuries, the Punjab has tended to be a volatile region, marked by political and military strife. From 1792 to 1849, however, the Sikh community thrived as a sovereign kingdom. When India gained independence from the British in 1947, most Sikhs living in the western region migrated eastward, favoring the Hindu-dominated India over the Muslim-dominated Pakistan. In recent times, a new nationalist movement for independence, commonly called “Khalistan,” has involved the Sikhs in conflict, the most violent tragedy having taken place in 1984 with the bloody occupation of Sikh holy sites, most notably the Darbar Sahib, by Indian forces. This led to the assassination of Indian Prime Minister Indira Gandhi by two of her Sikh bodyguards on October 31, 1984. Today, the Khalistan movement is not nearly so prevalent as it was in the 1980s. The fact that in 2004 a Sikh, Manmohan Singh, for the first time became India’s prime minister perhaps signals a new degree of assimilation of Sikhism within Indian society.

### Sikhism as a Way of Life

Guru Nanak emphasized the importance of *nam simaran*, “remembrance of the Name.” This can be done simply by repeating one of the names used to refer to God, or through *kirtan*, the singing of hymns. A third form involves meditation practices designed to contemplate the divine Name and ultimately to bring one into perfect harmony with God. Daily prayers are another form of devotional practice that can (and should) be done by every Sikh.

Daily devotional practices take place at home or at the gurdwara, a Sikh house of worship. Any building that contains a copy of the Adi Granth is, technically speaking, a gurdwara, and there is at least one in virtually every village in the Punjab. Most every gurdwara has within it a community kitchen, called the *langar*, where Sikhs gather at various times to share in the preparation and consumption of a meal.

Important Sikh rituals of the life cycle include the birth and naming of a child; the ceremonial tying of a boy's first turban; marriage, which is arranged by the parents; and the funeral, which centers around the process of cremation.

Three guiding principles of Sikh life are worship, work, and charity, and Sikhs have earned a reputation for helping to improve their communities. With regard to the place and role of women in the tradition, while Sikhism has through the centuries maintained ideals of gender equality when it comes to the most important issue of spiritual liberation, the tradition has tended to be quite patriarchal, with positions of institutional power occupied by men.

## CHAPTER LEARNING OBJECTIVES

- [1.] To learn about the life of Guru Nanak and to understand his role as founder and exemplar of the Sikh religion
- [2.] To understand the main features of Sikh theology and teachings about the human condition and quest for spiritual liberation
- [3.] To become familiar with the history of the Sikh tradition from its origin to the present day, with special attention to the ten historical Gurus and their most significant accomplishments
- [4.] To learn about the origins and nature of the Khalsa and to recognize its significance for providing Sikhism with ideals for proper living
- [5.] To consider Sikh devotional practices and ritual life

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Cole, W. Owen, and Piara Singh Sambhi. *The Sikhs: Their Religious Beliefs and Practices*. 2nd rev. ed. Brighton, England: Sussex Academic Press, 1995.
- Mann, Gurinder Singh. *Sikhism*. Upper Saddle River, NJ: Prentice Hall, 2004.
- McLeod, Hew. *Sikhism*. London: Penguin, 1997.
- McLeod, W. H., ed. and trans. *Textual Sources for the Study of Sikhism*. Totowa, NJ: Barnes & Noble, 1984.
- Singh, Khushwant. *A History of the Sikhs*. 2 vols. Princeton, NJ: Princeton University Press, 1963–1966.

### Weblinks

- Wabash Center — [www.wabashcenter.wabash.edu/resources](http://www.wabashcenter.wabash.edu/resources) — The Wabash Center, a trusted resource for all aspects of the academic study of religion, offers links to a wide variety of dependable Internet resources on Sikhism.
- SikhNet — [www.sikhnet.com](http://www.sikhnet.com) — SikhNet offers an extensive “insiders’ view” on Sikhism, with information on many aspects of the religion.

- The Pluralism Project at Harvard University: Sikhism  
—[www.pluralism.org/religions/Sikhism](http://www.pluralism.org/religions/Sikhism)—Thorough and dependable coverage of Sikhism in the United States.

## SACRED TEXTS

[Sikhs.org/topics2.htm](http://Sikhs.org/topics2.htm)

Provides access to the Sri Guru Granth Sahib, along with other scriptures, in English translation. More generally, the website sets forth a wide array of helpful information from a Sikh's "insider's" perspective.

[www.sacred-texts.com/skh/granth/gr01.htm](http://www.sacred-texts.com/skh/granth/gr01.htm)

The *Japji*, the opening section of the Adi Granth, which begins with the *Mul Mantra*.

[www.sacred-texts.com/skh/granth/gr05.htm](http://www.sacred-texts.com/skh/granth/gr05.htm)

The Adi Granth on praise of the divine Name.

[www.sacred-texts.com/skh/granth/gr04.htm](http://www.sacred-texts.com/skh/granth/gr04.htm)

The *Sohila*, the prayer recited before retiring for the evening, from the Adi Granth.

## KEY TERMS AND DEFINITIONS

**Adi Granth** (ah'dee gruhnth; Punjabi, "first book") Sikhism's most important sacred text and, since the death of Guru Gobind Singh in 1708, Sikhism's primary earthly authority; traditionally known as Sri Guru Granth Sahib.

**amrit** (ahm-reet; Punjabi, "immortalizing fluid") A special drink made from water and sugar-crystals, used in the Khalsa initiation ceremony.

**gurdwara** (goor'dwah-ruh; Punjabi, "doorway of the Guru" or "by means of the Guru's [grace]") A building for Sikh worship that houses a copy of the Adi Granth; the central structure of any Sikh community.

**Guru** (goo'roo; Sanskrit, "venerable person") A spiritual teacher and revealer of truth, common to Hinduism, Sikhism, and some forms of Buddhism. When the word *Guru* is capitalized, it refers to the ten historical leaders of Sikhism, to the sacred text (Sri Guru Granth Sahib, or Adi Granth), and to God (often as True Guru).

**haumai** (how'may; Punjabi, "self-reliance," "pride," or "egoism") The human inclination toward being self-centered rather than God-centered, which increases the distance between the individual and God.

**hukam** (huh'kahn; Punjabi, "order") The divine order of the universe.

**Khalsa** (khal'sah; Punjabi, "pure ones") An order within Sikhism to which the majority of Sikhs belong, founded by Guru Gobind Singh in 1699.

**langar** A gurdwara's community kitchen that is used to prepare meals for anyone who visits, regardless of religious or caste identity.

**Mul Mantra** The summary of Sikh doctrine that comprises the opening lines of the *Japji*, Guru Nanak's composition that, in turn, comprises the opening section of the Adi Granth.

**mukti** (mook'tee; Punjabi, "liberation") Spiritual liberation bringing on the eternal and infinitely blissful state of being in the presence of God; sometimes the Sanskrit term *moksha* is used instead.

**Panth** (puhnth; Punjabi, Hindi, "path") The Sikh community. In lower case, *panth* ("path") is a term applied to any number of Indian (primarily Hindu) religious traditions.

**Rahit** (rah-hit'; Punjabi) The *rahit-nāmā*, a collection of scripture that specifies ideals of belief and conduct for members of the Khalsa and, by extension, for Sikhism generally; the current authoritative version, the *Sikh Rahit Maryādā*, was approved in 1950.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. The composition of the Dasam Granth has been traditionally attributed to

- a) Guru Nanak.
- \*b) Guru Gobind Singh.
- c) The poet Kabir.
- d) Akbar the Great.

2. (SA1) In Sikhism, the term “Guru” is used in three ways; which of the following is *not* one of them?

- a) The title of Nanak and his successors
- b) The title of the sacred text
- c) A name for God
- \*d) A teacher in a religious school for Sikh children

3. (SA2) Nanak and his wife, Sulakhani, moved to the religiously diverse community of

- a) Amritsar.
- b) Delhi.
- \*c) Sultanpur.
- d) Talvandi.

4. Nanak, explaining what had happened to him when he received God’s revelation, said that he had

- \*a) been escorted to the court of God.
- b) encountered seven angels who pronounced God’s plan for him.
- c) learned that neither Hindu nor Islamic teachings should be followed.
- d) seen Vishnu, who invited Nanak to become his avatar.

5. With his Muslim friend Mardana accompanying him on the rebab, Nanak

- ~~\*a) sang his hymns at communal worship gatherings.~~
- ~~b) danced with other dervishes while spending time in Mecca.~~
- ~~c) composed poetic verses that would have a profound influence on Kabir.~~
- ~~d) recited from the ancient Vedic texts before large crowds of Hindu worshippers.~~

6. Guru Nanak lived from

- a) 1323 to 1402.
- ~~\*b) 1469 to 1539.~~
- c) 1666 to 1708.
- ~~d) 1714 to 1782.~~

7. (SA2) Sikh sacred texts, in addition to the *Adi Granth*, include

- a) the *Rig Veda* and the Code of Manu.
- ~~\*b) the Dasam Granth and the Rahit.~~
- c) the *Qur'an* and the Hadiths.
- ~~d) the *Dhammapada* and Questions of King Milinda.~~

8. The *Adi Granth* was compiled in 1603–1604 by

- a) Kabir.
- ~~\*b) Guru Arjan.~~
- c) Guru Tegh Bahadur.
- ~~d) Akbar the Great.~~

9. (SA1) The *Adi Granth* was composed in a variety of languages, most prevalently

- a) Arabic.
- b) Persian.
- ~~\*c) Punjabi.~~
- ~~d) Sanskrit.~~

10. Today, the *Adi Granth* is

- a) available in English and French translations.
- b) commonly present in Sikh homes, at least in condensed form.
- c) celebrated for its music and poetic excellence.
- ~~\*d) All of the above~~

11. (SA1) Sikhism teaches that the ultimate purpose of life is

- ~~\*a) to attain mukti (spiritual liberation).~~
- ~~b) to go to heaven after death.~~
- ~~c) to leave the world a better place.~~
- ~~d) to raise children and help to fortify the Sikh community.~~

12. The *Adi Granth* begins with the *Mul Mantra*, which is

- a) a meditative hymn featuring the sacred syllable OM.
- b) a brief account of the life of Guru Nanak.
- ~~\*c) a concise summary of Sikh theology.~~
- ~~d) a list of the Five Ks.~~

13. Sikhism is similar theologically to monotheistic religions, including

- a) Jainism.
- b) Shinto.
- \*c) Zoroastrianism.
- d) All of the above

14. (SA2) Which of the following characteristics are *not* among the five accompanying vices of *haumai*?

- a) Anger
- b) Attachment
- c) Lust
- \*d) Sloth

15. (SA2) Spiritual liberation according to Sikh teachings implies

- a) freedom from evil inclinations and from guilt.
- \*b) being in the presence of God.
- c) a good rebirth into a Sikh family of high standing.
- d) infinite bliss in one of the seven heavens.

16. (SA2) The regulatory code that spells out the correct belief and behavior for members of the Khalsa is the

- a) Khalistan.
- b) Panth.
- \*c) Rahit.
- d) Sri Guru Granth Sahib.

17. (SA1) Which of the following is *not* one of the Five Ks?

- a) A small comb worn in the hair, a reminder of cleanliness
- b) A steel wristlet, affirming constant connectedness with God
- c) A sword, a sign of devotion to truth and to the defense of just causes
- \*d) A turban, indicating allegiance to the Sikh community

18. Among Guru Nanak's successors, Guru Arjan deserves special mention for various impressive accomplishments, including

- a) establishing an independent Sikh state.
- b) helping to strengthen the Khalsa and to make it more popular than before.
- \*c) constructing the Darbar Sahib.
- d) loyally serving as Guru Nanak's personal assistant until his death.

19. (SA1) Guru Gobind Singh

- a) is traditionally depicted as a worldly prince, ever ready for battle.
- b) died at the hand of an assassin.
- c) is revered as the greatest Guru after Nanak.
- \*d) All of the above

20. The founding of the Khalsa involved

- \*a) a display of loyalty by the original “Beloved Five,” who thought they were being put to death.
- b) a decisive military victory over Moghul forces.
- c) a decree to proceed with building the Darbar Sahib.
- d) the marriage of the Sikh ruler with the princess of a neighboring kingdom.

21. By the time of his death, Guru Gobind Singh had managed

- a) to establish Guru Angad as his successor.
- \*b) to befriend the Mughal rulership and to ease tensions between the peoples.
- c) to complete and publish the first edition of the Adi Granth.
- d) to enter into a treaty agreement with the British government.

22. (SA2) Under the leadership of Ranjit Singh (1780–1839), the Sikh community

- a) became extremely prosperous, establishing itself as the wealthiest religious group in India.
- b) entered into good relationships with the sizeable Indian Buddhist community.
- \*c) thrived as a sovereign kingdom in the Punjab.
- d) earned favor from the British government.

23. (SA2) A nationalist movement of recent times that has involved Sikhs in conflict, both within and outside the Sikh community, is commonly called

- a) Sikh Nation.
- b) Punjabi Panth United.
- \*c) Khalistan.
- d) Operation Blue Star.

24. (SA1) The total population of Sikhs in the world today is approximately

- a) 2 million.
- b) 5 million.
- \*c) 25 million.
- d) 54 million.

25. Even though only about 15% of Sikhs have undergone the traditional ceremony of initiation into the Khalsa, the basic requirement of not cutting the hair is followed by about

- a) 30 percent.
- b) 50 percent.
- \*c) 70 percent.
- d) 95 percent.

26. The total number of Sikhs living outside of the Punjab and of India is nearly

- a) 100,000.
- b) 500,000.
- c) 1.2 million.
- \*d) 2 million.

27. The first gurdwara in the United States was established in

- a) New Haven, Connecticut, in 1765.
- b) Galena, Illinois, in 1824.
- c) Eugene, Oregon, in 1889.
- \*d) Stockton, California, in 1912.

28. (SA1) Challenges to Sikhs living outside of the homeland who strive to maintain traditional ways include

- \*a) laws requiring the wearing of a helmet when driving a motorcycle.
- b) work schedules that inhibit the practice of praying on five occasions throughout the day.
- c) lack of easily accessible kosher food.
- d) unwillingness of most non-Sikhs to convert to Sikhism, even though Sikhs are required to strive to increase their numbers.

29. Celebration of Divali, the Festival of Lights, exemplifies the fact that Sikhs

- a) incorporated important aspects of Islam into their religion.
- \*b) participate in festivals that for centuries have been features of northern Indian culture.
- c) occasionally do not adhere to strict vegetarianism.
- d) make use of fire as a significant part of their ritual life.

30. The important Sikh practice *nam simaran*, “remembrance of the Name,” can be done by

- a) *kirtan*, or the singing of hymns.
- b) confessing one’s spiritual failings.
- c) making pilgrimage to Bodh Gaya.
- d) discussing the biographies of the historical Gurus.

31. (SA1) Technically speaking, a gurdwara is any building that

- a) faces toward Amritsar in northwestern India.
- b) has four doors.
- c) was constructed during the period of the historical Gurus.
- \*d) contains a copy of the *Adi Granth*.

32. Worship in the gurdwara is preceded by

- a) almsgiving.
- \*b) bathing.
- c) meditation.
- d) worship in the temple.

33. (SA2) An act symbolizing Sikh unity involves consumption of *karah prasad*, which is

- a) a red wine made from grapes grown in the Punjab.
- \*b) a special pudding made of wheat flour, sugar, and ghee.
- c) meat from lambs sacrificed on Baisakhi Day.
- d) a type of yogurt made of sheep’s milk.

34. (SA2) One important Sikh ritual of the life cycle is *Amrit sanchar*, the

- \*a) Khalsa initiation ceremony.
- b) baptism of a Sikh baby.

- e) first pilgrimage of a young Sikh to Amritsar.
- d) ceremonial cremation of the dead.

35. The naming of a Sikh child involves choosing the beginning letter of the name

- a) based on the father's preference.
- b) based on the name of the paternal grandfather (for a boy) or grandmother (for a girl).
- \*c) by randomly opening the *Adi Granth*.
- d) by consulting with a spiritual master.

36. (SA1) For Sikhs, the turban

- a) is tied in whatever way the wearer finds simplest.
- \*b) may indicate regional, political, or religious affiliation by its style and color.
- c) is generally considered to be uncomfortable, too hot in the summer and not warm enough in the winter.
- d) is commonly worn by women.

37. Proper Sikh marriage, according to the traditions established by the Khalsa,

- \*a) is arranged by the parents of a child of marriageable age through the assistance of a relative.
- b) is entered into first and foremost because of the love that the two individuals feel for each other.
- c) must avoid intermixing of individuals of differing caste status.
- d) takes place only after both the bride and the groom have reached young adulthood and have established themselves in their careers.

38. The central focal point of the Sikh marriage ceremony is

- a) the groom's family, especially his parents.
- \*b) the *Adi Granth*.
- c) an image of Guru Gobind Singh, whose marriage is considered to be the perfect model for all Sikhs.
- d) the Golden Temple.

39. (SA2) Which of the following is *not* part of the traditional Sikh death ritual?

- a) Dressing the body in clean clothing and adorning it with the Five Ks
- b) Greater participation by men than by women
- c) Recitation of the *Kirtan Sohila*, the evening prayer
- \*d) Burial of the body within one day of death

40. (SA1) Three guiding principles of Sikh life are

- a) love, forgiveness, and charity.
- b) self-awareness, self-reliance, and selflessness.
- c) freedom, prosperity, and community.
- \*d) worship, work, and charity.

### **True/False Questions**

41. (SA1) The term *Sikh* is derived from ancient Indian terms that mean "disciple."

- \*a) True
- b) False

42. Sikhs today often use the name *Vahiguru*, “Praise to the Guru,” for God.

- \*a) True
- b) False

43. (SA2) Nanak was born in 1469 C.E. in a small village near Lahore (in present-day Pakistan) to Hindu parents of the ruling class (the kshatriyas).

- \*a) True
- b) False

44. In his early life, Nanak was careful to avoid the company of Hindus, Muslims, or other religious people.

- a) True
- \*b) False

45. (SA1) When Nanak was about thirty years old, he returned from bathing in the river three days later, having been presumed to have drowned, and he proclaimed that Hinduism was superior to Islam.

- a) True
- \*b) False

46. During the middle period of his life, Nanak is said to have made four long journeys to various places.

- \*a) True
- b) False

47. (SA2) Drawing from his revelation experience, Nanak continued proclaiming his own religious ideals, among them belief in the Hindu triad of gods, Brahma, Vishnu, and Shiva.

- a) True
- \*b) False

48. Nanak welcomed people from all segments of society to reside in Kartarpur and to work together to maintain it.

- \*a) True
- b) False

49. (SA1) The Adi Granth is kept out of sight except for a few holy days per year.

- a) True
- \*b) False

50. (SA2) Every copy of the Adi Granth is identical in both script and page number; there are 1,430 pages in every copy.

- \*a) True
- b) False

51. The Rahit is a collection of texts compiled in the twentieth century that clarifies Sikhism's place within the modern democracy of India.

a) True

\*b) False

52. (SA2) As revealer of the divine self to human beings God is referred to as Guru, for in this manner God delivers humans from darkness to enlightenment.

\*a) True

b) False

53. The significance of *nam* for Guru Nanak can hardly be overstated.

\*a) True

b) False

54. (SA1) Guru Nanak had ten successor Gurus, all of them linked to one another through family lineage.

a) True

\*b) False

55. The Mughal (therefore, Muslim) emperors who ruled northern India knew the Gurus personally and tended to respect them, in some cases developing strong friendships with them.

\*a) True

b) False

56. (SA2) When the Golden Temple was being built, Mian Mir, a Muslim *Sufi* saint, laid the foundation stone.

\*a) True

b) False

57. With the creation of Pakistan in 1947, all Sikhs migrated to India to be amidst all of the significant Sikh historical sites, including Nanak's birthplace.

a) True

\*b) False

58. (SA1) In 2004 a Sikh, Manmohan Singh, for the first time became India's prime minister.

\*a) True

b) False

59. Because the vast majority of today's Sikhs are themselves descendants of Punjabi Sikhs, there is both a societal and a hereditary aspect of being Sikh.

\*a) True

b) False

60. Today, there are more Sikhs living in Canada than in the United States.

\*a) True

b) False

61. (SA1) In the United Kingdom, motorcycle helmet laws have been modified, thus accommodating Sikhs.

\*a) True

b) False

62. (SA2) Sikhism strictly advocates vegetarianism for all Sikhs.

a) True

\*b) False

63. The Khalsa was founded on the day of an important annual festival, Baisakhi Day, the first day of the Indian year.

\*a) True

b) False

64. (SA1) Daily prayers are a form of devotional practice that can (and should) be done by every Sikh.

\*a) True

b) False

65. Friday is set aside for Sikhs to gather together to worship.

a) True

\*b) False

66. (SA2) All Sikh men are required to wear a turban as part of Sikh religious practice.

a) True

\*b) False

67. (SA2) According to Sikh ideals as defined by the Khalsa, a Sikh woman is only to be married to a Sikh, but caste status is not to be taken into consideration.

\*a) True

b) False

68. Sikhism has generally maintained peaceful relations with other religions and with other peoples, both in their homeland and abroad.

\*a) True

b) False

69. Sikhs strive to promote social justice in part through the regular donation of one-tenth of one's income to charitable causes.

\*a) True

b) False

70. (SA1) Sikhism has always insisted on gender equality in all aspects of life, avoiding patriarchal practices.

- a) True  
\*b) False

### Fill-in-the-Blank Questions

71. The \_\_\_\_\_ in northwestern India is Sikhism's ancestral homeland. (Punjab)
72. Guru Nanak, who is said to have been dissatisfied with traditional forms of religion, gravitated toward a religious outlook similar to Hindu \_\_\_\_\_. (bhakti)
73. (SA2) On one occasion, while visiting a famous Hindu shrine, Nanak found himself among \_\_\_\_\_ throwing water toward the rising sun as an offering to their dead ancestors. (brahmins)
74. (SA1) At about the age of 50, Nanak built a new settlement called Kartarpur, in what is now \_\_\_\_\_. (Pakistan)
75. (SA1) Today, the Adi Granth occupies the role once held by the \_\_\_\_\_. (Gurus)
76. The \_\_\_\_\_, commonly known by scholars as the Adi Granth, is Sikhism's most important sacred text. (Sri Guru Granth Sahib)
77. (SA2) Texts composed over the centuries that spell out the ideals of the Khalsa and of Sikhism itself are collectively referred to as the \_\_\_\_\_. (Rahit)
78. (SA1) Sikhism is a religious path to spiritual liberation through devotional praise of God, most especially by way of meditation on the divine \_\_\_\_\_. (Name)
79. The \_\_\_\_\_ is the summary of Sikh doctrine that comprises the opening lines of Sri Guru Granth Sahib. (*Mul Mantra*)
80. (SA2) The *Janam-sakhi* is a collection of stories about the life of \_\_\_\_\_. (Guru-Nanak)
81. The Punjabi term that the Gurus used for God is \_\_\_\_\_, which means "The One Beyond Time." (*Akal Purakh*)
82. (SA2) In addition to being the Creator, the Sikh God is also the \_\_\_\_\_ and the Destroyer. (Preserver)
83. (SA1) The Sikh term that means "self-centeredness" is \_\_\_\_\_. (*haumai*)
84. (SA2) According to Sikh teachings, God is immanent in creation through \_\_\_\_\_, the divine order. (*hukam*)

85. The term most often used in Sri Guru Granth Sahib to denote the nature of God is \_\_\_\_\_, the “divine Name.” (*nam*)
- (SA2) 86. Sikhism’s doctrine of spiritual deliverance is not dependent in any way on one’s \_\_\_\_\_ status or gender. (caste)
87. (SA1) Uncut hair and a pair of shorts are two of the \_\_\_\_\_. (Five Ks)
88. The \_\_\_\_\_ was designed with four doors, traditionally interpreted as representing Sikhism’s openness to all people. (Darbar Sahib [or Golden Temple])
89. (SA1) The \_\_\_\_\_ was founded in 1699. (Khalsa)
90. (SA1) When India gained independence in 1947 from the \_\_\_\_\_, the Punjab was divided, with India gaining control of the east and Pakistan gaining control of the west. (British)
91. In an attempt to control the Sikh independence movement commonly called “Khalistan,” the Indian government in 1984 launched “Operation Blue Star,” which culminated in the occupation of the \_\_\_\_\_. (Darbar Sahib [or Golden Temple])
92. The entire community of Sikhs is known as the \_\_\_\_\_. (Panth)
93. The Sikh community of “Pure Ones” is the \_\_\_\_\_. (Khalsa)
94. The Tenth Guru and founder of the Sikh community of “Pure Ones” is \_\_\_\_\_. (Gobind Singh)
95. For Sikhs, Baisakhi Day has the special significance of commemorating the founding of the \_\_\_\_\_. (Khalsa)
96. (SA1) The place of Sikh worship is the \_\_\_\_\_. (gurdwara)
97. (SA2) Each place of Sikh worship typically has within it a community kitchen, called the \_\_\_\_\_. (*langar*)
98. (SA2) When a daughter is born to Khalsa Sikhs, along with her first name she is given the name \_\_\_\_\_, which means “princess.” (Kaur)
99. When a son is born to Khalsa Sikhs, along with his first name he is given the name \_\_\_\_\_, which means “lion.” (Singh)
100. Traditional Sikh mourning rituals center around the process of \_\_\_\_\_. (cremation)

### Essay/Discussion Questions

101. What is the meaning of the term “Guru,” and what aspects of Sikhism does this term encompass?
102. (SA1) Explain how the stories about the life of Guru Nanak incorporate the themes of rejecting traditional rituals and “proper” religious protocol and of encouraging Hindus and Muslims to transcend differences.
103. (SA2) Explain how the *Mul Mantra* provides a concise summary of Sikh theology.
104. (SA1) Describe the Sikh quest for spiritual liberation as moving away from self-centeredness to union with God.
105. (SA1) What are the Five Ks, and what is their significance for the Sikh religion?
106. (SA2) Identify the contributions of Guru Gobind Singh for the development of Sikhism, focusing on the origin and relevance of the Khalsa.
107. (SA2) What sort of challenges are faced by Sikhs in the modern world who wish to follow traditional customs, and what sorts of accommodations have governments made?
108. Describe daily devotional practices of Sikhs. Include consideration of the purposes underlying the practices.
109. Explain the function of the turban in Sikhism. Why is the turban such a prominent symbol of the religion?
110. Who is a Sikh? Be sure to take into consideration the spectrum of ways that Sikh identity is expressed.

## Chapter 8

### Chinese Religions: Confucianism and Daoism

#### CHAPTER SUMMARY

##### The History of Confucianism and Daoism

This chapter focuses on the two indigenous Chinese religious traditions of Confucianism and Daoism. Both share a common source spring—an ancient Chinese religion that dates back at least to the middle of the second millennium B.C.E. The texts that articulate this religious mentality are later revered as the *Five Classics* by the Confucians, although Daoists also acknowledge the authority of some of the texts, especially the *Book of Changes (Yijing)*, and use some of the same terms (though giving them different content and meaning).

Confucianism (used here somewhat reluctantly as Confucius, a Latinized name for Master Kong, was neither the founder of the tradition nor a divine being), properly understood as the teaching of the “*ru*”—scholars, ritualists, scribes—was the first to emerge from this ancient Chinese religious background as a distinct tradition. What Confucius and his first few generations of followers did was to make the ancient Chinese religion they inherited far more personally relevant and religiously inspiring. They formed a movement (rivaled by Daoism and others) to deal with the moral, social, and political crises that afflicted China during a very chaotic period in her long history. By the middle of the second century B.C.E., the Confucian tradition was elevated to be the state orthodoxy by the court. Imperial academies were established to study the classics. But this triumph of Confucianism was neither total nor lasting. Its initial impulse and vitality became obscured by empty formalism and hair-splitting scholasticism. In time, the new faith of Buddhism entered China from India by way of the Silk Road. At the same time, a popularized form of Daoism held sway over a substantial portion of the populace. The government collapsed, and for centuries thereafter Confucianism existed only as a superficial framework of the state. It would be in the later Song dynasty (960–1279 C.E.) that Confucianism would enjoy a revival in the form of Neo-Confucianism. Intensely bent on reviving what it idealized as the original and pure teaching of the early masters, various groups of Neo-Confucians would offer their own interpretations of the vision of Confucius and that of his immediate successors. They also vigorously battled against the prevailing influence of Buddhism and Daoism. In this effort Neo-Confucianism succeeded brilliantly, thereby establishing itself, once again, as the orthodox religious and intellectual tradition in China. Its view of the ideal human relationship, its standard of ethical values, and its concept of social and political order were accepted as normative by the majority of the Chinese populace through court sanctions and educational incentives. The traditional way of life of most Chinese was shaped by Confucian teachings and enacted in elaborate rituals at the state, community, and family levels. Between 1313 and 1905, the content of the civil service examination, which served almost exclusively as the recruitment tool of all government officials, was based on designated Confucian texts known as the *Four Books*, including the *Analects* and the *Mencius*. In this manner the fate of Confucianism became intimately tied to that of the imperial government.

When, since the middle of the nineteenth century, the Chinese government proved unprepared and unable to withstand the challenge of an expansionist West, China was defeated militarily and disgraced culturally. Confucianism was seen by a new generation of Chinese intellectuals as a reactionary and oppressive ideology that was responsible for China's backwardness and humiliation. This antagonistic and dismissive attitude toward the Confucian heritage among China's elite lasted until the late 1970s. Since then, a reappraisal of Confucianism by the Chinese government and a rejuvenation of interest in this indigenous tradition have taken place. The perennial value of Confucius's teaching and the quintessential Chineseness of its values are being recognized. Confucianism remains a vital religious tradition not only for China and East Asia, but also for the entire world.

Daoism, when it first appeared from the same ancient Chinese religion that gave rise to Confucianism, offered an alternative view of humanity, society, and the cosmos. Laozi and Zhuangzi, regarded as "proto-Daoists" in this chapter, articulated a worldview and a moral-political approach that were largely the polar opposite of those embraced by Confucius and his followers. While many of its early advocates were individualistic searchers of the Dao and were very much allergic to collective, mass actions, Daoism became a popular religious movement by the middle of the second century C.E., with the deification of Laozi as the giver of a secret formula for achieving health and immortality, as well as a god who promises creation of a perfect political order on earth. Inspired by Buddhism and often in direct competition with it, Daoism borrowed many of the organizational principles and terms of discourse of the former to enhance its appeal. It was, in fact, this Daoism that perpetuated the Daoist tradition through Chinese history, producing schools and lineages of priests, compiling revealed texts that eventually became the Daoist canon (*Daozang*), envisioning a pantheon of deities (many of them female), pursuing physical well-being and even longevity through herbs and other unique medical practices such as acupuncture, and devising elaborate rituals that allow the practitioners to communicate with the divine as well as to create cohesion in the community.

It was also this Daoism that the Confucian elites would disdain, regarding it as uncouth and superstitious. Though generally not regarded as the true equal of Confucianism, Daoism has always been a "loyal opposition" along with Buddhism. The three traditions cater to the different religious needs of the Chinese people. When Confucianism was called into question in the modern era, Daoism too came under severe attack. Along with the restoration of Confucianism to respectability since the 1970s, Daoism has also enjoyed a revival. Daoist priests can pursue their formal training and provide services for the community, while rituals are performed in front of appreciative crowds for communal solidarity and prosperity. More important, the Daoist teachings of harmony with nature, environmental concern, health and hygiene in food consumption, and medical procedures are all part of the perennial appeal of Daoism.

### **Teaching of Confucianism and Daoism**

Principal among the ancient Chinese religious view is the belief in the reciprocal and complementary nature of the bipolar components of the cosmos, expressed as yin and yang. There is also the notion of the easy accessibility between the worlds of the spirits and humans and the continued relevance of the dead ancestors to the living descendants. Equally significant is the belief in the existence of a normative "Way" (Dao) that originates from an Ultimate

Reality that governs both the natural and the human worlds. To the Confucians who inherited this religious outlook, the Dao assumed a new meaning of being a normative cosmic and moral order ordained by *Tian*, a moral will and source of being for the myriad things. The Confucians also subscribed to the centrality of humans in the process of overall moral transformation as well as material improvement of the entire world. As articulated by Confucius and his students in the *Analects*, and the next few generations of Confucian followers such as Mencius and Xunzi, it is the ultimate religious obligation of humans to heed the injunctions of *Tian*. This means to cultivate oneself morally and to behave ethically in society so that the entire human world can enjoy peace and prosperity while the whole universe can attain perfect order and equilibrium. Through the assumption of the fundamental perfectibility of humans and their co-equal status with the supreme spiritual entities, this Confucian teaching insists on personal moral cultivation and harmonious relationship with the human and natural worlds as a religious imperative, thereby making what is secular also sacred. When the Neo-Confucians reasserted their predominance in Chinese religious discourse after being overshadowed by the Buddhists and the Daoists for a millennium, they aimed at repossessing the Dao that Confucius and other early Confucians had articulated, but in more speculative and metaphysical terms.

As explained by Laozi, Zhuangzi, and others who held the belief in the supremacy of the Dao, Daoism subscribes to a “naturalistic” view of all things in the universe—namely, that there is no explicit or hidden moral purpose imposed by a supreme deity. It also sees humans as merely one part of the cosmos, having no superiority over others. In fact, the human penchant for arbitrariness, contrived activity, and meddlesome intervention in the function of the universe is the source of human malady. The Confucian insistence on moral behavior and social activism is particularly irksome to the Daoist masters, who perceive such undertakings as futile and harmful. The proper attitude is therefore to leave things alone and not to interfere with the natural flow of events, expressed by the teaching of *wuwei* (action without intention) and *ziran* (natural spontaneity). This recognition of the supremacy of what is natural and the attendant yearning for unity with it led to a somewhat unexpected twist in the Daoist outlook, already evident in the writings of the original masters such as the legendary Laozi and the more historically authentic Zhuangzi. It is the belief in the possibility of magical and physiological transformation of humans and other life forms to be coterminous with nature—that is, to be immortal and invulnerable to physical harm. Thanks to the Daoist understanding of the three basic components of the human body—*jing* (essence), *qi* (breath), and *shen* (spirit)—there emerged a Daoist alchemical theory of the proper nurturing and mingling of the three so that a magical transformation of the body can take place, resulting in immortality.

### **Ways of Life of Confucianism and Daoism**

As a religion that diffuses throughout society with little structure and organization, Confucianism focuses on personal and communal behavior as a way of practicing its faith. From individual conduct to family rituals and on through communal and state ceremonies honoring Confucius and *Tian*, Confucians enact their deep understanding of the religious significance of day-to-day living. In their ritual intercourse with others and with the spirits (ancestors and gods), they fulfill their religious obligations.

The Daoist way of life is expressed individually as an attitude towards health, food, exercise, and wholesome living. Communally, it is practiced through festivals and liturgies that involve the entire village or town in an attempt to create social cohesion and close relationship with the gods.

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the nature and content of ancient Chinese religion—the fountainhead of Confucianism and Daoism
- [2.] To understand the history, teachings, and way of life of Confucianism
- [3.] To understand the history, teachings, and way of life of Daoism
- [4.] To appreciate the continued relevance of Confucianism and Daoism in modern and contemporary China
- [5.] To appreciate the perennial value of Confucianism and Daoism among world religions

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### Documentary Films

- China's Leap of Faith* (2008), two-part series, 52 min. each, [www.films.com](http://www.films.com)
- Confucius, Confucianism, and Confucian Temples* (2005), 28 min., [www.sinsight-media.com](http://www.sinsight-media.com)
- The Gods Come Home: China's Traditional Faiths Persevere* (2008), 52 min., [www.films.com](http://www.films.com)
- The Genius That Was China (Nova) 3 parts* (YouTube, 2012)
- Tu Wei-ming: A Confucian Life in America* (1990), Bill Moyers' World of Ideas Interview, July 15, 1990, [www.pbs.org/moyers/journal/archives/ming.html](http://www.pbs.org/moyers/journal/archives/ming.html)

### Popular Films

- *Crouching Tiger, Hidden Dragon*, starring Michelle Yeoh, Chow Yun-fat, and Ziyi Zhang
- *Karate Kid*, starring Jackie Chan
- *Mulan*, starring Ming Na and Eddie Murphy

## Weblinks

- [www.cuhk.edu.hk/rih/confucian/index.htm](http://www.cuhk.edu.hk/rih/confucian/index.htm)
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- Arirang Culture, Hansik of the Day — *Korean Traditional Memorial Ritual. Jesa.*—  
[www.youtube.com/watch?v=dz98vTFuIgU](http://www.youtube.com/watch?v=dz98vTFuIgU)
- LearnTeachKorean, *[Korean Culture 100] Easiest Way for Filial Piety EN*  
[www.youtube.com/watch?v=giRgMbnoLkA](http://www.youtube.com/watch?v=giRgMbnoLkA)
- UNESCO Intangible Cultural Heritage short videos: The Twenty four Solar Terms, 2016; Acupuncture and Moxibustion, 2010; Mazu Belief and Customs, 2009  
<https://ich.unesco.org/en/lists>

## SACRED TEXTS

[sacred-texts.com/cfu/conf1.htm](http://sacred-texts.com/cfu/conf1.htm)

Confucian *Analects*. This is the fundamental source for the study of Confucius's teaching.

[sacred-texts.com/cfu/menc/index.htm](http://sacred-texts.com/cfu/menc/index.htm)

Mencius, the second most important figure in the Confucian tradition. This text contains his understanding of the Confucian vision.

[sacred-texts.com/cfu/conf2.htm](http://sacred-texts.com/cfu/conf2.htm)

*Great Learning*. Part of the *Four Books*, this text is originally a chapter in the *Book of Rituals*. It contains the Confucian program for self-cultivation and statesmanship.

[sacred-texts.com/cfu/conf3.htm](http://sacred-texts.com/cfu/conf3.htm)

*Doctrine of the Mean*. This text discusses the metaphysical foundation of the Confucian teaching, including the issue of human nature and the intimacy between humans and the divine.

[sacred-texts.com/tao/taote.htm](http://sacred-texts.com/tao/taote.htm)

*Daodejing*. The fundamental text purportedly compiled by Laozi that outlines the nature of the *Dao* and its various manifestations.

[sacred-texts.com/tao/sbe39/index.htm](http://sacred-texts.com/tao/sbe39/index.htm); [sacred-texts.com/tao/sbe40/index.htm](http://sacred-texts.com/tao/sbe40/index.htm)  
*Zhuangzi*. The second most important Daoist text.

[sacred-texts.com/tao/kfu/index.htm](http://sacred-texts.com/tao/kfu/index.htm)

*Kung-Fu or Taoist Medical Gymnastics*. A rare treatise on Chinese traditional medical practices involving alchemy.

## KEY TERMS AND DEFINITIONS

**dantian** (dahn'-teen'on) "Fields for the refinement of the immortal pill"; major nodal points in the human body where the "pill" of immortality can be refined through alchemical means.

**dao** (dow) A fundamental concept in Chinese religion, literally meaning the "path" or the "way." In Confucianism, it specifically refers to the entire ideal human order ordained by the numinous Absolute, *Tian*. In Daoism, it is the primary source of the cosmos, the very ground of all beings.  
**Daodejing** (dow'-duh-jing) Basic Daoist scripture, lit. "The Scripture of the Way and Its Potent Manifestation"; also known as the Book of *Laozi*, the name of its purported author.

**Daozang** (dow'-zahng) Literally "Treasury of the Dao," this is the Daoist canon that contains the entire corpus of Daoist texts. The most complete version, still in use today, was first published in 1445.

**de** (duh) Another fundamental concept in Chinese religions, meaning "virtue" or "potency." In Confucianism, it is the charismatic power of the ruler or the man of virtue, while in Daoism it means the concrete manifestation of the *dao*.

**fangshi** (fahng-sher) "Magicians" who allegedly possessed the recipe for immortality.

**Five Classics** The five canonical works of Confucianism designated in the Han Dynasty. They are *Book of Odes*, *Book of History*, *Book of Changes*, *Record of Rites*, and *Spring and Autumn Annals*.

**Four Books** The four texts identified by the Neo-Confucian Zhu Xi as fundamental in understanding the Confucian teaching. Between 1313 and 1905, they made up the curriculum for the civil service examination. They are *Analects*, *Mencius*, *Great Learning*, and *Doctrine of the Mean*.

**gui** (gwei) Ghosts and demons, malevolent spirits.

**jiao** (jee'-au) Daoist communal sacrificial offerings to signal cosmic renewal and collective cohesion.

**junzi** (ju'-un-zee) The personality ideal in Confucianism; the noble person.

**li** (lee) Etiquette and proper manners; rituals and holy rites.

**ming** (see *Tianming*)

**neidan** (nay'-dahn) Daoist "Internal" alchemy designed to attain immortality through meditation, breath control, gymnastics, diet, and massage.

**neisheng waiwang** (nay'-sheng' wī'-wahng) Neo-Confucian ideal of "inner sagely moral perfection and outer political skills."

**qi** (chee) Breath, force, power, material energy.

**ren** (ron) Human-heartedness, benevolence; the unique moral inclination of humans.

**ru** (rōō) Scribes and ritual performers of the Zhou period; later used exclusively to refer to Confucians.

**Shangdi** (shahng'-dee) The August Lord on High of the Shang period.

**shen** (shən) Gods and deities; benevolent spirits.  
**shengren** (shəng rən) (or **sheng**) The Confucian sage, the epitome of humanity.  
**shi** (shə) Men of service; lower-ranking civil and military officials in the Zhou period.  
**Tian** (tee'ən) The transcendent, numinous entity in ancient Chinese religion; the conscious Will that regulates the cosmos and intervenes in human affairs; conventionally translated as "Heaven."  
**Tianming** The mandate or command of *Tian* that confers political legitimacy to the ruler; also understood by Confucians as the calling to morally improve oneself and to transform the world.  
**Tianshi** (tee'ən shə) "Celestial Master"; reference to a Daoist salvational figure as well as an organized movement.  
**waidan** (wī dahn) Daoist "external" alchemy involving refining of "pills" with herbs and minerals for ingestion so that immortality can be attained.  
**wuwei** (wōō way) Daoist notion of action without intention; actionless action.  
**wuxing** (wōō shing) The five elemental phases of metal, wood, water, fire, and soil that mutually support and overcome one another.  
**xian** (shee'ən) Daoist immortals and perfected individuals.  
**xiao** (shee'au) Filial piety; respect and care for parents and ancestors.  
**xinzhai** (shin jī) "Fasting of the Mind" in the *Zhuangzi*.  
**yang** (young) Lit. the south-facing side of a mountain, representing the energy that is bright, warm, dry, and masculine.  
**yangsheng** (young shəng) Daoist techniques of nourishing life and attaining immortality.  
**yin** Lit. the north-facing side of a mountain, representing the energy that is dark, cold, wet, and feminine.  
**zhai** (jī) Daoist "fasts" designed to seek redemption of transgressions by the gods.  
**Zhuangzi** (juahng zee) A fourth-century B.C.E. Daoist figure as well as the title of the book attributed to him.  
**ziran** (zee' rahn) Daoist notion of natural spontaneity.  
**zuowang** (zoh' wahng) "Sitting and Forgetting" in the *Zhuangzi*.

## TEST BANK

*(SA1) and (SA2) indicate questions that also appear in the student self-quizzes on the Companion Website. Multiple-choice question answers are starred. Answers to true/false and fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) On the day of *qingming*, Chinese do which one of the following?
  - a) Conduct dragon-boat races
  - b) Fly kites
  - \*c) Visit the graves of ancestors
  - d) Watch operas
2. (SA1) In ancient Chinese religion, yin represents

- \*a) female.
- b) male.
- c) warmth.
- d) dryness.

3. (SA1) In ancient Chinese religion, yang represents

- a) female.
- \*b) male.
- c) coldness.
- d) wetness.

4. (SA2) *Shangdi* was the principal deity of the

- a) Warring States period.
- b) Zhou dynasty.
- c) Han dynasty.
- \*d) Shang dynasty.

5. (SA2) As a replacement for *shangdi*, *Tian* first appeared in the

- a) Warring States period.
- \*b) Zhou dynasty.
- c) Han dynasty.
- d) Shang dynasty.

6. (SA2) All of the following are part of the *wuxing*, the five elemental phases in ancient Chinese religious beliefs, *except*

- \*a) air.
- b) metal.
- c) fire.
- d) water.

7. (SA1) *Tianzi* was the traditional title of the Chinese ruler, literally meaning

- \*a) Son of Heaven.
- b) Lord of the Human Realm.
- c) Deputy of the Supreme God.
- d) August King.

8. (SA2) All of the following are part of the *Five Classics* except for the

- a) *Book of Odes*.
- b) *Book of Rituals*.
- c) *Book of Changes*.
- \*d) *Book of Music*.

9. *Ru* in Chinese refers to the

- a) Daoists.
- \*b) Confucians.
- c) Buddhists.

d) legalists.

10. (SA1) The Confucian scholar who considered human nature to be evil was

a) Mencius.

\*b) Xunzi.

c) Zhu Xi.

d) Confucius.

11. (SA1) The Confucian scholar who considered human nature to be good was

a) Confucius.

\*b) Mencius.

c) Xunzi.

d) Zhu Xi.

12. Confucianism was first designated as a state orthodoxy in the \_\_\_\_\_ dynasty.

a) Shang

b) Zhou

\*c) Han

d) Song

13. (SA2) All of the following are part of the *Four Books* except

a) *Analects*.

b) *Great Learning*.

c) *Doctrine of the Mean*.

\*d) *Book of Changes*.

14. At what age did Confucius become aware of the Decree of Tian (*Tianming*)?

a) fifteen

b) thirty

c) forty

\*d) fifty

15. (SA2) For Confucius, "*Tianming*" meant he

a) was to become ruler of China.

\*b) had been given an imperative to improve his moral standing.

c) had been designated as a messenger of a deity.

d) had been given command of an army.

16. (SA2) Daoism as an organized religious movement began with

a) Laozi.

b) Zhuangzi.

\*c) Zhang Daoling.

d) Ge Hong.

17. *Junzi* is the personality ideal of

a) ancient Chinese religion.

- \*b) Confucianism.
- c) Daoism.
- d) Buddhism.

18. The Chinese master who once compared the choice between preserving one's life versus upholding righteousness to the choice between eating fish versus eating bear's paws was

- a) Confucius.
- \*b) Mencius.
- c) Laozi.
- d) Zhuangzi.

19. (SA1) The best-known Neo-Confucian scholar in Chinese history was

- a) Confucius.
- b) Mencius.
- c) Xunzi.
- \*d) Zhu Xi.

20. (SA2) All of the following are considered basic human relations in Confucianism except for

- a) parent and child.
- b) ruler and subject.
- \*c) doctor and patient.
- d) husband and wife.

21. (SA1) *Taishang Laojun* is the deified title of

- a) Confucius.
- b) Mencius.
- \*c) Laozi.
- d) Zhuangzi.

22. (SA2) The Complete Perfection (Quanzhen) Sect of Daoism subscribes to all of the following texts except

- a) *Laozi*.
- \*b) *Analects*.
- c) *Heart Sutra*.
- d) *Book of Filial Piety*.

23. (SA2) All of the following were names of the organized Daoist movement founded by Zhang Daoling except

- a) Celestial Masters.
- b) Orthodox Unity.
- c) Five Bushels of Rice.
- \*d) Great Peace.

24. In traditional China, the "three religions" referred to

- a) Judaism, Christianity, and Islam.
- \*b) Confucianism, Daoism, and Buddhism.

- e) Buddhism, Daoism, and Christianity.
- d) Confucianism, Daoism, and Islam.

25. (SA1) Which of the following canonical collection was published in 1445, totaling over 5,300 volumes?

- a) Confucian *Five Classics*.
- b) Confucian *Four Books*.
- c) Buddhist *Tripitaka*.
- \*d) Daoist *Daozang*.

26. The *Scripture of the Way and Its Potent Manifestation* was supposed to have been written by

- a) Confucius.
- b) Mencius.
- \*c) Laozi.
- d) Zhuangzi.

27. In Daoist writings, the Dao (the Way) is portrayed in all the following images, *except*

- \*a) son.
- b) female.
- c) infant.
- d) water.

28. Which of the following Confucian texts breathtakingly asserts the co-equality of humans with heaven and earth?

- a) *Analects*
- b) *Mencius*
- c) *Great Learning*
- \*d) *Doctrine of the Mean*

29. (SA1) “Fasting the mind/heart” (*xinzhai*) is a core precept of the teaching of

- \*a) Zhuangzi.
- b) Laozi.
- c) Confucius.
- d) Mencius.

30. The Daoist practice of *waidan* refers to \_\_\_\_\_ alchemy.

- a) internal
- \*b) external
- c) superior
- d) inferior

31. The Daoist attainment of immortality is best expressed by the image of

- a) Junzi.
- \*b) Xian.
- c) Shengren.
- d) Tianzi.

32. Daoist *yangsheng* (nourishing life) practices include all of the following except for

- \*a) book learning.
- b) dietary regimens.
- c) therapeutic gymnastics.
- d) controlled breathing.

33. All of the following are *dantian* (locations for refining the pill of immortality) *except*

- a) head.
- b) chest.
- c) abdomen.
- \*d) feet.

34. Global interest in Chinese religions is evidenced in the popularity of all of the following *except*

- a) Qigong.
- b) Fengshui.
- c) Tai Chi.
- \*d) Martial Art movies.

35. The Daoist practice of *neidan* refers to \_\_\_\_\_ alchemy.

- \*a) internal
- b) external
- c) superior
- d) inferior

36. The Daoist ritual of public penance and purification is called

- a) *Neidan*.
- b) *Waidan*.
- \*c) *Zhai*.
- d) *Jiao*.

37. The Daoist ritual of communal offering and cosmic renewal is called

- a) *Neidan*.
- b) *Waidan*.
- c) *Zhai*.
- \*d) *Jiao*.

38. All of the following are Daoist deities *except*

- \*a) Diamond Queen.
- b) Jade emperor.
- c) Earth god.
- d) *Taishang Laojun*.

39. All of the following are components in the human body whose refinement may help to attain immortality except for

- a) *jing*.
- b) *qi*.
- c) *shen*.
- \*d) *gui*.

40. Daoists use all the following terms as the Confucians do (though giving them different meanings), *except*

- \*a) *Zhenren*.
- b) *Shengren*.
- c) *Dao*.
- d) *De*.

### True/False Questions

41. (SA1) The ideas of yin and yang predated the appearance of Confucianism and Daoism.

- \*a) True
- b) False

42. (SA1) The *Qingming* festival occurs in the fall each year.

- a) True
- \*b) False

43. (SA1) Ancestor worship in China began with the rise of Confucianism.

- a) True
- \*b) False

44. (SA1) In ancient Chinese religion, yin and yang were considered to be mutually exclusive and incompatible.

- a) True
- \*b) False

45. (SA1) The classic *Book of Changes* is important for both Confucianism and Daoism.

- \*a) True
- b) False

46. Compared with *Shangdi*, *Tian* is an impartial and morally oriented deity.

- \*a) True
- b) False

47. (SA1) Like all other religions, Chinese religions have a creation myth.

- a) True
- \*b) False

48. (SA1) *Li* is the entire set of rituals governing human interaction with the spirits and with fellow humans.

- \*a) True

b) False

47. (SA2) Though its title lacks the label of “Book of . . .”, the *Spring and Autumn Annals* is part of the *Five Classics*.

\*a) True

b) False

50. (SA1) Confucius was the founder of Confucianism and at the same time its principal deity.

a) True

\*b) False

51. Mencius studied with Confucius and became his most prominent disciple.

a) True

\*b) False

52. (SA2) Confucians believe that all humans are already perfect

a) True

\*b) False

53. Confucianism did not become the dominant tradition in China until centuries after Confucius’s death.

\*a) True

b) False

54. (SA2) Confucius considered himself to be founder of Confucianism.

a) True

\*b) False

55. (SA) Confucians and Daoists share the same understanding of the key terms of *dao* and *de*.

a) True

\*b) False

56. (SA2) The *Four Books* were suggested by Zhu Xi to serve as the curriculum for the Chinese civil service examination.

\*a) True

b) False

57. (SA2) Zhuangzi studied with Laozi and became his most prominent disciple.

a) True

\*b) False

58. The *Daodejing* is an alternative title of the book allegedly written by Laozi.

\*a) True

b) False

59. (SA2) Daoism became an organized religion in part thanks to the deification of Laozi.

- \*a) True
- b) False

60. SA2) The Celestial Masters sect of Daoism is also known as the “Five Bushels of Rice.”

- \*a) True
- b) False

61. The Celestial Masters sect of Daoism is also known as the “Yellow Turbans (Kerchiefs).”

- a) True
- \*b) False

62. The Quanzhen sect of Daoism, founded in the thirteenth century, was syncretist in its belief, encompassing Confucian and Buddhist teachings as well.

- \*a) True
- b) False

63. Organized religious Daoism represents a degeneration of the original teachings of Laozi and Zhuangzi, as the two masters never discussed magical powers and immortals in their books.

- a) True
- \*b) False

64. Medieval Daoism contained apocalyptic and eschatological elements.

- \*a) True
- b) False

65. In ancient Chinese religion, most gods were believed to be once human.

- \*a) True
- b) False

66. Confucius’ creative interpretation of the concept of *Tianming* turned it into a call for dynamic moral cultivation and improvement of society.

- \*a) True
- b) False

67. Laozi agreed with Confucius that filial piety must be practiced so that humans can attain perfection.

- a) True
- \*b) False

68. The Celestial Masters represent the only surviving Daoist group in modern China

- a) True
- \*b) False

69. As fellow Daoists, Zhuangzi shared Laozi’s deep interest in politics and the art of governance.

- a) True

\*b) False

70. Daoist alchemical theories influenced Chinese scientific and medical practices.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA1) The \_\_\_\_\_ dynasty was the earliest verifiable political regime in China, having both written records and archaeological findings. (Shang)

72. (SA1) The ancient Chinese rulers used \_\_\_\_\_ to communicate with their ancestors and the supreme deity. (oracle bones)

73. (SA2) In ancient Chinese religion, yin and yang are the two primordial \_\_\_\_\_, energy or breath, that emerged out of an original state of undifferentiated chaos. (qi)

74. (SA1) In Chinese religion, \_\_\_\_\_ are malevolent ghosts who haunt humans. (gui)

75. (SA1) \_\_\_\_\_, the Lord on High, was the supreme god of the Shang royal house. (Shangdi)

76. Traditional Chinese rulers claimed to have received \_\_\_\_\_, traditionally known as the Mandate of Heaven, to exercise their power legitimately. (Tianming)

77. (SA2) Confucius came from the tradition of scribes and ritualists known as the \_\_\_\_\_. (ru)

78. (SA2) During the Spring and Autumn, as well as Warring States periods, \_\_\_\_\_ (men of service) were very much sought after by kings and feudal lords who wanted to preserve or increase their power. (shi)

79. (SA1) In China, benevolent spirits are referred to as \_\_\_\_\_. (shen)

80. (SA1) The sayings of Confucius were collected into a text titled \_\_\_\_\_. (Analects)

81. The Confucian master \_\_\_\_\_ argued for the goodness of human nature. (Mencius)

82. Though subscribing to an opposite view of human nature held by Mencius, \_\_\_\_\_ was equally optimistic about human perfectibility. (Xunzi)

83. (SA2) The \_\_\_\_\_, designated by Zhu Xi as the new Confucian canon, became the curriculum of the civil service examination in late imperial China. (Four Books)

84. The Neo-Confucian motto of \_\_\_\_\_, inner sagely moral perfection and outer political ability and administrative skills, captures the religious mission of Confucianism. (*neisheng-waiwang*)

85. (SA1) The presence of \_\_\_\_\_, human-heartedness and goodness, in all human beings is the core Confucian belief. (*ren*)

86. (SA2) All Confucian scholars aspire to be \_\_\_\_\_, the superior person or the noble person. (*junzi*)

87. The \_\_\_\_\_ is the Daoist canon whose title consciously models after the Buddhist canon. (*Daozang*)

88. In the *Analecets*, Confucius repeatedly comments on his intimacy with and profound understanding of \_\_\_\_\_, the ground of being and source of all morality. (*Tian*)

89. (SA2) Both Confucians and Daoists consider the state of \_\_\_\_\_ sagehood, to be the highest achievement of human beings. (*shengren*)

90. Both the *Great Learning* and the *Doctrine of the Mean* are originally chapters from the \_\_\_\_\_, one of the *Five Classics*. (*Book of Rituals, Liji*)

91. In the book of *Laozi*, \_\_\_\_\_, action without intention, is preferred to artificial, contrived action. (*wuwei*)

92. For the Daoists, \_\_\_\_\_, natural spontaneity, is the very characteristic attribute of the *Dao* and should be always imitated. (*ziran*)

93. (SA2) In ancient China, \_\_\_\_\_, people with the prescriptions for immortality, were very much sought after by kings and nobles who did not want to die. (*fangshi*)

94. Daoist alchemists focus on the \_\_\_\_\_, locations in the human body where the pill of immortality can be refined, in their life-nourishing practices. (*dantian*)

95. The alchemical practice of \_\_\_\_\_, external alchemy, involves ingesting materials (herbs and minerals) from the outside to vitalize the body. (*waidan*)

96. (SA2) In the *Zhuangzi*, \_\_\_\_\_, fasting the mind/heart, is the practice to rid ourselves of preconceived notions and prejudices so that we may be more receptive to the teachings of the *Dao*. (*xinzhai*)

97. \_\_\_\_\_ is the communal ritual of making offerings to the deities in an attempt to gain merit and seek pardon from transgressions. (*Jiao*)

98. \_\_\_\_\_, Celestial Masters, was the title adopted by the religious successors of Zhang Daoling in the second century C.E. (*Tianshi*)

99. Daoists advocate measures that are conducive to \_\_\_\_\_, nourishing life, including meditation, dietary regimens, and physical exercises. (*yangsheng*)

100. (SA1) To become a \_\_\_\_\_, an immortal or transcendent, is the goal of Daoist religious practices. (*xian*)

### Essay/Discussion Questions

101. (SA1) In what sense are the two notions of yin and yang fundamental to the understanding of Chinese religions?

102. Why should the term “Confucianism” be used with caution? In what way may it be a misnomer?

103. (SA2) Please identify some of the Confucian and Daoist elements in contemporary China.

104. (SA1) Why is Daoism more than the teachings of the *Laozi* and the *Zhuangzi*?

105. (SA2) Why is Confucianism a religious tradition despite its lack of concern for the afterlife?

106. (SA1) What are the Confucian *Five Classics* and *Four Books*?

107. (SA2) In what ways do Confucianism and Daoism complement each other, and in what ways do they oppose each other?

108. Compare and contrast the Confucian notion of *Tian* with the Christian concept of God.

109. Compare and contrast the Daoist notion of Dao with the Hindu concept of Brahman.

110. What aspects of the Confucian and Daoist teachings are still relevant to the twenty-first-century world?

## Chapter 9 Shinto

### CHAPTER SUMMARY

This chapter explores Shinto as a religion of the Japanese people but also one with close ties to the state and the imperial line.

#### Teachings of Shinto

The core belief of the religion is the animistic existence of kami, a power in nature and in the human world that inspires awe and fascination. Much of this belief is based on the ancient text of *Kojiki* (Record of Ancient Matters), completed in 712 C.E. This text contains a creation story that outlines the essential teachings of Shinto. The world, and specifically the Japanese archipelago, was brought into existence by the union of a primordial pair of kami named Izanagi and Izanami. Among the numerous offspring of the pair (some 8 million!), the sun, in this story a maiden with the name of Amaterasu (literally meaning “that which shines in the sky”), is the most glorious and resplendent. It would be her descendants that would inhabit and rule Japan, thereby making the Japanese royalty divine. The remainder of the *Kojiki* story basically justifies the unbroken succession of the imperial line and the sacred origin of the aristocracy as well, since the court nobles are described as descendants of the other minor kami who acknowledge the legitimacy and supremacy of Amaterasu’s progeny. Thus, right from the beginning, Shinto is inextricably intertwined with the state and the government in Japan.

Also notable in the creation myth are other themes in Shinto teaching. As a nation, Japan is singularly blessed by the kami, hence her abundant fertility and beauty. Furthermore, the Shinto story contains few ethical or moral injunctions. There is no discourse on good and evil, right or wrong. Instead, the focus is on fertility and a phobic aversion to pollution—both physical and spiritual. Equally noteworthy is the feminine aspect of Shinto, as the Sun Goddess herself is obviously female and she is decidedly the most important deity in the religion.

#### Shinto as a Way of Life

Because of the tenets of the Shinto belief, its way of life is primarily focused on fertility and purification. Shinto believers are unabashed in their pursuit of sexual fertility and agricultural bountifulness, while the main function of the Shinto shrine and the priesthood is to provide sanctification to all worldly and spiritual undertakings. The daily life of the Shinto believer also involves constant attentiveness to cleanliness and purity, while all pollution and defilement is meticulously avoided. Shinto religious observances throughout the year reflect this dual concern for fertility and purification.

#### History of Shinto

In terms of its historical development, Shinto has three distinct stages. In the ancient period, specific objects, locations, and individuals were revered as awe-inspiring kami in a spontaneous demonstration of submission and piety. As the medieval period of Shinto dawned, it was mainly

characterized by Shinto's reaction to and accommodation with Buddhism, which was imported into the country from China by way of Korea after the middle of the sixth century C.E. In the end, Shinto and Buddhism harmoniously worked out an arrangement that essentially made them equals in caring for the spiritual needs of the Japanese through a division of labor, with Shinto in charge of matters pertaining to life and Buddhism addressing matters of death. Confucianism, the third leg of the tripod, was responsible for matters of ethics and governance. The modern period of Shinto began with a reassertion of Shinto's supremacy over Buddhism, starting cautiously in the fourteenth century and reaching a high pitch by the eighteenth. Shinto partisans voiced their view for Japan as a divine country and the superiority of the Japanese people over all others. This state Shinto was expressed most visibly in Japan's militaristic expansion starting in the late nineteenth century, leading to numerous wars in the twentieth. The defeat of Japan in 1945 resulted in an abandonment of state Shinto in favor of sect Shinto, namely the removal of state support for the Shinto establishment and the private practice of Shinto rites in shrines all over the country. Still, Shinto has set deep roots in the life of all Japanese and shapes Japanese behavior in many daily routines. It remains a potent religious tradition not only in Japan, but for all people who are awed by the potency and beauty of nature and the mysterious forces that populate the universe.

Shinto is the longest-surviving religious tradition in Japan. Its concern with fertility and purity, as well as its love of nature and beauty, has given much meaning and purpose to Japanese life. It continues to inform Japanese behavior and daily life.

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the nature and content of Shinto beliefs
- [2.] To understand the history and way of life of Shinto
- [3.] To appreciate the continued relevance of Shinto in modern and contemporary Japan
- [4.] To appreciate the perennial value of Shinto among world religions

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- Ran* (1986).
- Akira Kurosawa's Dreams* (1990), Yume.
- Sugata Sanshiro* (1943).
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- The Seven Samurai* (1954).

## Weblinks

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- [napajlit.blogspot.com/2009/10/shinto.html](http://napajlit.blogspot.com/2009/10/shinto.html)
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- This Video Explores the Shinto Spirituality of Hayao Miyazaki's Films—<https://io9.gizmodo.com/this-video-explores-the-shinto-spirituality-of-hayao-mi-1827087045>

## SACRED TEXTS

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*Kojiki*. Full translation of the *Record of Ancient Matters* by Basil Hall Chamberlain, 1919.

[sacred-texts.com/shi/nihon0.htm](http://sacred-texts.com/shi/nihon0.htm)

*Nihongi*. Parts 1–4, trans. W. G. Ashton, 1896.

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*Engishiki*. Contains descriptions of Shinto rituals.

## KEY TERMS AND DEFINITIONS

**Amaterasu** (ah-mah'-te-rah'-soo) “Deity that shines in the sky,” the Sun Goddess in Shinto. Enshrined at Ise, Amaterasu is the *kami* of the imperial family. As the Sun Goddess, she is the

most august of all deities. Her descendants are considered the only rightful rulers of Japan.  
**ema** (ə-mah') Wooden tablets expressing pleadings to *kami* for success in life.  
**harae** (hah-rah'-ə) Shinto purification.  
**Izanagi** (ee-zanah'-gee) The male *kami* who is the procreator of the Japanese islands.  
**Izanami** (ee-za-nah'-mee) The female *kami* who is the procreator of the Japanese islands.  
**jinja** (jin'-ja) Shinto shrine.  
**kami** (kah-mee) Shinto deity and spirit with awe-inspiring power.  
**Kojiki** (koh'-jee-kee) *Record of Ancient Matters*, compiled in the eighth century C.E.  
**matsuri** (mah-tsu'ree) Shinto religious festivals.  
**miko** (mee'-koh) Unmarried female Shinto shrine attendants.  
**mikoshi** (mee-koh'-shee) Portable shrine temporarily housing a Shinto deity.  
**misogi** (mee-soh'-gee) Shinto ritual of purification with water.  
**Nihon-shoki** (nee-hohn-shoh-kee) *Chronicles of [the Land Where] the Sun Originates*  
**norito** (noh-ree'-toh) Invocational prayer offered by Shinto priests to the *kami*.  
**omikuji** (oh'-mee-koo-jee) Paper fortunes wrapped around tree branches at shrines.  
**saisei-itchi** (sai-sei-it'-chee) Unity of the religious and the political realms.  
**shimenawa** (shee-mə'-nah-wa) Huge rope hung in front of the worship sanctuary of a shrine.  
**shintai** (shin-tai) The "body" of a *kami* housed in a shrine or temporarily in a *mikoshi*.  
**Shinto** (shin-toh) The Way of the Gods. Traditional Japanese religion that acknowledges the power of the *kami*.  
**temizuya** (te-mee'-zoo-ya) Purification fountain at a shrine.  
**torii** (toh-ree'-ee) Cross-bar gateway leading up to the Shinto shrine.

## TEST BANK

“(SA1)” and “(SA2)” indicate questions that also appear in the student self-quizzes on the Companion Website. Multiple-choice question answers are starred. Answers to true/false and fill-in-the-blank questions can be found at the end of each question.

### Multiple-Choice Questions

1. (SA1) Shinto literally means the
  - \*a) way of the gods.
  - b) way of the Buddhas.
  - c) leanings of the heart.
  - d) New Way.
2. (SA1) A *matsuri* is a
  - a) Confucian ritual.
  - b) Buddhist ceremony.
  - \*c) Shinto festival.
  - d) None of the above
3. (SA2) The Shinto text *Kojiki* is all of the following except that it
  - a) was compiled in 712 C.E.

- b) contains a creation myth.
- c) is the oldest mythic-historical chronicle in Japan.
- \*d) was published during the Heian period.

4. (SA1) In the Japanese creation myth, Izanagi is the \_\_\_\_\_ of Izanami.

- a) father
- \*b) husband
- c) uncle
- d) cousin

5. (SA2) In the Japanese creation myth, Amaterasu is the \_\_\_\_\_ of Susa-no-o.

- a) aunt
- b) mother
- c) cousin
- \*d) sister

6. (SA1) According to Shinto myth, the Japanese imperial family is traceable back to the

- \*a) Sun Goddess.
- b) Moon God.
- c) Storm God.
- d) kami of Mt. Fuji.

7. (SA2) In Shinto purification, which the following are considered effective materials?

- a) Water
- b) Salt
- c) Soap
- \*d) Both a and b

8. (SA1) The Chinese account of Himiko says all of the following *except* Himiko was

- a) female
- b) a shaman
- c) a ruler
- \*d) a man

9. The principle of *saisei-itchi* in ancient Japan meant

- \*a) unity of the religious and the political.
- b) the renewal of the one.
- c) the restructuring of politics.
- d) None of the above

10. (SA2) The divinity of the Japanese emperor was advanced by

- a) Kokugaku.
- b) State Shinto.
- \*c) Both a and b
- d) None of the above

11. (SA1) The Shrine at Ise is dedicated to

- a) Izanagi.
- b) Izanami.
- \*c) Amaterasu.
- d) Susa-no-o.

12. The *saishu* is the Grand Priestess at

- \*a) Ise.
- b) Izumo.
- c) Mt. Fuji.
- d) Nachi Waterfall.

13. (SA1) The female attendants at Shinto shrines are known as

- a) *Misogi*.
- \*b) *Miko*.
- c) *Matsuri*.
- d) *Mikoshi*.

14. (SA2) The Shinto ritual of *harae* focuses on

- \*a) purifying the participants.
- b) appeasing the gods.
- c) feeding the hungry ghosts.
- d) entertaining the congregation.

15. *Misogi* is the ritual of purification by

- a) salt.
- \*b) water.
- c) soap.
- d) fire.

16. (SA2) In Shinto belief, the most serious pollutants are

- a) blood.
- b) death.
- \*c) Both a and b
- d) None of the above

17. (SA2) *Jinja*, the Shinto shrine, literally means

- a) resting place for birds.
- \*b) dwelling place of the *kami*.
- c) House of Amaterasu.
- d) holy place.

18. The cross-bar gateway leading up to a Shinto shrine is known as

- a) *Haiden*.
- b) *Honden*.
- c) *Temizuya*.

\*d) Torii.

19. All of the following can generally be found at a Shinto shrine except for

a) *shimenawa*.

b) *temizuya*.

\*c) carp.

d) torii.

20. (SA2) The *shintai*, the divine “body” of the *kami*, is always housed in the

\*a) *Honden*.

b) *Haiden*.

c) *Temizuya*.

d) Torii.

21. The Inner Shrine at Ise is rebuilt on an adjacent lot every

a) 10 years.

\*b) 20 years.

c) 30 years.

d) 100 years.

22. *Setsubun*, the “turning of the seasons” is celebrated on

a) New Year’s Day.

b) January 15.

\*c) February 3.

d) May 1.

23. *Tanabata*, the Star Festival for young lovers, is celebrated on

a) May 5.

\*b) July 7.

c) July 14.

d) September 1.

24. (SA2) The “Seventeen Articles Constitution” was promulgated by

a) Emperor Jimmu.

\*b) Prince Shotoku.

c) Emperor Tenji.

d) Empress Jingo.

25. In Nara Japan, the accommodation between Shinto and Buddhism was best evidenced by the Great Buddha at Todaiji Temple named

a) Guanyin.

b) Jizo.

\*c) Dainichi.

d) Amida.

26. (SA2) The Shūgendō movement best represents the merging of

- a) Buddhism and Confucianism.
- b) Confucianism and Shinto.
- \*c) Shinto and Buddhism.
- d) Confucianism, Buddhism, and Shinto.

27. State Shinto was actively promoted in the

- a) Nara period.
- b) Heian period.
- c) Kamakura period.
- \*d) Meiji reign.

28. (SA1) The shrine that most prominently represents State Shinto is \_\_\_\_\_ Shrine.

- a) Hachiman
- b) Heian
- \*c) Yasukuni
- d) Izumo

29. (SA1) The number of groups officially recognized in Sect Shinto is

- \*a) thirteen.
- b) thirty.
- c) thirty-six.
- d) fifty.

30. All of the following are “New Religions” founded by charismatic leaders since the nineteenth century, *except*

- \*a) Pure Land.
- b) Tenrikyo.
- c) Konkokyo.
- d) Kurozumikyo.

31. State Shinto officially ended with the

- a) death of Emperor Meiji.
- b) reign of Emperor Taisho.
- \*c) disavowal of his divinity by Emperor Hirohito.
- d) death of Emperor Hirohito.

32. At a Shinto shrine, worship of the deity by the public takes place at the

- \*a) Haiden.
- b) Honden.
- c) Torii.
- d) Temizuya.

33. The ascension to the throne of a new emperor is marked by the

- a) Niiname Festival.
- b) Tanabata.
- \*c) Daijosai.

d) *Kinensai*.

34. Kamikaze (divine wind) signaled Japan's blessing by the gods during the

a) World War I.

\*b) Mongol invasions in the thirteenth century.

c) Sino-Japanese War of 1894–1895.

d) Korean War of 1951–1953.

35. Shinto beliefs and practices reach a global and younger audience through all of the following, *except*

\*a) karaoke

b) manga

c) anime

d) video games

36. (SA1) The Sanja Festival is celebrated in

a) Kyoto.

b) Ise.

c) Nara.

\*d) Tokyo.

37. Which of the following text(s) is (are) important for the study of Shinto?

a) *Nihon shoki*

b) *Kojiki*

\*c) Both a and b

d) Neither a nor b

38. The *Niiname* Festival is celebrated in

a) spring.

b) summer.

\*c) fall.

d) winter.

39. As part of the Shinto ritual, *norito* refers to

\*a) petitional prayer.

b) offerings of fruit, rice, and so on.

c) purification measures.

d) performance of dance.

40. Sacred space at the shrine is marked off by the

a) *Temizuya*.

\*b) *Shimenawa*.

c) *Ema*.

d) *Omikuji*.

### True/False Questions

41. (SA1) On festival days, Japanese carry their local gods on parade in portable shrines.  
\*a) True  
b) False
42. (SA2) To celebrate a *matsuri*, Shinto believers make blood offerings to the gods.  
a) True  
\*b) False
43. (SA1) In their religious practices, Japanese can embrace Shinto, Buddhism, and Confucianism all at the same time.  
\*a) True  
b) False
44. (SA2) The term Shinto existed in Japan from the very beginning of Japanese civilization.  
a) True  
\*b) False
45. In Shinto, kami can be deities, natural objects, animals, or humans.  
\*a) True  
b) False
46. (SA2) The *Nihongi* is the oldest extant chronicle of Japan.  
a) True  
\*b) False
47. In the Shinto creation myth, Izanagi is female and Izanami is male.  
a) True  
\*b) False
48. (SA1) The Shinto deity Amaterasu is believed to be the daughter of Izanagi.  
\*a) True  
b) False
49. (SA1) The shrine dedicated to the god Susa-no-o is located in Ise.  
a) True  
\*b) False
50. Emperor Jimmu is the first human descendant of Amaterasu to rule Japan.  
\*a) True  
b) False
51. (SA2) All Shinto kami are benevolent deities who bring blessings to the faithful.  
a) True  
\*b) False

52. The divine descendants of the Sun Goddess were originally rulers in the Yamato region of Japan.

\*a) True

b) False

53. (SA2) Anyone, in whatever mental state or physical condition, can approach the kami to worship them.

a) True

\*b) False

54. The Chinese account of Himiko provides a glimpse into the nature of women's role in Shinto beliefs in fourth century C.E. Japan.

\*a) True

b) False

55. Moral teaching is not emphasized in early Shinto.

\*a) True

b) False

56. National Learning (*Kokugaku*) affirmed the equal importance of Shinto and Buddhism in Japan.

a) True

\*b) False

57. The *saishu* at the Grand Shrine of Ise is always a woman.

\*a) True

b) False

58. The Shinto purification ritual of *misogi* always involves water.

\*a) True

b) False

59. (SA1) Salt is believed to have purifying power in Shinto.

\*a) True

b) False

60. To please the Shinto gods, live animals are often sacrificed at the shrine.

a) True

\*b) False

61. (SA2) The deity at a Shinto shrine is housed in the *haiden*.

a) True

\*b) False

62. (SA1) The Inner Shrine at Ise is periodically torn down and rebuilt in exact identical form.

\*a) True

b) False

63. The *Niiname* Festival celebrates bountiful harvest in the fall.

\*a) True

b) False

64. (SA2) The Yasukuni Shrine in Tokyo was built by Emperor Hirohito.

a) True

\*b) False

65. Shinto religious beliefs do not allow women to be priests or play any meaningful roles at the shrine.

a) True

\*b) False

66. (SA1) The shrine dedicated to the worship of Susa-no-o is located at Izumo.

\*a) True

b) False

67. The Doll Festival (*hina matsuri*) is celebrated in May while the Boys' Day (*Tango no Sekku*) is celebrated in March each year.

a) True

\*b) False

68. (SA1) Shinto is the state religion of Japan today.

a) True

\*b) False

69. State Shinto ended with Japan's defeat in World War II.

\*a) True

b) False

70. (SA2) The "Shin" in Shinto refers specifically to the Sun Goddess Amaterasu.

a) True

\*b) False

### Fill-in-the-Blank Questions

71. (SA1) Shinto festivals are known as \_\_\_\_\_. (*matsuri*)

72. (SA1) The \_\_\_\_\_ are portable shrines of the local deities used on festival days. (*mikoshi*)

73. (SA2) The *Shin* in Shinto, meaning god or deity, is read \_\_\_\_\_ in native Japanese. (*kami*)

74. The text \_\_\_\_\_ is the oldest extant historical text in Japan, published in 712 C.E. (*Kojiki*)
75. The Sun Goddess, \_\_\_\_\_, is the most important deity in Shinto. (Amaterasu)
76. The Storm God, \_\_\_\_\_, is a tempestuous deity who has wreaked much havoc in the heavenly realm. (Susa-no-o)
77. (SA2) In the Shinto creation myth, \_\_\_\_\_ died after giving birth to the fire god. (Izanami)
78. The “Three Imperial Regalia” of the Japanese ruler consist of a mirror, curved jade, and a \_\_\_\_\_, supposedly presented by Susa-no-o to the descendants of Amaterasu. (sword)
79. (SA1) According to Chinese records, \_\_\_\_\_ was the shaman priestess who ruled the region of Yamatai in the fourth century C.E. (Himiko)
80. \_\_\_\_\_ are female attendants at Shinto shrines. (*miko*)
81. (SA2) In traditional Japan, the unity of religion and government was expressed by the term \_\_\_\_\_. (*saisei-itchi*)
82. Motoori Norinaga was a famous \_\_\_\_\_ (National Learning) scholar. (*Kokugaku*)
83. The \_\_\_\_\_ is the festival celebrating a new emperor’s ascension to the throne. (*Daijosai*)
84. Female attendants at the Shinto shrine perform \_\_\_\_\_ dances to entertain and honor the gods. (*kagura*)
85. \_\_\_\_\_ is the general name of the purification ritual performed by Shinto priests to remove defilement. (*harae*)
86. Shinto priests recite the \_\_\_\_\_ to present a formal petition to the gods on behalf of the faithful. (*norito*)
87. (SA1) \_\_\_\_\_, the gateway leading up to a shrine, literally means “bird-dwelling.” (torii)
88. Before worshipping the local deity at a shrine, Shinto believers rinse their mouths and clean their hands at the \_\_\_\_\_. (*temizuya*)
89. In front of the *haiden* at a Shinto shrine, the \_\_\_\_\_, a huge rope made of rice-straw, marks the boundary between the deity and the worshippers. (*shimenawa*)

90. \_\_\_\_\_ are wooden tablets hung by worshippers at a shrine on which they write out their pleadings to the gods regarding academic performance, marriage prospects, business deals, safe childbirth, and so on.

(*Ema*)

91. At a Shinto shrine, one often finds clusters of \_\_\_\_\_ (paper fortune messages) hung on tree branches or racks left behind by worshippers. (*omikuji*)

92. (SA2) The \_\_\_\_\_ (body of the deity) is housed inside the *honden* of a shrine. (*shintai*)

93. The Japanese observance of \_\_\_\_\_, Ghost Festival, is based on the Chinese Buddhist and Daoist practice of offering bowls of food and fruits to the hungry ghosts who are let out of hell to partake them. (*Obon*)

94. (SA2) The \_\_\_\_\_ is a lay Buddhist-Shinto movement in which people go through austere training in the mountains to acquire magical healing power. (*Shūgendō*).

95. State Shinto provided rationalization for the \_\_\_\_\_ Emperor to claim divine status in the late nineteenth century C.E. (*Meiji*)

96. (SA1) The \_\_\_\_\_ Shrine houses all the Japanese war dead in recognition of their contribution to the nation. (*Yasukuni*)

97. The fourteenth century author \_\_\_\_\_ forcefully asserted the divine lineage of Japan's rulers in an attempt to maintain his country's superiority over her neighbors. (*Kitabatake chikafusa*)

98. The High Priestess at the Grand Shrine of Ise is known as the \_\_\_\_\_. (*saishu*)

99. \_\_\_\_\_ is the Japanese New Year. (*Oshogatsu*)

100. The term Shinto was coined to draw a distinction of this religious tradition with the newly introduced \_\_\_\_\_, the way of the Buddha. (*butsudo*)

### Essay/Discussion Questions

101. (SA1) What is the Shinto version of creation?

102. (SA1) Why is the concept of kami so central to Shinto beliefs?

103. (SA2) How does Shinto view death?

104. (SA2) If Shinto does not address ethics in its original outlook, what is the source of morality for the Japanese?

105. Discuss the role played by women in Shinto.

106. What role does Shinto play in bolstering the nationalistic sentiments of the Japanese people?

107. While there are rivalry and competition among the three major religions in Japan, there has been a conspicuous absence of religious wars based on doctrinal or theological differences. Please explain.

108. (SA2) Compare and contrast between Japanese Shinto and Chinese Daoism.

109. (SA1) Why is the sun so central to the national identity of Japan?

110. In what way has Shinto become part of the fabric of Japanese life, even when most Japanese do not regard themselves consciously as Shinto believers?

## Chapter 10 Zoroastrianism

### CHAPTER SUMMARY

Founded some three millennia ago by Zarathushtra (in Greek, Zoroaster), the long history of Zoroastrianism (also known as Mazdaism) has given rise to much diversity. This chapter presents the religion mainly as it is practiced today by the majority of its followers.

### The Teachings of Zoroastrianism

The most significant of all Zoroastrian teachings are monotheism and dualism—the ongoing opposition between the forces of order and chaos, of good and evil. Zoroastrianism teaches that reality is divisible into two realms: that of spirit and thought and that of matter and physicality. Human beings must orient themselves toward the spiritual realm to live righteously and ultimately to achieve salvation. Dualism involves two key concepts. *Asha*, “order,” pervades both the natural and social spheres of reality. *Asha* is opposed by *druj*, the “Lie.” Whereas *asha* gives rise to good thoughts, words, and deeds, *druj* gives rise to evil thoughts, words, and deeds. The two are fundamentally incompatible and locked in a cosmic struggle.

Zoroastrian teachings the existence of a pantheon of divine beings. Zarathushtra, whose own culture was polytheistic, seems to have been responsible for declaring that one god—Ahura Mazda, the “Wise Lord”—is the only eternal deity and is qualitatively above all others. Ultimately, Ahura Mazda will overcome evil, which also has existed since the beginning of time and was not created by him. Ahura Mazda is assisted in his governing of creation by seven *Amesha Spentas*, the “Beneficial Immortals,” chief among them Spenta Mainyu, Ahura Mazda’s Holy Spirit. The seven in turn are assisted by a large number of deities called *yazatas*, “ones worthy of worship.” From the beginning of time, Spenta Mainyu has battled against his adversary Angra Mainyu, the “Foul Spirit.” Also on the side of evil and disorder are the *daevas*, various demonic powers.

Zoroastrian cosmology posits three progressive phases: the creation of the physical world; the mixing in the physical world of the embodied spirits of evil forces with those of good forces; and the final transformation, in which the world will be cleansed of all evil. Ahura Mazda is said to have created the universe and life forms, including human beings.

The meaning of human life rests in ethical choice: whether to live in accordance with *asha* or to succumb to the evil ways of *druj*. This choice determines how the soul will fare when judged after death. At some point in the development of Zoroastrianism (the date is uncertain) new teachings arose that asserted that a messianic savior figure named Saoshyant will appear to usher in the events that will transform the wicked world into the eternal kingdom of Ahura Mazda. The dead will be resurrected and all souls will be judged.

### The History of Zoroastrianism

The roots of Zoroastrianism reach back nearly 3,000 years to ancient Iran and its Indo-Iranian tribes. The religion of these early Iranians focused on the *daevas*, gods or spirits who personified the sky, sun, earth, and other aspects of nature, and the *ahuras*, a higher order of deities responsible for maintaining order in the universe. Early Iranian religion assumed an ongoing universal struggle between order and chaos. Its major institution was a class of priests who presided over sacrificial rituals and whose influence could sometimes be oppressive.

Scholars are uncertain about the life of Zarathushtra. Most place him between 1300 and 800 B.C.E. According to tradition, Zarathushtra was a priest who became a reformer after a powerful revelatory experience in which the supreme god, Ahura Mazda, called him to reveal to the world the danger posed by Angra Mainyu and to urge human beings to take the side of Ahura Mazda in this struggle by resolving to live lives of exemplary virtue.

As with Zarathushtra himself, the early history of Zoroastrianism is uncertain. The historical record becomes clear only with the rise of the Persian Empire (550–330 B.C.E.), whose kings promoted the new religion, as is demonstrated by surviving monuments and inscriptions. There is also evidence from this time for the rise of a class of Zoroastrian priests known as the Magi. Zoroastrianism continued to thrive during the Parthian Empire (247 B.C.E.–224 C.E.) and the Sassanid Empire (224–651). Persia's Sassanid rulers were the only ones to make Zoroastrianism an official state religion, but this was a heterodox form of the religion that introduced Zurvan and made Ahura Mazda and Angra Mainyu his twin sons.

The Arab conquest of Persia in the seventh century meant that Zoroastrianism would thereafter exist as a minority religion in its own, now Islamic, homeland. Muslim persecution encouraged some Zoroastrians to flee to India, where religious toleration was the norm. Known as Parsis (“Persians”), they make up what is the largest population of Zoroastrians in the world today. The second largest is found in Iran.

### **Zoroastrianism as a Way of Life**

More so than most other religions, perhaps because of its status as a minority religion, the Zoroastrian way of life is based in a tightly knit sense of community and the routine practice of well-established customs. Prayer, the most commonly practiced ritual activity, is performed five times daily. The *kusti* ritual, involving the untying and tying of the *kusti* cord, also should be done several times daily. In addition, Zoroastrians are expected to undergo rituals of purification on a daily basis. This strong emphasis on purity is evident in the designation of certain spaces as appropriate for worship. Temples and other sacred precincts are set apart from the impurities of the world outside, and spaces in private houses must be pure in a religious sense to be used for rituals. Temples are equipped with special ceremonial rooms and fire chambers. Fire is of supreme significance for Zoroastrianism. There are three main categories of sacred fires; in India, only eight fires of the highest category (*Atash Bahram*) currently exist. The *Yasna* liturgy, one of the most important ritual activities, involves sacrifice of the sacred drink *haoma* before a fire. Such rituals are orchestrated by priests, who have throughout the history of Zoroastrianism occupied an important place in religious society.

As with most religions, the status of women in Zoroastrianism has recently evolved markedly. Today, in Iran but not in India, women are allowed to become priests. Most Zoroastrians today support a general attitude of egalitarianism, even if some limits are still imposed because of ritual regulations and other traditional aspects. For the most part, traditional teachings made clear that women were to be subordinate to men.

Various days of the year and crucial points in a person's lifetime are marked by special rituals and ceremonies. The Zoroastrian calendar, which honors Ahura Mazda and other divine beings on specific days and months of the year, sets forth seven obligatory holy days, Nowruz, the Zoroastrian New Year's Day, being the most important. The most elaborate religious activities marking a rite of passage occur at death. Traditionally, in an attempt to dispose of the dead in a manner that maintains purity as best as possible, the corpse is exposed on *dakhmas*, or "Towers of Silence," to be devoured by vultures and other scavengers.

Social and ethical responsibilities and ideals are summarized in the popular contemporary motto, "good thoughts, good words, good deeds." With regard to the once prevalent purification rituals, a newfound emphasis on personal hygiene has become the equivalent of the older insistence on "purity."

## CHAPTER LEARNING OBJECTIVES

- [1.] To understand the doctrines of monism, dualism, and other basic teachings of Zoroastrianism
- [2.] To learn how Zoroastrianism has been influenced by historical and cultural developments
- [3.] To gain an appreciation of the ways in which Zoroastrian teachings are similar to those of other religions
- [4.] To identify and explain the primary ritual activities of Zoroastrianism
- [5.] To understand important social aspects of Zoroastrianism and to understand its place and relevance in the world today

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

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- Stausberg, Michael. *Zarathustra and Zoroastrianism: A Short Introduction*. Translated by Margret Preisler-Weller. Postscript by Anders Hultgård. London, England: Equinox, 2008.

## Weblinks

- Zoroastrianism—<http://www.fas.harvard.edu/~iranian/Zoroastrianism/>—Created and maintained by Harvard University professor emeritus Profs Oktor Skjaervø, a leading authority on Zoroastrianism. Includes a large selection of annotated sacred texts.
- Religion Facts: Zoroastrianism—<http://www.religionfacts.com/zoroastrianism/index.htm>—A good resource for, as the site states, “just the facts.”
- The Metropolitan Museum of Art Heilbrunn Timeline of History. The site offers three essays with links to illustrations that are pertinent for studying the historical context of Zoroastrianism:
  - The Achaemenid Persian Empire: [http://www.metmuseum.org/toah/hd/acha/hd\\_acha.htm](http://www.metmuseum.org/toah/hd/acha/hd_acha.htm)
  - The Parthian Empire: [http://www.metmuseum.org/toah/hd/part/hd\\_part.htm](http://www.metmuseum.org/toah/hd/part/hd_part.htm)
  - The Sasanian Empire: [http://www.metmuseum.org/toah/hd/sass/hd\\_sass.htm](http://www.metmuseum.org/toah/hd/sass/hd_sass.htm)
- The World Zoroastrian Organisation—<http://www.w-z-o.org/>—Created and maintained by Zoroastrians, a dependable resource that provides an “insider’s” perspective on the religion.

## Other Media

- Zoroastrianism: A Symposium. University of California, San Diego, 2014. <https://www.youtube.com/watch?v=cCn1XJ3MIH8> (2 hours, 35 minutes).
- Zoroastrianism: The Parsees of Bombay. <https://www.youtube.com/watch?v=FTGhmWVTbo4> (51 minutes)

## SACRED TEXTS

[www.avesta.org](http://www.avesta.org)

This site includes the Avesta and many other Zoroastrian scriptures.

## KEY TERMS AND DEFINITIONS

**Ahura Mazda** (uh-hoo’rah-moz’dah; “Wise Lord”) The God of Zoroastrianism; also known as Ohrmazd.

**Amesha Spentas** (ah-mesh’-ah spent’ahs; “Beneficial Immortals”) Seven angels—including Spenta Mainyu, the Holy Spirit of Ahura Mazda—who help Ahura Mazda govern creation.

**Angra Mainyu** (ang’grah-mine’yoo; “Foul Spirit”) Evil adversary of Ahura Mazda; also called Ahriman.

**asha** (ah’shah) The true, cosmic order that pervades both the natural and social spheres of reality, encompassing the moral and religious life of individuals; opposed to *druj*.

**Avesta** The oldest and most important of Zoroastrian scriptures, consisting of a collection of texts including the *Yasna* and *Gathas*.

**Chinvat Bridge** The bridge that needs to be crossed by the soul to reach the afterlife, wide and

easy to cross for the good, razor thin and impossible to cross for the evil.

**Daena** (die'nuh) The feminine being who embodies the individual's ethical quality and who appears to the soul after death.

**daevas** (die'vuhs) The various demonic powers aligned with Angra Mainyu.

**druj** (drooj; "lie") Cosmic principle of chaos and evil, opposed to *asha*.

**dualism** In Zoroastrianism, of two types: cosmic dualism of order and chaos (or good and evil); dualism of spirit and matter (or thought and body).

**fravishis** (frah-veesh'ees) Preexisting higher souls and guardian spirits of individual human beings.

**haoma** Sacred drink made in ancient times from the sour, milky juice of the soma plant; in modern times from water, pomegranate, ephedra, and goat's milk.

**kusti** (koo'stee) Sacred cord that is to be worn daily by Zoroastrians who have undergone the initiatory rite of the investiture ceremony.

**Navjote** (nav'yoht) For Parsis, the name of the ceremony of initiation into the community of Zoroastrians. See also **Sedreh Pushi**.

**Nowruz** (now-rooz') Zoroastrian New Year's Day coinciding with the vernal equinox, the most popularly observed annual holy day; celebrated in varying ways throughout western Asia by people of all religious and ethnic backgrounds.

**Sedreh** (sed'reh) White cotton vest worn by Zoroastrians that symbolizes the path of righteousness.

**Sedreh Pushi** (sed'reh poo'shi) For Iranis, the name of the ceremony of initiation into the community of Zoroastrians. See also **Navjote**.

**Spenta Mainyu** (spen'tah mine'yoo) Ahura Mazda's Holy Spirit; one of the seven *Amesha Spentas*.

**Yasna** Seventy-two chapter section of the Avesta containing material recited by priests in rituals; includes the *Gathas*. The Yasna liturgy, an important ritual, is the sacrifice of the sacred drink *haoma* before a fire.

**yazatas** (yah-zah'tahs; "ones worthy of worship") A large number, eventually fixed at thirty, of deities on the side of Ahura Mazda and order/good.

**Zarathushtra** (zare'ah-thoos'trah) Called Zoroaster by the ancient Greeks; ancient Iranian prophet and poet, founder of the Zoroastrian religion; dates uncertain (between 1300 and 550 B.C.E.).

## TEST BANK

*"(SA1)" and "(SA2)" indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. Another name for Zoroastrianism is

\*a) Mazdaism.

b) Mithraism.

- e) Parthianism.
- d) Vedism.

2. (SA1) The two most notable Zoroastrian teachings are monotheism and

- a) demonology.
- \*b) dualism.
- c) mysticism.
- d) sanctification by grace.

3. Zoroastrians believe in one God, whose name is

- \*a) Ahura Mazda.
- b) Allah.
- c) Angra Mainyu.
- d) Vahiguru.

4. (SA1) Zoroastrianism teaches that reality is divisible into two realms:

- a) energy waves and atomic particles.
- b) good intention and evil intention.
- \*c) spirit and thought and matter and physicality.
- d) sky and heaven and earth and the underworld.

5. For Zoroastrians, having children is

- \*a) a general religious duty.
- b) permissible only for those who have undergone the rite of initiation.
- c) not allowable for priests.
- d) considered a necessary evil given the need to maintain the tradition.

6. *Asha* is symbolized by

- \*a) fire.
- b) the lion.
- c) the sword.
- d) the ocean.

7. *Asha* is opposed by

- \*a) *Druj*.
- b) *Fravishis*.
- c) *Haoma*.
- d) *Yazatas*.

8. Zoroastrians also came to refer to their God by the name

- a) Ahriman.
- b) Mithra.
- \*c) Ohrmazd.
- d) Saoshyant.

9. (SA2) The embodied forces of order and good will do battle against the embodied forces of chaos and evil

- \*a) in the realm of the physical world.
- b) to bring about the creation of the earth.
- c) on the Chinvat Bridge.
- d) once Angra Mainyu has triumphed over Spenta Mainyu.

10. The seven angels who help Ahura Mazda govern creation are the

- \*a) *Amesha Spentas*.
- b) *Daevas*.
- c) *Fravashis*.
- d) *Yazatas*.

11. *Daevas* in ancient Iranian originally meant “gods,” but eventually came to mean

- a) “angels.”
- b) “avatars.”
- \*c) “demons.”
- d) “priests.”

12. The *fravashis* were to descend into the material world once it was created, where they

- a) assist the forces of evil.
- b) give form to the continents, mountains, and major rivers.
- \*c) guide human beings toward ethical lives.
- d) populate creation with plants and animals.

13. During the process of creation, Angra Mainyu

- a) established the rule of the first king, Ahriman.
- \*b) fell into a kind of stupor for 3,000 years.
- c) filled the world with venomous snakes and other threats to human beings.
- d) vanquished the archangels.

14. (SA2) The final triumph of good over evil will be achieved through the separation of the evil from the good, culminating in

- \*a) complete purification.
- b) the destruction of this world by fire and the coming of the kingdom of heaven.
- c) the return of Ahura Mazda from confinement in hell.
- d) the vanquishing of the *fravashis* and *yazatas*.

15. Saoshyant is

- \*a) a messianic savior figure.
- b) featured only in the most ancient Zoroastrian texts.
- c) on the side of Angra Mainyu.
- d) the heavenly destiny of the souls of the good.

16. (SA1) In which of the following did Zoroastrianism originate?

- a) Pakistan

- \*b) Iran
- c) North Africa
- d) Afghanistan

17. (SA1) Reliable historical sources for the life of Zarathushtra

- \*a) are unavailable.
- b) are written in Old Persian.
- c) are written in Pahlavi.
- d) were discovered in the ruins of Persepolis in 1966.

18. (SA2) Similarities between early Hinduism and Zoroastrianism

- a) related to their shared teachings about the origins of the world.
- b) had more to do with practices than beliefs.
- c) had more to do with beliefs than practices.
- \*d) can be explained by the common origins of the peoples of northern India and Iran.

19. The religion of pre-Zoroastrian Iran

- \*a) assumed an ongoing universal struggle between order and chaos.
- b) took a special interest in certain animals, such as goats and horses.
- c) had no priesthood.
- d) did not practice sacrifice.

20. Angra Mainyu is the leader of the forces of

- a) Ahura Mazda.
- b) holiness.
- c) the sky.
- \*d) chaos.

21. (SA2) According to tradition, Zarathushtra

- \*a) had initial difficulty in persuading others to accept his teachings.
- b) traveled to India to learn about its religions.
- c) traveled to Mesopotamia to learn about its religions.
- d) urged his followers have large families.

22. The *Gathas* are

- a) sacred fires.
- \*b) hymns attributed to Zarathushtra.
- c) priests.
- d) sacrifices.

23. The oldest and most important of Zoroastrian scriptures is the

- a) *Yasna*.
- b) *Vendidad*.
- \*c) *Avesta*.
- d) *Visperad*.

24. (SA1) The coming of Islam to Iran in the seventh century resulted in
- a) civil war between Iranian Muslims and Zoroastrians.
  - b) the rise of dynasties of Zoroastrian rulers who were sympathetic to Islam
  - \*c) the marginalization of Zoroastrianism
  - d) a synthesis of Islam and Zoroastrianism
25. (SA2) Which of the following derived in part from Zoroastrianism in the third century C.E.?
- \*a) Manichaeism
  - b) Zurvanism
  - c) Catharism
  - d) Philistinism
26. (SA1) Zoroastrianism shares teachings about \_\_\_\_\_ with Christianity and Judaism.
- \*a) dualism and a final judgment
  - b) *Ahuras* and the sacredness of fire
  - c) the *daevas* and the sacredness of fire
  - d) the importance of the patriarchs of ancient Israel: Abraham, Isaac, and Jacob
27. (SA1) Today, the largest population of Zoroastrians is in
- a) Afghanistan.
  - b) North Africa.
  - c) Pakistan.
  - \*d) India.
28. (SA1) Zoroastrians in India are known as
- \*a) Parsis.
  - b) Indians.
  - c) Zarathustri.
  - d) Zoroastri.
29. (SA1) Zoroastrian reverence for fire means that
- \*a) candle flames are not extinguished but rather allowed to burn out.
  - b) cremation is the traditional means of disposing of the dead.
  - c) sacred fires in temples are ritually extinguished and relit at least once per year.
  - d) All of the above
30. (SA2) Zoroastrians pray daily
- a) at sunrise and at sunset.
  - \*b) during five periods determined by the position of the sun.
  - c) except for Sunday.
  - d) for about half an hour.
31. (SA2) The *kusti* ritual is performed
- a) during the initiation ceremony, and then once per year.
  - b) in the ceremonial room of the temple.
  - c) on the three most holy days of the year.

~~\*d) while standing in a lighted space and reciting ritual texts.~~

32. (SA2) By definition, Zoroastrian temples are

- ~~a) circular in design, representative of the sun.~~
- ~~b) constructed entirely of marbles quarried in Iran.~~
- ~~\*c) set apart from the impurities of the world outside.~~
- ~~d) situated within walking distance of the Towers of Silence.~~

33. (SA2) Sacred fires are prevented from coming into contact with various polluting objects, including

- ~~a) clothing worn by nonpriests.~~
- ~~b) insects.~~
- ~~\*c) saliva.~~
- ~~d) wood from coniferous trees.~~

34. In India, training for the initiation into the priesthood

- ~~\*a) begins when the candidate for initiation is still a youth.~~
- ~~b) coincides with the initiate's making a vow never to marry.~~
- ~~c) typically does not mean that the initiate will not also pursue another career.~~
- ~~d) All of the above~~

35. (SA2) Texts such as the *Arda Viraz Namag* make clear that women

- ~~a) are to be subordinate to men.~~
- ~~b) are most of all expected to be obedient wives.~~
- ~~c) who have not been obedient to their husbands have no chance of going to heaven.~~
- ~~\*d) All of the above~~

36. In the Zoroastrian calendar,

- ~~a) the months are named for the *daevas*.~~
- ~~\*b) the sixteenth day is named for Mithra.~~
- ~~c) there are thirty-one days in seven months and thirty days in five months.~~
- ~~d) twelve days are designated as obligatory holy days.~~

37. (SA1) The most popularly observed obligatory holy day is

- ~~\*a) Nowruz.~~
- ~~b) Maidyoshahem.~~
- ~~c) Patishahem.~~
- ~~d) Ayathrem.~~

38. Traditionally, Zoroastrians practice the exposing of corpses on elevated circular structures known as

- ~~\*a) *Dakhmas*.~~
- ~~b) *Fravahars*.~~
- ~~c) *Fravashis*.~~
- ~~d) *Palkhi*.~~

39. The early medieval text *Arda Viraz Namag*

- a) describes Zoroastrian theology through presenting dialogue between two priests.
- b) explains in detail the interrelationship of Zoroastrianism and Islam.
- \*c) recounts a seven-day journey of the righteous Viraz through the afterlife.
- d) was likely written by a Persian king as a means of justifying Zoroastrianism as the official state religion.

40. Today, a popular motto of the Zoroastrian religion is

- a) “do not to unto others as you would not have them do unto you.”
- \*b) “good thoughts, good words, good deeds.”
- c) “live in the light of the sacred fire.”
- d) “morality, purity, reverence”

### True/False Questions

41. (SA2) The Zoroastrian population is dwindling.

- \*a) True
- b) False

42. (SA1) The traditional Zoroastrian practice of exposing the bodies of the dead is legal in all places where Zoroastrians live thanks to laws protecting the free practice of religion.

- a) True
- \*b) False

43. (SA1) According to Zoroastrian teachings, a great cosmic struggle is being played out, with forces of evil aligned against forces of good.

- \*a) True
- b) False

44. (SA2) Zoroastrianism teaches avoidance of the enjoyments of the body, regarding embodiment of spirit as a negative thing.

- a) True
- \*b) False

45. (SA2) Zoroastrianism emerged from an earlier Iranian religious perspective that already was monotheistic.

- a) True
- \*b) False

46. (SA2) Zarathushtra taught that Ahura Mazda ultimately will overcome evil, and that to do so he created this world.

- \*a) True
- b) False

47. Among the *Amesha Spentas* is Ahriman.

- a) True

~~\*b) False~~

~~48. The *daevas* came to be demonic because they chose “worst purpose.”~~

~~\*a) True~~

~~b) False~~

~~49. (SA1) For a human being, the opportunity to make Ahura Mazda immanent in one’s own being is a blessing made possible through Angra Mainyu.~~

~~a) True~~

~~\*b) False~~

~~50. (SA1) Many Western artists, musicians, and writers have been fascinated by Zoroastrianism and have made it the subject of their work.~~

~~\*a) True~~

~~b) False~~

~~51. (SA2) Invading Christians made the practice of Zoroastrianism illegal in the seventh century.~~

~~a) True~~

~~\*b) False~~

~~52. (SA1) Scholars have identified similarities between pre-Zoroastrian Iranian religion and early Hinduism.~~

~~\*a) True~~

~~b) False~~

~~53. (SA1) Zoroastrianism has many teachings in common with Judaism and Christianity.~~

~~\*a) True~~

~~b) False~~

~~54. Most Zoroastrian scriptures were written in Pahlavi in the eighth and ninth centuries.~~

~~\*a) True~~

~~b) False~~

~~55. Pre-Zoroastrian Iranian religion involved the consumption of an intoxicating drink known as *haoma*.~~

~~\*a) True~~

~~b) False~~

~~56. Most scholars agree that Zarathushtra lived in the tenth century B.C.E.~~

~~a) True~~

~~\*b) False~~

~~57. Iranian religion prior to Zoroastrianism was monotheistic.~~

~~a) True~~

~~\*b) False~~

58. Some scholars doubt that Zarathushtra was a historical figure.

\*a) True

b) False

59. Today, the largest population of Zoroastrians can be found in Iraq.

a) True

\*b) False

60. (SA2) Zoroastrianism is similar and may be related to other ancient religions.

\*a) True

b) False

61. According to tradition, Zarathushtra wrote the entire Avesta under divine inspiration.

a) True

\*b) False

62. (SA1) Zoroastrians have suffered marginalization and persecution since the coming of Islam to Iran.

\*a) True

b) False

63. According to Zoroastrian tradition, Zarathushtra learned the essential teachings of Zoroastrianism in a series of revelations from Ahura Mazda.

\*a) True

b) False

64. (SA2) Zarathushtra, true to his antiritual tendencies, opposed the practice of prayer.

a) True

\*b) False

65. (SA1) Zoroastrians are expected to undergo rituals of purification on a daily basis.

\*a) True

b) False

66. Once consecrated (and thereby sacred), the dying out of a fire is held to be a catastrophe.

\*a) True

b) False

67. It is prohibited for Zoroastrian priests to marry.

a) True

\*b) False

68. Most Zoroastrians today support a general attitude of egalitarianism.

\*a) True

b) False

69. Zoroastrians celebrate feasts for a deity throughout the month for which that deity is honored.

a) True

\*b) False

70. (SA2) Zoroastrians believe that individuals' moral behavior affects the fate of their deceased ancestors' souls.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. Zoroastrians who live in India are also known as \_\_\_\_\_. (Parsis)

72. (SA1) Through the centuries, Zoroastrians have lived in evolving cultural circumstances—most notably the rise of \_\_\_\_\_ in the seventh century C.E. (Islam)

73. (SA1) The most significant of all Zoroastrian teachings \_\_\_\_\_ and dualism. (monotheism)

74. (SA1) Zoroastrians believe in the one God \_\_\_\_\_. (Ahura Mazda)

75. \_\_\_\_\_ is “order,” the true, cosmic order that pervades both the natural and social spheres of reality. (*Asha*)

76. ( SA2) Especially prominent among the forces of good are the seven \_\_\_\_\_. (*Amesha Spentas*)

77. The Zoroastrian name for the “ones worthy of worship” is \_\_\_\_\_. (*yazatas*)

78. From the beginning of time, Spenta Mainyu has battled against his adversary, \_\_\_\_\_. (*Angra Mainyu*)

79. (SA2) The \_\_\_\_\_ are preexisting higher souls and guardian spirits of human beings. (*fravashis*)

80. (SA1) One of the most significant feature of Zoroastrian teachings, lying at the heart of the religion's perspective on human nature and human destiny, is \_\_\_\_\_. (dualism)

81. (SA2) The \_\_\_\_\_ is a feminine being who embodies the individual's ethical quality and appears to the soul after death. (*Daena*)

82. In the final triumph of good over evil, the dead will be \_\_\_\_\_ and all souls will be judged. (resurrected)

83. (SA2) Today, the largest population of Zoroastrians is in \_\_\_\_\_. (India)

84. The oldest and most important of Zoroastrian scriptures is the \_\_\_\_\_. (Avesta)
85. (SA1) Zoroastrianism in its Iranian homeland was eclipsed in the seventh century by \_\_\_\_\_. (Islam)
86. The \_\_\_\_\_ were ancient Zoroastrian priests. (Magi)
87. (SA2) Iranian Zoroastrians are known as \_\_\_\_\_. (Iranis *or* Zarathushtis)
88. (SA2) Founded by Mani, a Persian prophet of the third century, \_\_\_\_\_ is a religion that clearly derives from Zoroastrianism. (Manichaeism)
89. (SA1) Angra Mainyu is the personification of \_\_\_\_\_. (evil [or chaos])
90. (SA1) The \_\_\_\_\_ are hymns attributed to Zarathushtra. (*Gathas*)
91. (SA2) Because of Zoroastrian respect for life, custom dictates that at meal time \_\_\_\_\_ be fed prior to people. (dogs)
92. (SA1) The most commonly practiced Zoroastrian ritual activity is \_\_\_\_\_. (prayer)
93. The \_\_\_\_\_ ritual involves untying and tying a cord. (kusti)
94. The ritual of purification known as \_\_\_\_\_ takes ten days and must be performed by a priest during the daylight hours and in rooms especially designed for this purpose. (*Barashnum*)
95. (SA2) Temples include rooms and water wells specifically designed for rituals of \_\_\_\_\_. (purification)
96. The floor of the \_\_\_\_\_ room of the temple is inscribed with grooves that demarcate a rectangular space 3.5 meters by 2 meters. (ceremonial)
97. The extensive preparations for Yasna include the preparation of the \_\_\_\_\_, a mixture of water, pomegranate, ephedra, and goat's milk. (*haoma*)
98. The ancient Greek historian Herodotus included in his account reference to Zoroastrian priests, whom he called \_\_\_\_\_. (Magi)
99. Zoroastrians observe \_\_\_\_\_ obligatory holy days. (seven)
100. Traditional disposal of the dead involves corpses being devoured by \_\_\_\_\_ and other scavengers. (vultures)

### Essay/Discussion Questions

101. (SA1) In what ways is cosmic dualism the most significant of all Zoroastrian teachings?
102. (SA2) How might a Zoroastrian defend the religion as being monotheistic while at the same time believing in an extensive array of deities and other supernatural beings?
103. Explain the three progressive phases of Zoroastrianism cosmology, or teachings about the nature of the world.
104. (SA1) Explain how, for Zoroastrianism, the meaning of life rests in ethical choice.
105. Describe the major challenges faced by Zoroastrianism in the ancient, medieval, and modern periods.
106. (SA2) Describe the relationships between Zoroastrianism and other ancient religions.
107. Which features of Zoroastrian teaching were part of pre-Zoroastrian Iranian religion? Which were introduced by Zarathushtra?
108. How would you explain the enduring fascination Zoroastrianism has held for the West?
109. (SA1) Explain the roles and significance of fire and of purification in Zoroastrianism, and comment on how the two are interrelated.
110. (SA2) How do the primary social and ethical responsibilities of modern Zoroastrianism relate to the religion's teachings about the individual's quest for salvation and a good afterlife?

## Chapter 11

### Judaism

#### CHAPTER SUMMARY

##### The Teachings of Judaism

Judaism is commonly described as a religion rooted in ethical monotheism: that is, a belief system that assumes the existence of a single (and singular) deity whose creative agency brought the universe into being and who directs all life toward ethical goals. More specifically, Judaism assumes that a special covenant relationship exists between the Jewish people and the Creator-God, and that the history of that relationship can be found, in part, in the pages of Jewish scripture.

At the heart of all religious practice in Judaism is the concept of the mitzvot, or divinely revealed commandments, that embody a life of ethical purpose, and reflect the spiritual and moral discipline that is expected of all observant Jews.

##### The History of Judaism

The origins of Judaism are interwoven with the origins of the Jewish people, and those origins can be traced back at least to the late thirteenth century B.C.E., when the Egyptian Pharaoh Merneptah claimed to have wiped “Israel” out forever. However, most of our information about Jews or Judaism derives from the Hebrew Bible—known to Christians as the Old Testament—and its record of interaction between a people who called themselves Israelites and their one god, known in Hebrew as YHWH. The twenty-four books that make up the Hebrew Bible constitute the sacred scriptures of the Jews, and these books record the history and religious thought of this people from its remote beginnings until the sixth century B.C.E., when a significant portion of the nation of Israel was driven into exile in Babylonia.

The subsequent history of the Jews, and the further development of Judaism, can be traced through distinct periods of cultural change and geographical displacement, as much of the Jewish population of Israel dispersed by the sixth century C.E. throughout the Middle East, the Mediterranean, and Europe, forming a Jewish diaspora. It is during this period that the Talmud, the second most important scriptural work was compiled, a work of voluminous commentary and legal codification based on the laws and teachings of the Hebrew Bible.

##### The Encounter with Christianity and Islam

The evolution of Judaism was affected, in part, by interaction with two world religions that derive a portion of their theology and worldview from Judaism: Christianity and Islam. For Judaism, the Creator-God remains a transcendent figure who has not incarnated God’s self in the person of Jesus of Nazareth, nor has God chosen Muhammad as one of God’s prophets. Like Christianity and Islam, however, Judaism looks forward to a time of divine judgment and world redemption—the Messianic Age—when peace and justice will exist for all peoples. Distinctive

to Judaism is the belief that the one God has established a special covenanted relationship with the Jewish people, and that they have been commanded by God to carry out God's teachings (Torah) and religious practices (Mitzvot). Like many other religious cultures, Judaism has developed a calendar of sacred festivals and life-cycle events that allow Jews to express their thanks for divine gifts and to commemorate significant events in their history. Chief among these holy days are the pilgrimage festivals, Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles), and the "Days of Awe": Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement). Two of traditional Judaism's signature religious practices are the weekly Sabbath (Shabbat) and the Dietary Code (Kashrut), both of which set Jews off from the rest of society.

### **The Modern Era: Reform Movements**

In the modern era, Judaism has assumed a number of denominational forms, distinguished from one another by the rigor of their religious observances and differences over their understanding of Judaism's most basic beliefs. Arranged as a continuum, these denominations can be classified from the most rigorous and traditional in observance (Orthodoxy), to the somewhat more lenient and adaptive (Conservatism), to the most innovative and culturally assimilated (Reform and Reconstruction). Like many other faiths, Judaism faces a number of challenges. One of the weightiest of these challenges, philosophically viewed, is the need to respond religiously to the mass slaughter of Jews by the Nazis during World War II (the Shoah), while preserving some measure of belief in a Deity who is both compassionate and just. In addition, as Judaism seeks to adapt to the transformative values and mores of the contemporary period, it has sought to accommodate the changing roles of women in synagogue worship and community leadership. Even Jews who cannot accept the faith claims of traditional Judaism have found a place within the worldwide Jewish community as secular or "ethnic" Jews, for whom Judaism remains an important cultural force and influence.

### **Global Snapshot**

Three distinctive Jewish communities are known to have migrated to the Indian subcontinent: the Bene Israel, the Cochin Jews, and the Baghdadi Jews. Of these three, the Bene Israel were the largest and most successfully acculturated, and like the Cochin Jews, they traced their origins in India to biblical antiquity. All three communities have seen their numbers diminish during the latter part of the twentieth century, and many of their members have emigrated to Israel.

### **Religious Violence and the Future of Zionism**

The assassination of Yitzhak Rabin, Israel's Prime Minister, on November 4, 1995 pointed up more than political differences in Israel: Rabin's assassin, Yigal Amir, had aligned himself with a community of ultra-Orthodox Jews who viewed Rabin's peace diplomacy as a religious crime. In their eyes, Rabin had become an enemy of the Jewish people by offering to give away territories captured by Israel during the 1967 war in exchange for a peace treaty with the Palestinians. This messianic interpretation of Zionism is at odds with both mainstream political views in Israel and the perception of Israel in most of the Jewish Diaspora.

### **Judaism as a Way of Life**

Jewish religious practices are designed to give meaning and direction to every facet of human life, from birth to death. Every newborn child within the Jewish community is welcomed into the covenant of Abraham and given a Hebrew name that often recalls the biblical origins of the Jewish people. At every critical juncture in the life cycle, the covenant relationship with God is renewed and celebrated: at a Bar or Bat mitzvah, at a wedding, during the mourning for a parent or near relative, prayers are recited that affirm Judaism's belief in the divine purpose that infuses all of human existence.

The yearly religious calendar reflects a similar awareness of divine purposefulness. Three of the major Jewish festivals—Pesach, Shavuot, and Sukkot—are occasions of thanksgiving, celebrating both the biblical narrative of the Exodus from Egyptian slavery and the fruitfulness of the earth. The two remaining critical sacred occasions—Rosh HaShanah and Yom Kippur—are primarily days of self-reflection and repentance, rather than occasions for the celebration of harvests or for acts of historical deliverance.

Observant Jews pray three times a day, and prayer routines reflect ancient traditions of religious expression, rooted in biblical and rabbinic practice. The denominational differences that characterize modern Judaism are reflected in both the liturgies and the distinct rituals that define and differentiate each of the principle communities that make up global Judaism.

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## CHAPTER LEARNING OBJECTIVES

- [1.] To develop a comprehensive view of the history of Judaism from antiquity to the present
- [2.] To obtain a clear and precise understanding of Judaism as a belief system
- [3.] To appreciate Judaism as a way of life
- [4.] To understand the relation of Judaism to Christianity and Islam
- [5.] To appreciate the diversity of Jewish beliefs and practices in the modern era

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Scholarly Texts

- Adler, Rachel. *Engendering Judaism: An Inclusive Theology and Ethics*. Boston, MA: Beacon Press, 1999.
- Cohen, Shaye J. D. *The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties*. Berkeley: University of California Press, 1999.
- Galambush, Julie. *The Reluctant Parting: How the New Testament's Jewish Writers Created a Christian Book*. San Francisco, CA: HarperCollins, 2005.
- Goodman, Martin. *A History of Judaism*. Princeton, NJ: Princeton University Press, 2018.

### Weblinks

- [www.jewfaq.org](http://www.jewfaq.org)—Judaism 101
- [www.aish.com](http://www.aish.com)—The Jewish website
- [www.myjewishlearning.com](http://www.myjewishlearning.com)
- [www.beingjewish.com](http://www.beingjewish.com)
- Union for Reform Judaism—[www.urj.org](http://www.urj.org)
- United Synagogue of Conservative Judaism—[www.uscj.org](http://www.uscj.org)

### Educational Documentaries

- *The Forbidden Garden: Piercing the Veil of the Kabbalah*, 2000, 63 min., [www.insight-media.com](http://www.insight-media.com)
- *Essentials of Faith: Judaism*, 2006, 24 min., [www.insight-media.com](http://www.insight-media.com)
- *Introduction to Judaism*, 2004, 30 min., [www.insight-media.com](http://www.insight-media.com)
- *Keepers of the Faith: Hasidim in the New World and Beyond*, 2000, 53 min., [www.insight-media.com](http://www.insight-media.com)

### Popular Films

- *The Chosen* (1981). Directed by Jeremy Paul Kagan—A sentimental but historically sensitive portrayal of Hasidic life and the struggle to preserve a traditional legacy in the modern world.
- *Schindler's List* (1993). Directed by Steven Spielberg—A powerful dramatization of the rescue of over 1,000 Polish Jews from the Nazi death camps by an ex-Nazi war profiteer.
- *Ushpizin* (2005). Directed by Gidi Dar—An Israeli film that offers a sympathetic and somewhat whimsical view of ultra-Orthodox life in contemporary Jerusalem.
- *The Women's Balcony* (2017). Directed by Emil Ben-Shimon—a satiric comedy, set in Israel, that takes on misogyny and fanaticism in an Orthodox community.

### Literature

- *The Chosen* by Chaim Potok (1987)—Potok's best-known novel, about a Hasidic dynasty in New York.
- *The Diary of a Young Girl* by Anne Frank (1947/1997)—A classic account of a young Jewish girl's experiences during the Holocaust.
- *Souls on Fire: Portraits and Legends of Hasidic Masters* by Elie Wiesel (1982)—An evocative account of some of Hasidism's leading figures.

### SACRED TEXTS

<http://www.sacred-texts.com/bib/bas/deu.htm>

*Deuteronomy* 30:9–20

This passage is God's final comment on the covenant promise, as related by Moses before his death and imparted to the Israelites before their conquest of the Promised Land, the biblical Land

of Israel. It repeats the language of the *Shema* (Deuteronomy 6:4–9) and reminds the people that YHWH (“the Lord”) will reward their faithfulness and punish them if they worship other deities:

[www.sacred-texts.com/jud/sjf/sjf04.htm](http://www.sacred-texts.com/jud/sjf/sjf04.htm)

*Pirke Avot* (The Sayings of the Fathers), Chapter 2

The “Fathers” whose sayings are collected in this portion of the Talmud are rabbinical sages of the first and second centuries C.E. These maxims, and many others like them, were so popular they were often incorporated into the daily/Sabbath prayer book and read on Shabbat. Consider especially this section:

*Rabban Gamliel, son of Rabbi Jehudah ha-Nasi, said, . . . Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will.*

*Hillel said, separate not thyself from the congregation, and trust not in thyself until the day of thy death; and judge not thy friend until thou comest into his place . . . and say not when I have leisure I will study; perchance thou mayest not have leisure.*

*Rabbi Tarphon said, the day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent. He said, it is not for thee to finish the work, nor art thou free to desist therefrom; if thou hast learned much Torah, they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work, and know that the recompense of the reward of the righteous is for the time to come.*

## KEY TERMS AND DEFINITIONS

**Baal Shem Tov (1698–1760)** A charismatic faith healer, mystic, and teacher (whose given name was Israel ben Eliezer) who is generally regarded as the founder of the Hasidic movement.

**Bar/Bat Mitzvah** A rite of passage for adolescents in Judaism, the *Bar Mitzvah* (for thirteen-year-old boys) and the *Bat Mitzvah* (for twelve- to thirteen-year-old girls) signal their coming of age and the beginning of adult religious responsibility.

**covenant** A biblical concept that describes the relationship between God and the Jews in contractual terms, often thought of as an eternal bond between the Creator and the descendants of the ancient Israelites.

**Dead Sea Scrolls** Religious literature hidden in caves near the shores of the Dead Sea (c. second century B.C.E. to first century C.E.)

**Diaspora** A Greek word in origin, it refers to those Jewish communities that live outside of the historical land of Israel.

**election** The belief that the biblical God “chose” the people of Israel to be God’s “kingdom of priests” and a “holy nation.” This biblical concept is logically connected to the idea of the Covenant, and it entails the belief that the Jews’ relationship with God obliges them to conform to His laws and fulfill God’s purposes in the world.

**eschatological** Any belief in an “End Time” of divine judgment and world destruction.

**ethical monotheism** A core concept of Judaism: it is the belief that the world was created and governed by only one transcendent Being, whose ethical attributes provide an ideal model for human behavior.

**Exodus** The escape (or departure) of Israelite slaves from Egypt as described in the Hebrew Bible (c. 1250 B.C.E.).

**halacha** An authoritative formulation of traditional Jewish law.

**Hasidism** A popular movement within eighteenth-century Eastern European Judaism, Hasidism stressed the need for spiritual restoration and deepened individual piety. In the course of the 19th and 20th centuries the Hasidic movement spawned a number of distinctive communities that have physically separated themselves from the rest of the Jewish and non-Jewish worlds, and who are often recognized by their attire and their devotion to a dynasty of hereditary spiritual leaders.

**Holocaust** The genocidal destruction of approximately 6 million European Jews by the government of Nazi Germany during World War II. This mass slaughter is referred to in Hebrew as the *Shoah*.

**immanence** The divine attribute of in-dwelling, or God being present to human consciousness.

**Kabbalah** One of the dominant forms of Jewish mysticism, kabbalistic texts begin to appear in Europe during the twelfth and thirteenth centuries. Mystics belonging to this tradition focus on the emanative powers of God—referred to in Hebrew as *Sephirot*—and on their role within the Godhead as well as within the human personality.

**Luria, Isaac** A sixteenth-century mystic who settled in Safed (Israel) and gathered around him a community of disciples. Lurianic mysticism seeks to explain the mystery surrounding both the creation of the world and its redemption from sin.

**Maimonides** A twelfth-century philosopher and rabbinic scholar whose codification of Jewish beliefs and religious practices set the standard for both in subsequent centuries.

**Messiah** A possibly supernatural figure who will judge and transform the world.

**mikveh** A ritual bath in which married Jewish women immerse themselves each month, after the end of their menstrual cycle and before resuming sexual relations with their husbands.

**mitzvot** Literally translated, the Hebrew word “mitzvot” means “commandments,” and it refers to the 613 commandments that the biblical God imparted to the Israelites in the Torah (i.e., the first five books of the Hebrew Bible).

**Moses** The legendary leader and prophet who led the Israelite slaves out of Egypt. Moses serves as a mediator between the people of Israel and God in the Torah, and is later viewed as Israel’s greatest prophet. It is to Moses that God imparts the Ten Commandments and the teachings that later became the Torah.

**omnipotence** The divine attribute of total and eternal power.

**omniscience** The divine attribute of total and eternal knowledge.

**Pesach** An early spring harvest festival that celebrates the liberation of the Israelites from Egypt, Pesach (better known as “Passover” in English) is celebrated for seven days in Israel and eight days in the Diaspora. The first two nights are celebrated within a family setting.

**Rosh Hashanah** The Jewish New Year, it is celebrated for two days in the fall (on the first day of the month of Tishri) and accompanied by the blowing of a ram’s horn (a *shofar*, in Hebrew). It signals the beginning of the “ten days of repentance” that culminates with Yom Kippur.

**Seder** a ritualized meal, observed on the first two nights of Pesach, that recalls the Exodus from Egypt.

**Shavuot** A later spring harvest festival that is celebrated for two days, and is associated with the giving of the Torah at Mt. Sinai. Along with Pesach and Sukkot it was one of the “pilgrimage” festivals in ancient times.

**Siddur** The prayer book that is used on weekdays and on the Sabbath.

**Sukkot** A fall harvest festival that is associated with huts (in Hebrew, **sukkot**) in which the ancient Israelites sought shelter during the Exodus. It is celebrated for seven days in Israel (eight days in the Diaspora). During that time Jews take their meals, and if possible sleep, in huts that are partly open to the sky.

**synagogue** Jewish house of worship. The focal point of every synagogue is the Ark, a large cabinet where scrolls of the Torah are stored.

**tallit** A prayer shawl that is worn during morning prayers (traditionally by men). The fringes of this shawl represent, symbolically, the 613 *mitzvot* found in the Torah.

**Talmud** A multivolume work of commentary on the laws of the Torah and on the teachings of the entire Hebrew Bible, composed in two stages: the Mishnah (edited in approximately 200 C.E.) and the Gemara (edited, in its Babylonian version, around 500 C.E.). Traditionally, Jews refer to the Talmud as the “Oral Torah,” and regard it as an extension of sacred scripture.

**Tanakh** An acronym standing for the entire Hebrew Bible: Torah (the first five books of the Hebrew Bible); Neviim (or “Prophets,” which includes works of both prophecy and history); and Khetuvim (or “Writings,” a miscellaneous gathering of works in poetry and prose). Taken together, the twenty-four books that make up this collection constitute the core “scriptures” of Judaism.

**tefillin** Taken from the word for “prayer,” tefillin refers to two small boxes to which leather straps are attached. Traditionally, Jewish males from the age of thirteen wear tefillin during weekday morning prayers. Inside each of these boxes is a miniature parchment containing biblical verses. One box is placed on the forehead and the other is placed on the left arm, signifying that the individual’s mind and will are devoted to God.

**Torah** Literally, the word *Torah* means “teaching,” and in its most restrictive sense it refers to the first five books of the Hebrew Bible. Less restrictively, it signifies the totality of God’s revelations to the Jewish people, which includes not only the remaining books of the Hebrew Bible but also the writings contained in the Talmud.

**transcendence** The divine attribute of being above and beyond anything human beings can know or imagine.

**YHWH** These four consonants constitute the most sacred of names associated with the biblical God. The exact pronunciation of this name, according to ancient Jewish tradition, was known only to the High Priest, but after the destruction of the Second Temple the precise vocalization of these letters was lost—only to be recovered in the days of the Messiah.

**Yom Kippur** Referred to as the “Day of Atonement,” it is the most solemn of all of the fast days in the Jewish religious calendar.

**Zionism** A modern political philosophy that asserts a belief in Jewish national identity and in the necessity of resuming national life within the historic Land of Israel.

**Zohar** A kabbalistic *midrash* based on the biblical Book of Genesis (c. 1280 C.E.).

## TEST BANK

“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and

*true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### **Multiple-Choice Questions**

1. In ancient times, Jews were conquered by the

- a) Babylonians
- b) Assyrians
- c) Romans
- \*d) All of the above

2. (SA2) The earliest nonbiblical reference to “Israel” can be found in the

- a) Book of the Dead.
- \*b) Merneptah stone.
- c) Moabite stone.
- d) Doomsday Book.

3. (SA1) The biblical “Patriarchs” are

- a) Abraham.
- b) Isaac.
- c) Jacob.
- \*d) All of the above

4. Solomon’s Temple was built in

- \*a) Jerusalem.
- b) Damascus.
- c) Athens.
- d) Rome.

5. (SA2) The word “canon” refers to a(n)

- a) artillery piece.
- b) arrangement of flowers.
- \*c) collection of sacred writings.
- d) type of animal sacrifice.

6. (SA1) The term “Oral Torah” is associated with which group?

- a) Essenes
- \*b) Pharisees
- c) Sadducees
- d) Chasidim

7. (SA2) Masada was a(n)

- a) city in southern Israel.
- b) island in the Mediterranean Sea.
- \*c) mountain fortress near the Dead Sea.
- d) King David’s royal palace.

8. The word “halachah” can be defined as a(n)

- \*a) authoritative form of ritual behavior.
- b) type of pastry.
- c) form of male attire.
- d) special way of praying.

9. (SA1) Ashkenazim are Jews who lived in

- a) Asia.
- b) North Africa.
- c) The Middle East.
- \*d) Europe.

10. (SA2) Which of the following foods is *not* kosher

- a) Milk
- \*b) Lobster
- c) Lettuce
- d) Tomato

11. The author of the thirteen articles of Jewish belief was

- a) Saadia ben Joseph.
- b) Hillel.
- \*c) Maimonides.
- d) Moses Mendelssohn.

12. (SA2) The “bible” of medieval Jewish mystics was the

- a) Mishnah.
- \*b) Zohar.
- c) Guide for the Perplexed.
- d) Book of Beliefs and Opinions.

13. Shabbetai Tzvi thought he was

- a) ruler of the world.
- b) a woman.
- c) a great prophet.
- \*d) the Messiah.

14. (SA1) The name “Baal Shem Tov” means

- a) “Peace be unto you.”
- b) “A great miracle occurred here.”
- \*c) “Master of the Good Name.”
- d) “My name is Baal.”

15. (SA2) A *tsaddik* is a

- \*a) holy man and spiritual guide.
- b) prayer leader.

- e) wealthy man.
- d) famous scholar.

16. The author of the book *Jerusalem* was

- a) Theodor Herzl.
- b) Israel ben Eliezer.
- c) Sally Priesand.
- \*d) Moses Mendelssohn.

17. (SA1) The Reform Movement embraced the idea that Judaism is an

- a) unchanging religious culture
- \*b) evolving religious culture
- c) offshoot of Islam
- d) alternate form of Christianity

18. Rabbi Mordecai Kaplan is associated with which movement in modern Judaism?

- a) Conservative Movement
- \*b) Reconstructionism
- c) Orthodoxy
- d) Reform

19. (SA1) The word “Shoah” literally means

- \*a) whirlwind.
- b) genocide.
- c) catastrophe.
- d) the end of the world.

20. The first woman to become a rabbi in the United States was

- a) Golda Meir.
- b) Betty Friedan.
- \*c) Sally Priesand.
- d) Barbara Streisand.

21. (SA1) A *mikveh* is

- a) a ceremonial cup.
- \*b) a ritual pool.
- c) a good deed.
- d) a forbidden food.

22. A Jew who decides to make *aliyah* has chosen to

- \*a) immigrate to Israel.
- b) stop eating nonkosher foods.
- c) visit his or her parents.
- d) make a lot of money.

23. (SA2) The word “mashiach” literally means

- a) king.
- b) chosen one.
- \*c) anointed one.
- d) the last one.

24. (SA2) The *Sephirot* are

- a) essential attributes of God.
- b) emanations of God's creative force.
- c) ten in number.
- \*d) All of the above

25. (SA1) Which of the following is *not* a major Jewish festival?

- a) Pesach
- \*b) Hanukkah
- c) Yom Kippur
- d) Shavuot

26. (SA1) On Sukkot it is customary to build a

- a) bonfire.
- b) altar.
- c) pyramid.
- \*d) temporary hut.

27. (SA2) A Seder is a

- \*a) ceremonial meal.
- b) ritual bath.
- c) prayer book.
- d) visit to someone's home.

28. The Haggadah tells the story of

- a) the creation of the world.
- b) the slaughter of European Jews during World War II.
- \*c) the Exodus from Egypt.
- d) the destruction of the Temple.

29. (SA1) Shavuot is a celebration of

- a) the Exodus from Egypt.
- \*b) the giving of the Torah at Mt. Sinai.
- c) victory over Haman.
- d) the fall harvest.

30. (SA1) The Maccabean rebellion is celebrated on

- a) The ninth of Av.
- b) Rosh Hashanah.
- c) Purim.
- \*d) Hanukkah.

31. On *Erev Shabbat*, it is customary to eat

- a) gefilte fish.
- \*b) challah.
- c) matzah.
- d) apples and honey.

32. At the conclusion of a Jewish wedding, the groom traditionally

- a) hides behind a curtain.
- b) dances around the bride.
- \*c) crushes a wine glass.
- d) shouts "Mazel Tov."

33. The initial period of mourning (*shivah*) for a deceased relative lasts

- a) thirty days.
- b) one year.
- c) sixty days.
- \*d) seven days.

34. The traditional prayer quorum (*minyan*) in Judaism is

- \*a) ten men.
- b) twenty men or women.
- c) thirty men, women, or children.
- d) ten women.

35. The Hebrew word for the Dietary Code is

- a) *Brit*.
- b) *Sukkah*.
- \*c) *Kashrut*.
- d) *Aliyah*.

36. Which of the following foods is *not* eaten on Passover

- a) Chicken
- \*b) Bread
- c) Carp
- d) Eggs

37. Traditionally, Jews pray

- a) constantly.
- b) five times a day.
- c) once a week.
- \*d) three times a day.

38. A tallit is a

- \*a) prayer shawl.
- b) row of prayer beads.

- e) scarf.
- d) good-luck charm.

39. One of the most important prayers that declares the unity of God is

- a) the Kaddish.
- b) the Kiddush.
- \*c) the Shema.
- d) Kol Nidre.

40. A Siddur is a

- a) ceremonial meal.
- \*b) prayer book.
- c) calendar.
- d) page of the Talmud.

### True/False Questions

41. There are no references to the Israelites in early Egyptian literature.

- a) True
- \*b) False

42. (SA1) The prophet who led the Israelites out of Egypt was Abraham.

- a) True
- \*b) False

43. (SA2) Jews commonly refer to their Scriptures as “TaNaKh.”

- \*a) True
- b) False

44. (SA2) The Septuagint is a translation of the Hebrew Bible into Latin. (F)

- a) True
- \*b) False

45. (SA1) The Pharisees believed in the resurrection of the dead.

- \*a) True
- b) False

46. The term “eschatological” refers to a belief in an End Time.

- \*a) True
- b) False

47. (SA2) The Zealots were pro-Roman revolutionaries.

- a) True
- \*b) False

48. (SA1) Hillel taught a version of the “Golden Rule.”

~~\*a) True~~

~~b) False~~

~~49. The Babylonian Talmud consists of 63 volumes.~~

~~\*a) True~~

~~b) False~~

~~50. (SA1) Jews commonly believe in the divinity of Jesus Christ.~~

~~a) True~~

~~\*b) False~~

~~51. Sephardim are Jews who once lived in Spain and Portugal.~~

~~\*a) True~~

~~b) False~~

~~52. Jews are permitted to eat whatever they like.~~

~~a) True~~

~~\*b) False~~

~~53. (SA2) The Jews of Arabia generally accepted Muhammad as a prophet.~~

~~a) True~~

~~\*b) False~~

~~54. The Zohar is a part of the Babylonian Talmud.~~

~~a) True~~

~~\*b) False~~

~~55. (SA1) Shabbetai Tzevi thought he was the Messiah.~~

~~\*a) True~~

~~b) False~~

~~56. (SA1) The founder of the Hasidic movement was known as the Baal Shem Tov.~~

~~\*a) True~~

~~b) False~~

~~57. (SA2) The term *Haskalah* refers to any authoritative religious behavior.~~

~~a) True~~

~~\*b) False~~

~~58. The Pittsburgh Platform expressed the view of nineteenth-century Orthodox Jews.~~

~~a) True~~

~~\*b) False~~

~~59. Mordecai Kaplan was the founder of the Reconstructionist movement.~~

~~\*a) True~~

~~b) False~~

60. ~~Theodor Herzl was opposed to the establishment of a Jewish state in Palestine.~~

a) True

~~\*b) False~~

61. ~~The Orthodox Siddur instructs Jewish men to thank God that they were not born women.~~

~~\*a) True~~

b) False

62. (SA1) ~~Judaism teaches a belief in many gods.~~

a) True

~~\*b) False~~

63. (SA1) ~~The word Torah literally means “teaching.”~~

~~\*a) True~~

b) False

64. (SA1) ~~It is impossible to convert to Judaism.~~

a) True

~~\*b) False~~

65. ~~Orthodox Jews believe in an afterlife.~~

~~\*a) True~~

b) False

66. ~~Yom Kippur is the only holy day in the Jewish calendar.~~

a) True

~~\*b) False~~

67. (SA1) ~~The Haggadah is read on Passover.~~

~~\*a) True~~

b) False

68. ~~Shabbat is celebrated only on Saturday morning.~~

a) True

~~\*b) False~~

69. (SA2) ~~On Yom Kippur, children under thirteen are expected to fast.~~

a) True

~~\*b) False~~

70. ~~There are three prayer services a day in synagogues.~~

~~\*a) True~~

b) False

### **~~Fill in the Blank Questions~~**

71. (SA2) The biblical Patriarchs were Abraham, Isaac, and \_\_\_\_\_. (Jacob)
72. (SA2) The king who built the First Temple was named \_\_\_\_\_. (Solomon)
73. There are sixty-three separate volumes in the Babylonian \_\_\_\_\_. (Talmud)
74. Any community that lives outside its homeland is called a \_\_\_\_\_. (Diaspora)
75. (SA2) The \_\_\_\_\_ embraced the idea of an “Oral Torah.” (Pharisees)
76. (SA2) The author of the thirteen articles of Jewish belief was \_\_\_\_\_. (Maimonides)
77. (SA1) The general term that designates Jewish mystical thought is \_\_\_\_\_. (Kabbalah)
78. The founder of the Hasidic movement was called \_\_\_\_\_. (the Baal Shem Tov)
79. (SA1) Theodor Herzl was the founder of the \_\_\_\_\_ movement. (Zionist)
80. (SA2) The first woman to serve as a rabbi in the United States was \_\_\_\_\_. (Sally Priesand)
81. Because it teaches that there is only one God, Judaism is described as a \_\_\_\_\_ religion. (monotheistic)
82. (SA1) The ritual meal that Jews celebrate on Passover is called a \_\_\_\_\_. (Seder)
83. (SA1) The Day of Atonement is referred to in Hebrew as \_\_\_\_\_. (Yom Kippur)
84. (SA2) The three “pilgrimage” festivals in the Jewish calendar are Pesach, Shavuot, and \_\_\_\_\_. (Sukkot)
85. The Maccabees’ victory over the Seleucid armies is celebrated on \_\_\_\_\_. (Hanukkah)
86. (SA1) The braided bread Jews eat on the Sabbath is called \_\_\_\_\_. (Challah)
87. A sukkah is a \_\_\_\_\_. (temporary hut)
88. (SA2) Traditionally, Jews are expected to pray \_\_\_\_\_ times a day. (three)
89. (SA2) The book of daily and Sabbath prayers is called a \_\_\_\_\_. (Siddur)
90. The term *Mashiach* literally means \_\_\_\_\_. (Anointed One)
91. Sephardic Jews trace their ancestry back to \_\_\_\_\_ (Spain and Portugal)

92. The “bible” of medieval Jewish mystics is called \_\_\_\_\_. (the Zohar)
93. The Nazi genocide against the Jews is referred to in Hebrew as the \_\_\_\_\_. (Shoah)
94. In Jewish mystical writings the attributes of God are referred to as the \_\_\_\_\_. (Sefirot)
95. (SA1) The term used to describe God’s all-knowing powers is \_\_\_\_\_. (omniscience)
96. According to the traditional dietary code, Jews are forbidden to combine meat with \_\_\_\_\_ at the same meal. (milk)
97. The Jewish New Year is called in Hebrew \_\_\_\_\_. (Rosh Hashanah)
98. Jews ultimately trace their ancestry back to \_\_\_\_\_. (Ancient Israel)
99. (SA1) Tefillin are worn only for \_\_\_\_\_ prayers. (morning)
100. (SA1) \_\_\_\_\_ led the Israelites out of Egypt. (Moses)

### Essay/Discussion Questions

101. (SA2) From the perspective of biblical authors, what was the central religious crisis facing ancient Israel, and how did this crisis affect the development of monotheism?
102. (SA2) Why is the era of rabbinic literature (c. first century–sixth century C.E.) sometimes referred to as the “formative” age? What did the rabbis contribute to the formation of Judaism?
103. How do kabbalistic writers reimagine God’s nature and God’s relationship to humankind?
104. Compare and contrast Hasidism and Reform Judaism. How does each movement propose to renew Jewish faith and reinvigorate religious behavior?
105. (SA1) Which ideas lie at the heart of the early Zionist movement? To which aspects of Jewish identity do they relate?
106. (SA2) Discuss three philosophical responses to the Shoah. Which of these responses seems most meaningful to you, and why?
107. Identify the major religious festivals in the Jewish calendar and explain which of these holy days derive their meaning from the biblical Exodus.
108. (SA1) What are the essential features of the Jewish dietary code (kashrut)? What effect does strict adherence to this code have on one’s behavior?

109. Discuss the concept of “election” in Judaism, and explain how it relates to the idea of the Covenant with God.

110. (SA2) Given the variety of the forms of Judaism in the modern period, which denomination represents a type of Judaism closest to Maimonides’ thirteen articles of Jewish faith?

## Chapter 12

### Christianity

#### CHAPTER SUMMARY

##### The Teachings of Christianity

Christianity began with Jesus of Nazareth, a first-century Jewish teacher whose message about the kingdom of God, repentance, and love was grounded in the Jewish scriptures but differed in important ways from their traditional interpretation. After his crucifixion by the Roman rulers of Judea (in modern Israel), Jesus' followers proclaimed his resurrection and identity as God's Messiah. The most notable was Paul of Tarsus, whose letters to early Christian churches are included in the New Testament. According to Paul, Jesus' death had been a sacrifice that atoned for the sin of all who had faith that God had worked through him for this purpose.

In the letters of Paul, the other New Testament texts, and later Christian writings we see a Christian system of thought based on the teachings of Jesus and the Jewish scriptures. Christians believe that God is the omnipotent, omniscient, and omnipresent Creator of the universe, whose immensity, beauty, and design reflect the divine nature. According to the Christian doctrine of the Trinity, God is triune; that is, divinity is one in its essence but expresses itself eternally in the three "persons" of Father, Son, and Holy Spirit. The incarnation of God the Son in Jesus Christ (Jesus the *Christos*, or Messiah) was the supreme expression of God's grace, or love for humanity, for Jesus suffered and died to save human beings from sin, which separates them from God.

Christianity teaches that the Church, the worldwide community of Christians, is the spiritual communion of those who are united in Christ. The Church is sustained by scripture, which consists of the Old Testament (the Jewish Scriptures) and the New Testament, a collection of early Christian texts. It is also supported by tradition, which can be broadly defined as the sum of doctrines and customs that reach back to the time of Jesus.

Christians hope for an end to suffering and injustice in this world, but they differ in their views on the form that end will take. Similarly, Christians believe that there must be consequences for the choices people make. While some believe in heaven and hell as concrete realities, others see them more vaguely as spiritual states of eternal union with or separation from God.

##### The History of Christianity

Christianity demonstrated a remarkable ability to attract converts during its early centuries, but the new religion also had its critics. Rome suspected Christians of disloyalty and pagan citizens of its empire objected to certain Christian beliefs and practices. This situation was made more difficult by the emergence of diverse forms of Christianity. To promote uniformity of belief among Christians, the Church (a) put authority into the hands of bishops, (b) established a canon of scripture, and (c) held councils at which orthodoxy was defined. The conversion of the

emperor Constantine was a turning point in Christian history. Constantine and his Christian successors promoted Christianity and made it the official religion of the empire by the end of the fourth century.

By the early Middle Ages two great traditions were beginning to take shape within the Church. Western Christians followed the lead of the bishop of Rome, or pope. Eastern Christians followed the bishop, or patriarch, of Constantinople. Although they were in agreement on essential features of Christianity, political conflicts and theological differences gradually separated the West and East. A final split in 1054 divided the once catholic (universal) church into the Roman Catholic and Orthodox churches.

In the sixteenth century Protestantism emerged as a third great Christian tradition. Founded by Martin Luther, Protestantism is based on Luther's principles of salvation by faith alone, the unique authority of scripture, and the priesthood of all believers.

By the nineteenth century the forces of liberalism, secularism, science, and industrialization had forged a modern culture that challenged religion in general and Christianity in particular. Initially, the Roman Catholic Church took a defensive stance against modern culture, but it adopted a more open attitude after the Second Vatican Council (1962-1965). For Orthodox Christians, the modern era brought limits on religious freedom under the Ottoman Empire in the fifteenth through nineteenth centuries and outright persecution by communist regimes in Eastern Europe and Russia in the twentieth. The modern era also saw the division of Orthodoxy into fifteen autonomous national churches. Protestant Christians responded to modern culture in different ways. Liberals saw progress as a sign of God's work in history and emphasized the importance of social activism. Conservatives resisted social and intellectual trends they considered threatening to essential tenets of the faith. By the end of the twentieth century, there were thousands of Protestant denominations.

The future of Christianity will depend on how it both shapes and responds to a rapidly changing world. It is a world in which the demographic center of Christianity is shifting toward Africa, Latin America, and Asia; women and other marginalized groups are calling for larger roles in their churches; and new Christian groups and ideologies are beginning to compete with older ones.

### **Christianity as a Way of Life**

The foundation of the Christian way of life is worship. For Roman Catholic and Orthodox Christians, worship is based on ancient liturgies in which congregations hear and respond to readings of scripture and a sermon or homily and then join in a celebration of the Eucharist. Most Protestant congregations follow the general outline of the liturgy but eliminate most of its ritual, focus attention on the sermon, and simplify or eliminate celebration of the Eucharist.

The sacraments also have an important place in Christian life. As outward and visible symbols of God's invisible grace, they offer spiritual nourishment and bring the individual into a deeper experience of God.

Prayer is another important part of the Christian life. Attributed to Jesus himself, the “Lord’s Prayer” found in the Gospel of Matthew serves as a model of Christian prayer, but more specialized forms have been developed. These include the Roman Catholic rosary and the “Jesus Prayer” of the Orthodox tradition.

Another important practice is observation of the holy days and seasons of the liturgical year, an annual cycle of events that recapitulates the life of Jesus. The most important of these are Christmas, which commemorates the incarnation, and Easter, a celebration of Jesus’ resurrection.

## CHAPTER LEARNING OBJECTIVES

1. To gain an understanding of Christian beliefs
2. To develop an appreciation of the meaning religious practices have for Christians
3. To understand the major events and themes of Christian history
4. To understand the distinctive features of the Roman Catholic, Orthodox, and Protestant traditions.

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Dowley, Tim. *Introduction to the History of Christianity*. Minneapolis: Fortress Press, 1995.
- Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings*. New York: Oxford University Press, 2000.
- McGrath, Alister E. *Theology: The Basics*. 3rd ed. Malden, MA: Blackwell, 2004.
- Ware, Timothy. *The Orthodox Church*. London: Penguin Books, 1993.

### Weblinks

- [www.catholic.org](http://www.catholic.org)—Catholic Online
- [www.christianitytoday.com](http://www.christianitytoday.com)—evangelical Protestantism
- [www.vatican.va](http://www.vatican.va)
- [www.orthodoxwiki.org](http://www.orthodoxwiki.org)
- [www.theopedia.com](http://www.theopedia.com)—evangelical Protestant encyclopedia of Christianity

### Other Media

- *Understanding the Apocalypse: The Vision of the End* (2005), 60 min., [www.insight-media.com](http://www.insight-media.com)
- *This Far by Faith: African-American Spiritual Journeys* (2003), 360 min., [www.insight-media.com](http://www.insight-media.com)
- Fountain of Immortality: Meditations on the Orthodox Divine Liturgy, 30 min., <https://www.youtube.com/watch?v=hm2qSeiTCfI>

- ~~Draw Near: A Video Guide to the Catholic Mass, 24 min.,  
<https://www.youtube.com/watch?v=hm2qSeiTCfI>~~

## SACRED TEXTS

### ~~The Gospel of Luke~~

~~<http://www.sacred-texts.com/bib/bas/luk.htm>~~

~~This gospel contains two of the most famous of Jesus' parables: the Parable of the Good Samaritan (10:25–37) and the Parable of the Prodigal Son (15:11–32).~~

### ~~Paul's Letter to the Romans~~

~~<http://www.sacred-texts.com/bib/lbob/lbob13.htm>~~

~~This is the best source for his thought about God, human nature, sin, and salvation.~~

### ~~The “Apostles’ Creed”~~

~~[www.creeds.net/ancient/apostles.htm](http://www.creeds.net/ancient/apostles.htm)~~

~~According to ancient tradition, the Apostles’ Creed was composed by the apostles under the inspiration of the Holy Spirit. Today, the Creed appears in slightly different forms in the many Christian churches that make use of it in worship. Although scholars cannot assign a definite date to its original form, it is clear that it was composed well before the Nicene Creed.~~

### *The Philokalia*

~~[www.archive.org/details/Philokalia-TheCompleteText](http://www.archive.org/details/Philokalia-TheCompleteText)~~

~~This is one of the great texts of the Orthodox tradition. Written by monastic mystics between the fourth and fifteenth centuries, it is the best primary source for the hesychast tradition.~~

### *The Little Flowers of Saint Francis*

~~[www.ceel.org/ceel/ugolino/flowers.html](http://www.ceel.org/ceel/ugolino/flowers.html)~~

~~This text is a collection of tales about St. Francis of Assisi, perhaps the most beloved of medieval saints. These stories about Francis’s life, teaching, and miracles have much to say about medieval piety and the qualities Western Christians admired in the saints.~~

### ~~Martin Luther’s “Ninety-Five Theses”~~

~~[www.sacred-texts.com/chr/the9510.txt](http://www.sacred-texts.com/chr/the9510.txt)~~

~~According to tradition, Luther posted his theses on the door of the church at Wittenberg, Germany, thereby sparking the Protestant Reformation.~~

## KEY TERMS AND DEFINITIONS

**apostle** In the New Testament, Jesus’ disciples, sent out to preach and baptize, are called apostles (Greek *apostolos*, “one who is sent out”). Paul of Tarsus and some other early Christian leaders also claimed this title. Because of their close association with Jesus, the apostles were accorded a place of honor in the early Church.

**apostolic succession** According to this Roman Catholic and Orthodox doctrine, the spiritual authority conferred by Jesus on the apostles has been transmitted through an unbroken line of bishops, who are their successors.

**baptism** Performed by immersion in water or a sprinkling with water, baptism is a sacrament in which an individual is cleansed of sin and admitted into the Church.

**bishop** Responsible for supervising other priests and their congregations within specific regions known as dioceses, bishops (from the Greek *episkopos*, “overseer”) are regarded by Roman Catholic and Orthodox Christians as successors of the apostles.

**Calvin, John (1509–1564)** One of the leading figures of the Protestant Reformation, Calvin is notable for his *Institutes of the Christian Religion* and his emphasis on the absolute power of God, the absolute depravity of human nature, and the absolute dependence of human beings on divine grace for salvation.

**Christmas** An annual holiday commemorating the birth of Jesus, Christmas is observed by Western Christians on December 25. Most Orthodox Christians, who follow the Julian calendar (an older form of the Western calendar) for religious festivals celebrate Christmas on January 7.

**church** In the broadest sense, “church” refers to the universal community of Christians, but the term can also refer to a particular tradition within Christianity (such as the Roman Catholic Church or the Lutheran Church) or to an individual congregation of Christians.

**Easter** An annual holiday commemorating the resurrection of Christ, Easter is a “moveable feast” whose date changes from year to year, though it is always celebrated in spring (as early as March 22 and as late as May 8).

**Epiphany** An annual holiday commemorating the “manifestation” of the divinity of the infant Jesus, Epiphany is celebrated by most Western Christians on January 6. Most Eastern Christians observe it on January 19.

**Eucharist** (yoó-ka-rist) Also known as the Lord’s Supper and Holy Communion, the Eucharist is a sacrament celebrated with consecrated bread and wine in commemoration of Jesus’ “Last Supper” with his disciples.

**evangelicalism** This Protestant movement stresses the importance of the conversion experience, the Bible as the only reliable authority in matters of faith, and preaching the gospel. In recent decades, evangelicalism has become a major force in North American Christianity.

**fundamentalism** Originating in the early 1900s, this movement in American Protestantism was dedicated to defending doctrines it identified as fundamental to Christianity against perceived threats posed by modern culture.

**gospel** In its most general sense, “gospel” means the “good news” (from Old English *godspel*, which translates the Greek *evangelion*) about Jesus Christ. The New Testament gospels of Matthew, Mark, Luke, and John are proclamations of the good news concerning the life, teachings, death, and resurrection of Jesus Christ.

**grace** Derived from the Latin *gratia* (a “gift” or “love”), grace refers to God’s love for humanity, expressed in Jesus Christ and through the sacraments.

**icons** Painted images of Christ and the saints, icons are used extensively in the Orthodox Church.

**Inquisition** The investigation and suppression of heresy by the Roman Catholic Church, the Inquisition began in the twelfth century and was formally concluded in the middle of the nineteenth century.

**kingdom of God** God’s rule or dominion over the universe and human affairs. The kingdom of God is one of the primary themes in the teaching of Jesus.

**liturgy** The liturgy (from the Greek *leitourgia*, “a work of the people” in honor of God) is the basic order of worship in Christian churches. It consists of prescribed prayers, readings, and rituals.

**logos** In its most basic sense, the Greek *logos* means “word,” but it also means “rational principle,” “reason,” or “divine reason.” The Gospel of John uses *logos* in the sense of the “divine reason” through which God created and sustains the universe when it states that “the Word became flesh” (John 1:14).

**Lord’s Prayer** A prayer attributed to Jesus, the Lord’s Prayer serves as a model of prayer for Christians. Also known as the “Our Father” (since it begins with these words), its most familiar form is found in the Gospel of Matthew (6:9–13).

**Luther, Martin (1483–1536)** A German monk who criticized Roman Catholic doctrines and practices in his Ninety-Five Theses (1517), Luther was the original leader and one of the seminal thinkers of the Protestant Reformation.

**Messiah** In the Jewish Scriptures (Old Testament), the Hebrew messiah (“anointed one”) refers to kings and priests, who were anointed with consecrated oil. In later Jewish literature, the Messiah is sometimes understood as a figure—in some cases, a supernatural figure—who, having been “anointed by God,” rescues the Jewish people and the world from evil. Christianity understands Jesus of Nazareth as the Messiah.

**Nicene Creed** A profession of faith formulated by the Councils of Nicea (325) and Constantinople (381), the Nicene Creed articulates the Christian doctrine of the Trinity.

**original sin** Formulated by St. Augustine in the fourth century, the doctrine of Original Sin states that the sin of Adam and Eve affected all of humanity, so that all human beings are born with a sinful nature.

**Orthodox Church** Also known as the Eastern Orthodox Church and the Orthodox Catholic Church, the Orthodox Church is the Eastern branch of Christianity that separated from the Western branch (the Roman Catholic Church) in 1054.

**parable** According to the gospels of Matthew, Mark, and Luke, Jesus made extensive use of parables—short, fictional stories that use the language and imagery of everyday life to illustrate moral and religious truths.

**Paul of Tarsus** A first-century apostle who founded churches throughout Asia Minor, Macedonia, and Greece. Paul was also the author of many of the letters, or epistles, found in the New Testament.

**Pentecost** A holiday celebrated by Christians in commemoration of the outpouring of the Holy Spirit on the disciples of Jesus as described in the second chapter of the New Testament book of Acts.

**Pentecostalism** A movement that emphasizes the importance of spiritual renewal and the experience of God through baptism in the Holy Spirit, Pentecostalism is a primarily Protestant movement that has become extremely popular in recent decades.

**Protestant Christianity** One of the three major traditions in Christianity (along with Roman Catholicism and Orthodoxy), Protestantism began in the sixteenth century as a reaction against medieval Roman Catholic doctrines and practices.

**purgatory** In Roman Catholicism, purgatory is an intermediate state between earthly life and heaven in which the debt for unconfessed sin is expiated.

**Roman Catholic Church** One of the three major traditions within Christianity (along with Orthodoxy and Protestantism), the Roman Catholic Church, which recognizes the primacy of the bishop of Rome, or pope, has historically been the dominant church in the West.

**rosary** Taking its name from the Latin *rosarium*, “garland of roses,” the rosary is a traditional form of Roman Catholic devotion in which practitioners make use of a string of beads in reciting prayers.

**sacraments** The sacraments are rituals in which material elements such as bread, wine, water, and oil serve as visible symbols of an invisible grace conveyed to recipients.

**saint** A saint is a holy person (Latin, *sanctus*). Veneration of the saints and belief in their intercession on behalf of the living is an important feature of Roman Catholic and Orthodox Christianity.

**scholasticism** Represented by figures such as Peter Abelard, Thomas Aquinas, and William of Ockham, scholasticism was the medieval effort to reconcile faith and reason using the philosophy of Aristotle.

**sin** The violation of God’s will in thought or action.

**transubstantiation** According to this Roman Catholic doctrine, the bread and wine consecrated by a priest in the Eucharist become the body and blood of Christ.

**Trinity** According to the Christian doctrine of the Trinity, God is a single divine substance or essence consisting in three “persons.”

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) Jesus was

- a) Idumean.
- b) Greek.
- c) Syrian.
- \*d) Jewish.

2. (SA1) The texts that make up the New Testament were originally written in

- a) Hebrew.
- b) Syriac.
- c) Latin.
- \*d) Greek.

3. Ecumenical councils are

- a) councils of priests.
- b) councils of priests and deacons.
- c) councils of Roman Catholic cardinals.
- \*d) worldwide councils of bishops.

4. The basic meaning of the word “catholic” is

- a) correct belief.
- \*b) universal.
- c) correct in doctrine.
- d) imperial.

5. When Jesus spoke of the kingdom of God (also: kingdom of heaven), he meant the

- a) kingdom of ancient Israel described in the Old Testament.
- b) independent state Jews in Jesus' time hoped to create.
- \*c) state of affairs that exists when people live in obedience to God's will.
- d) heavenly society of saints and angels.

6. The word "Christ" (Greek, *Christos*) means

- \*a) anointed one.
- b) beloved one.
- c) righteous one.
- d) one who judges.

7. (SA2) The doctrine of "apostolic succession" states that

- a) the popes are the successors of Jesus as leaders of the Church.
- \*b) bishops receive their authority through an unbroken line of bishops that reaches back to the apostles and, through them, to Christ himself.
- c) bishops have the authority to appoint their own successors.
- d) Christians have the right to elect their bishops.

8. Constantine was the first Roman emperor to

- \*a) convert to Christianity.
- b) build a cathedral (St. Peter's) in Rome.
- c) persecute Christians.
- d) be a bishop as well as an emperor.

9. In addition to Martin Luther, reformers like \_\_\_\_\_ had great influence in the Protestant Reformation.

- a) Oliver Cromwell and Oliver Cowdery.
- b) Jan of Leiden and Peter Waldo.
- c) Thomas Cranmer and Ignatius of Loyola.
- \*d) John Calvin and Ulrich Zwingli.

10. (SA1) The Protestant Reformation began in the

- a) late 1200s.
- \*b) early 1500s.
- c) late 1700s.
- d) early 1800s.

11. Between the 15th and 19th centuries, most Orthodox Christians outside of Russia

- \*a) lived in the Ottoman Empire, in which the dominant religion was Islam.
- b) were forced to follow the dictates of the pope.

- e) had complete freedom of religion.
- d) recognized the patriarch of Jerusalem as their spiritual leader.

12. Which of the following is true of the Second Vatican Council (Vatican II, 1962–65), a council of Roman Catholic bishops convened by Pope John XXIII?

- a) It called for a break in relations between the Roman Catholic and Orthodox churches.
- \*b) It called for reforms intended to adapt the Church to the twentieth-century world.
- c) It called into question the doctrine of Transubstantiation.
- d) It called for the ordination of women as deacons.

13. (SA1) When Christians speak of “grace” they mean God’s

- a) justice.
- \*b) love.
- c) mercy.
- d) power.

14. Augustine’s *City of God* describes

- a) his spiritual journey.
- b) heaven.
- \*c) the meaning of history.
- d) Rome.

15. The goal of the ecumenical movement is to

- \*a) promote unity among Christians.
- b) encourage Christians to provide aid to the poor.
- c) encourage simplicity in worship.
- d) increase Christian involvement in global politics.

16. (SA1) For Protestants, the only perfect authority on spiritual matters is

- \*a) the Bible.
- b) one’s pastor.
- c) one’s conscience.
- d) the Holy Spirit, who guides Christians in their daily lives.

17. (SA2) The Roman Catholic Council of Trent (1545–63) was convened to

- a) formally approve the doctrine of Transubstantiation.
- b) restore the unity of the Orthodox and Roman Catholic traditions.
- \*c) respond to the Protestant Reformation.
- d) declare the doctrine of papal infallibility.

18. Fundamentalism appeared in the early twentieth century as a(n)

- a) attempt to restore unity among Roman Catholics and Protestants.
- b) set of fundamental principles to be observed by missionaries.
- \*c) Protestant response to various aspects of modern culture.
- d) form of preaching used in Orthodox churches.

19. (SA2) The “Syllabus of Errors” published by Pope Pius IX in 1864 was a(n)

- \*a) list of features of modern culture that Catholics were urged to reject.
- b) admission that some ancient Roman Catholic doctrines were false.
- c) list of twelve anti-popes from the Middle Ages.
- d) list of philosophers whose views were inconsistent with those of the Church.

20. Monastic “rules” such as those of Benedict of Nursia and Basil the Great

- a) require monks and nuns to practice a severe asceticism.
- \*b) provide outlines for the organization of monasteries and monastic life.
- c) forbid contact between monasteries and the outside world.
- d) require monks and nuns to eat and worship alone, rather than in the company of others.

21. (SA2) Christianity understands God as

- a) personal.
- b) personal and transcendent.
- c) personal, transcendent, and triune.
- \*d) personal, transcendent, triune, and immanent.

22. (SA2) Hesychasm is

- \*a) a form of mysticism that emphasizes inner quiet and repetitive prayer.
- b) the doctrine that God gave the Byzantine emperors authority over the Church.
- c) the belief that hell exists and is eternal.
- d) the belief that hell exists but is not eternal.

23. Which of the following formulated the doctrine of Original Sin, according to which all of humanity participated in the sin of Adam and Eve and suffers its consequences?

- a) St. Augustine\*
- b) St. Bernard
- c) St. Dositheus
- d) St. Francis

24. (SA2) Demographic trends project that Christianity’s “center of gravity”

- a) remains solidly established in Western Europe and North America.
- b) is moving toward Eastern Europe and Russia.
- \*c) is moving toward Africa, Asia, and South America.
- d) is moving from South America into North America.

25. In Orthodox churches, the sanctuary (where the altar is located) is separated from the nave (where the congregation sits) by a(n)

- a) eidolon.
- \*b) iconostasis.
- c) hypostasis.
- d) proscenion.

26. (SA1) Which of the following is a prayer given by Jesus to his disciples?

- a) The Jesus Prayer

- \*b) The Lord's Prayer (also known as the Our Father)
- c) The Nunc Dimittis
- d) The Ave Maria

27. (SA1) A commitment to sharing the gospel with others, a strong emphasis on individual study of the Bible, and a "born again" conversion experience are characteristic of

- a) Catholicism.
- \*b) Evangelicalism.
- c) Hesychasm.
- d) Puritanism.

28. (SA2) \_\_\_\_\_ theology urges Christians to take action in society to end the exploitation of and discrimination against the poor, women, and minority groups.

- a) Activist
- b) Gospel
- \*c) Liberation
- d) Freedom

29. (SA1) Pentecost is a holiday that commemorates the

- \*a) descent of the Holy Spirit on Jesus' disciples
- b) ascension of Jesus into heaven
- c) baptism of Jesus
- d) crucifixion of Jesus

30. (SA2) In England, the Reformation led to the creation of the \_\_\_\_\_, which remains independent of the Roman Catholic Church.

- a) Anabaptist Church
- b) Church of the Apostles
- \*c) Church of England
- d) Church of the North

31. (SA2) Generally speaking, \_\_\_\_\_ have been the most open to acknowledging and adapting to the realities of modern culture.

- a) fundamentalists
- b) evangelicals
- \*c) liberal Protestants
- d) Baptists

32. (SA2) For Christians, the biblical story of Adam and Eve illustrates that fact that human sin

- \*a) brought a separation of God and humanity.
- b) was inevitable, since evil was a part of human nature from the beginning.
- c) can be blamed on Satan.
- d) is the consequence of God's creation of an imperfect world.

33. Which of the following best describes the Gospels?

- a) biographies of Jesus

- b) letters written by Jesus
- \*c) proclamations of the “good news” about Jesus
- d) theological treatises written by the disciples of Jesus

34. The kingdom of God, repentance, and love were major

- \*a) themes in the teaching of Jesus.
- b) themes in the teachings of Luther.
- c) ideals emphasized at the Council of Trent.
- d) ideals emphasized at the Second Vatican Council.

35. (SA1) Traditionally, the sacraments have been understood as

- a) rituals created by the John the Baptist.
- b) twelve special rituals devised by Jesus’ disciples.
- \*c) visible symbols of God’s grace.
- d) seven ceremonies that offer atonement for sin.

36. Puritans derived their name from the fact that they

- a) believed they had greater moral purity than other Christians.
- b) believed that the highest ideal was the purity of Christ.
- c) insisted that people guilty of gross sin should not be allowed in the Church.
- \*d) wanted to purify the Church of England of all features of Catholicism.

37. The first-century Christian missionary known for popularizing Christianity among Gentiles and writing letters included in the New Testament was

- a) Antoninus.
- b) Lucius.
- \*c) Paul.
- d) Silas.

38. Roman Catholic and Orthodox Christians regard \_\_\_\_\_ as having equal authority with scripture.

- \*a) tradition
- b) the majority opinions of Christians themselves
- c) prophecy
- d) All of the above

39. (SA1) Roman Catholic worship and Orthodox worship

- \*a) have essentially the same structure.
- b) are both based on the liturgy of St. John Chrysostom.
- c) occur only on Sundays.
- d) are simpler in form than Protestant worship.

40. All four of the gospels

- a) can be classified as "biographies" that tell the story of the life of Jesus.
- b) focus on the miracles of Jesus as opposed to his teachings.
- c) focus on the teachings of Jesus as opposed to his miracles.

~~\*d) focus almost entirely on the ministry of Jesus, saying little about his life in the period before it began~~

### **True/False Questions**

~~41. (SA1) Roman Catholic and Orthodox Christians recognize seven rituals as sacraments. Protestants recognize two.~~

- ~~\*a) True~~
- ~~b) False~~

~~42. (SA2) Pope Pius IX's "Syllabus of Errors" (1864) was a protest against certain features of modernism.~~

- ~~\*a) True~~
- ~~b) False~~

~~43. (SA2) The Second Vatican Council (1962–65) signaled that the Roman Catholic Church would take a more open attitude toward modern culture.~~

- ~~\*a) True~~
- ~~b) False~~

~~44. (SA2) The papacy reached the height of its power in the Middle Ages.~~

- ~~\*a) True~~
- ~~b) False~~

~~45. The word "gospel" means "good news."~~

- ~~\*a) True~~
- ~~b) False~~

~~46. (SA1) Early Christians were persecuted because Rome considered them disloyal.~~

- ~~\*a) True~~
- ~~b) False~~

~~47. Even before the beginning of the Protestant Reformation, Martin Luther planned to create a new religious tradition outside of Roman Catholicism.~~

- ~~a) True~~
- ~~\*b) False~~

~~48. (SA1) The Reformation in England began in the mid-sixteenth century, when King Henry VIII took control of the Church in England.~~

- ~~\*a) True~~
- ~~b) False~~

~~49. (SA1) Baptism is an important practice in Roman Catholicism, Orthodoxy, and Protestantism.~~

- ~~\*a) True~~
- ~~b) False~~

-

50. (SA1) According to Luther, Christians need mediators such as priests to stand between themselves and God.

a) True

\*b) False

51. (SA1) Christians acknowledge the Jewish Scriptures as having the same authority as the New Testament texts.

\*a) True

b) False

52. Today, the Orthodox Church is a "family" of 15 churches (such as the Greek Orthodox Church and the Russian Orthodox Church) that share a common tradition of belief and practice.

\*a) True

b) False

53. —The Eucharist is a commemoration of the Last Supper shared by Jesus with his disciples.

\*a) True

b) False

54. (SA1) Christians believe that Jesus Christ was both fully human and fully divine.

\*a) True

b) False

55. (SA2) Roman Catholic, Orthodox, and Protestant Christians agree that there are seven sacraments.

\*a) True

b) False

56. (SA1) Monasticism has always been an important part of the Roman Catholic and Orthodox traditions.

\*a) True

b) False

57. (SA2) The basic structures of Roman Catholic and Protestant worship are essentially the same.

a) True

\*b) False

58. Nineteenth-century Catholicism demonstrated a surprising openness to modern culture.

a) True

\*b) False

59. For the most part, liberal Protestants favor a literal interpretation of the Bible.

a) True

\*b) False

~~60. The compilation of the New Testament was completed at the end of the first century.~~

~~a) True~~

~~\*b) False~~

~~61. The first Christians were Jews.~~

~~\*a) True~~

~~b) False~~

~~62. Orthodox Christianity generally discourages mysticism.~~

~~a) True~~

~~\*b) False~~

~~63. (SA2) Evangelical Christians gained considerable political influence in the United States in the 1970s and 1980s.~~

~~\*a) True~~

~~b) False~~

~~64. Many Orthodox and Roman Catholic Christians venerate saints.~~

~~\*a) True~~

~~b) False~~

~~65. From the beginning, Christian leaders sought to maintain a strict separation of Church and state.~~

~~a) True~~

~~\*b) False~~

~~66. Medieval Scholasticism sought to demonstrate how reason/logic could illuminate truths revealed in scripture.~~

~~\*a) True~~

~~b) False~~

~~67. (SA2) Christians believe that God created an imperfect world in which there has always been a conflict between good and evil.~~

~~a) True~~

~~\*b) False~~

~~68. (SA2) Roman Catholic and Orthodox Christians believe that the saints in heaven intercede for them in prayer.~~

~~\*a) True~~

~~b) False~~

~~69. Because the split between the Roman Catholic and Orthodox churches occurred only recently (in 1822), most observers believe that their reunification might well happen soon.~~

~~a) True~~

~~\*b) False~~

70. "Church" can refer to both an individual congregation and the entire body of Christians worldwide.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA2) The Gospel of John begins by describing Jesus Christ as the incarnation of the divine \_\_\_\_\_. (Word/Logos)

72. The New Testament texts were originally written in \_\_\_\_\_. (Greek)

73. (SA1) Martin Luther first publicized his theological views in his \_\_\_\_\_, which he nailed to the door of the church in Wittenberg, Germany. (Ninety Five Theses)

74. (SA2) The patriarchs of the Orthodox Church are \_\_\_\_\_. (bishops)

75. (SA1) The Protestant Reformation had the greatest influence in \_\_\_\_\_ Europe. (northern)

76. The annual cycle of holy days and holy seasons is known as the \_\_\_\_\_. (liturgical year)

77. \_\_\_\_\_ (SA1) A creed that describes the doctrine of the Trinity and is often recited in Christian worship is the \_\_\_\_\_. (Nicene Creed)

78. (SA1) Christians generally agree that the greatest of saints is \_\_\_\_\_. (the Virgin Mary)

79. (SA2) The \_\_\_\_\_ and \_\_\_\_\_ traditions concentrate ecclesiastical authority in the hands of bishops. (Roman Catholic/Orthodox)

80. (SA1) The season of Lent comes just before \_\_\_\_\_. (Easter)

81. (SA1) Martin Luther's nationality was \_\_\_\_\_. (German)

82. (SA1) Jesus was crucified by the \_\_\_\_\_. (Romans)

83. The sacrament in which bread and wine are thought by many to become the body and blood of Christ is the \_\_\_\_\_. (Eucharist)

84. (SA2) Fundamentalism, a Protestant movement, began in the \_\_\_\_\_ century. (nineteenth)

85. The Hebrew word messiah means \_\_\_\_\_. (anointed one)

86. (SA2) Many Jews at the time of Jesus expected the Messiah to be a descendant of King \_\_\_\_\_, ancient Israel's greatest king. (David)

87. The \_\_\_\_\_ were attempts by medieval Western Christians to free the Holy Land from Muslim rule. (Crusades)

88. Jesus often used simple stories called \_\_\_\_\_ to illustrate moral and spiritual lessons. (parables)

89. (SA2) Many Christians venerate \_\_\_\_\_, body parts and articles closely associated with saints. (relics)

90. (SA1) Orthodox Christians venerate \_\_\_\_\_, painted images of Christ and the saints. (icons)

91. (SA2) \_\_\_\_\_ is a holy day that commemorates the manifestation of the divinity of Christ. (Epiphany)

92. \_\_\_\_\_ is a series of prayers recited while counting on a string of beads. (The Rosary)

93. \_\_\_\_\_ is an intermediate state between earthly life and heaven. (Purgatory)

94. \_\_\_\_\_ commemorates the resurrection of Jesus. (Easter)

95. The design of \_\_\_\_\_ churches is intended to give worshippers a sense of being in union with Christ and the saints in heaven. (Orthodox)

96. Augustine emphasized the \_\_\_\_\_ of human nature. (sinfulness)

97. The *filioque* ("and from the son") clause added to the Nicene Creed contributed to the split between the \_\_\_\_\_ and \_\_\_\_\_ churches. (Roman Catholic and Orthodox).

98. \_\_\_\_\_ Christians place special emphasis on "gifts of the Spirit" such as the ability to "speak in tongues," prophesy, and perform miraculous healings. (Pentecostal)

99. (SA2) The many groups into which the Protestant tradition is divided are known as \_\_\_\_\_. (denominations)

100. The \_\_\_\_\_ are New Testament texts that describe the ministry, suffering, death, and resurrection of Christ. (gospels)

### Essay/Discussion Questions

101. (SA1) Compare the Roman Catholic, Orthodox, and Protestant traditions with respect to their beliefs, practices, and forms of ecclesiastical government/organization.
102. Describe the essential Christian beliefs concerning God, human nature, sin, and salvation.
103. (SA1) Describe the most important ways in which Christians practice their religion.
104. Compare the teachings of Jesus with those of Paul. Why do you think some people consider Paul the second founder (or even the true founder) of Christianity?
105. In what ways did Martin Luther challenge Roman Catholicism? What was the response of the Roman Catholic Church to Luther and the Protestant Reformation?
106. (SA2) In what ways has modern culture challenged Christianity? How has Christianity responded?
107. (SA2) What were the great issues in the theology of ancient Christianity? How were they resolved?
108. (SA2) What do you consider to be the major events, trends, and turning points in the history of Christianity? Explain the significance of each.
109. Compare the views of Judaism and Christianity on the nature of God, human nature, sin, human destiny, revelation, and the relationship between God and human beings.
110. (SA1) What is the place of Christianity in today's world? What forces are shaping it? In what ways is it shaping society? How do you see the place of Christianity in the world a century from now?

## Chapter 13

### Islam

#### CHAPTER SUMMARY

There are over 1 billion Muslims in the world today, and Islam is second only to Christianity in number of adherents worldwide. The vast majority of Muslims live outside of the Arabic-speaking Middle East; Indonesia is the world's most populous Muslim-majority country. Islam is practiced, understood, and interpreted in diverse ways in many different countries, cultures, and communities. However, certain beliefs and practices can be considered universal parts of Muslim religious life. Most important of these is the monotheistic belief in the oneness of Allah, the Arabic term for God. Secondly, Muslims recognize Muhammad, who received the message of the Qur'an from God, as the final prophet in a long line of prophets sent to humanity by God. The Qur'an is believed to be the word of God and is the holy text of Muslims.

#### The Teachings of Islam

The major teachings of Islam are contained in the Qur'an, the holy text revealed to the prophet Muhammad. Significant teachings are also contained in the Sunnah, which is the record of the life of Muhammad as documented in the hadith literature. Muhammad (c. 570–632 C.E.) is believed by Muslims to be the final prophet in a series of prophets who received communication from God. Muhammad lived in the Arabian Peninsula and began receiving revelations of the Qur'an in 610 C.E.

Muslims believe that the Holy Qur'an was revealed to the prophet Muhammad for a period of over twenty years. The Qur'an, which means "recitation," is considered by Muslims to be the literal word of God and was revealed to Muhammad in Arabic as an oral text. The Qur'an consists of 114 chapters, or *surahs*, which are arranged roughly in order of longest to shortest. The *surahs* of the Qur'an contain the major teachings of the Qur'an: the oneness of God, who is eternal, uncreated, all-knowing, and all-powerful; the reality of prophets as those who receive communication or major messages from God; the coming of the Day of Judgment, in which all humanity will be judged on their actions in this life, and the reality of the afterlife; and the existence of angels, who are helpers of God. The Qur'an also contains many guidelines for moral behavior.

The teachings of Islam are also contained in what is the second most important sacred source: the Sunnah, or the example of the life of Muhammad. Muslims know about how Muhammad lived his life through the hadith literature, which contains reports collected by his close friends and family, who are known as his companions. The hadith reports are collected into several authoritative collections.

#### The History of Islam

Muhammad began preaching in Mecca after receiving the first revelations of the Qur'an. His preaching was controversial, however, and Meccan elites made trouble for the new Muslims. Eventually, Muhammad encouraged his followers to move to Medina in 622 C.E.—the hijra. In Medina, Muhammad took on many new roles and oversaw political, social, and religious matters. Muslim rule spread rapidly across the Arabian Peninsula through both nonviolent political alliances and military conquests. By the time of his death, Muhammad was the leader of much of Arabia.

When he died, most Muslims thought that Muhammad had not designated a successor. A minority believed that Muhammad had designated his young cousin 'Ali to succeed him, but the majority of Muhammad's companions chose Abu Bakr to lead the Muslim community. The leaders who came after Muhammad were not viewed as prophets. They were known as caliphs, who ruled as the representatives of God and the prophet and had both religious and political authority. The Rightly Guided Caliphs were Abu Bakr, then Umar, 'Uthman, and, finally, 'Ali.

After 'Ali was killed in 661 C.E., Mu'awiya claimed the caliphate. His leadership gave birth to the controversial Umayyad Dynasty. In 750 C.E., the Abbasid Revolution succeeded removed the Umayyads. Abbasids moved their capital to Baghdad, which became a cultural capital of the world. By the end of the Abbasid Caliphate and the beginning of the fourteenth century, Islam was the majority religion from Spain and North Africa to Iran. After the fall of the Abbasids, several powerful Islamic empires arose: the Ottoman Empire, the Safavids in Iran, and the Mughal Dynasty in India.

In the twentieth century, the nation-state came to dominate the political organization of the world. Muslim leaders took different positions on the ideal relationship between religion and the nation-state. Some Muslim nationalists and political leaders envisioned a close link between their ideals of new states and Islam. Their vision involved a state government based on the principles of Islam and Islamic law as the basis for the legal system. Other leaders sought to distance nationalist policy from Islam, and favored European secular states as political models.

From the eighteenth century to the present, many Muslim reform movements have developed. These movements were spearheaded by those who were concerned about what they viewed as a decline in Muslim communities and in Muslim power worldwide. Some focused on reforming Islamic religious practice and others on resisting colonialism. In the twentieth century, one of the most influential contemporary movements has been the Muslim Brotherhood.

Islam has two major branches: the Sunni and the Shi'a. Sunnis make up the majority of Muslims worldwide, about 80 percent, and the Shi'a make up about 20 percent. Sufism, Islamic mysticism, is not a branch but rather a dimension of Islam. The goal of a Sufi is to draw close to and personally experience God. However, unlike mystics of other religions, Sufis base this spiritual quest on the sources of Islam, namely the Qur'an and the example of Muhammad.

Today, over 6 million Muslims live in the United States. The population is growing rapidly through immigration. However, there is also a large African American Muslim population that grew significantly in the twentieth century. The Nation of Islam has played an important role in

the US Muslim community, but the majority of African American Muslims are not members of the organization.

### Islam as a Way of Life

What does it mean to be a practicing Muslim? What does one do on a daily basis? Most Muslims consider the “Five Pillars” to be the essentials of Muslim religious practice: (a) the *shahadah*, or declaration of faith, in which a Muslim states that there is no God but God, and Muhammad is the messenger of God; (b) the daily prayer, *salat*, which devout Muslims perform five times each day; (c) almsgiving, or *zakat*; (d) fasting during the month of Ramadan; and (e) making the pilgrimage to Mecca, the *hajj*, once in one’s life if possible.

The Islamic calendar dates from 622 C.E., when Muhammad and the first Muslims moved from Mecca to Medina in a migration known as the *hijra*. There are two major festivals in the Islamic year: the feast of fast-breaking, which concludes the month of Ramadan, and the feast of sacrifice, which follows the *hajj* season.

Muslims believe that God established a wide-ranging set of guidelines for human beings to follow. These guidelines are known as the *shari‘a*. The literal translation of the Arabic term *shari‘a* is the “road” or “way.” In English, it is most often translated as “Islamic law.” However, the *shari‘a* encompasses a much broader range of legal activity than what is normally associated with law in the Western world. The most important sources of *shari‘a* are the Qur’an and the *Sunnah*.

Marriage and family life are the cornerstones of Muslim communities. Devout Muslims, who strive to follow the example of the Prophet in their daily lives, consider Muhammad to have set the example of marriage and to have been the ideal husband and father.

In Islamic belief, men and women are considered equals in the eyes of God, and when we consider the historical context in which it was revealed, the Qur’an introduced many new legal rights and privileges to women. However, there is much variation in the way in which gender roles are interpreted throughout Muslim cultures. In the nineteenth and twentieth centuries, reformers sought to improve women’s status in Muslim countries and cultures. Many reforms focused on marriage and divorce rights, and the status of women in Islamic law.

### CHAPTER LEARNING OBJECTIVES

- [1.] To understand the essential teachings of Islam, and Islam’s sacred sources
- [2.] To become familiar with Muslim worship practice and Muslim ways of life
- [3.] To learn about the historical development of Islam from the time of the prophet Muhammad to the present
- [4.] To understand the different ways in which Islam is practiced and understood
- [5.] To become familiar with Islam as a growing religion in North America

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Armstrong, Karen. *Muhammad: A Biography of the Prophet*. San Francisco, CA: Harper-San Francisco, 1993.
- Denny, Frederick M. *An Introduction to Islam*. Englewood Cliffs, NJ: Prentice Hall, 2010.
- Ernst, Carl W. *Following Muhammad: Rethinking Islam in the Contemporary World*. Chapel Hill: University of North Carolina Press, 2003.
- Netton, Ian Richard. *A Popular Dictionary of Islam*. Chicago, IL: NTC, 1997.
- Power, Carla. *If Oceans Were Ink: An Unlikely Friendship and a Journey to the Heart of the Qur'an*. New York, NY: Holt Paperbacks, 2015
- Renard, John, ed. *Windows on the House of Islam*. Berkeley: University of California Press, 1998.
- Schimmel, Annemarie. *Mystical Dimension of Islam*. Chapel Hill: University of North Carolina Press, 1975.
- Sells, Michael. *Approaching the Qur'an: The Early Revelations*. Ashland, OR: White Cloud, 2002.

### Weblinks

- [theislamwebsite.com](http://theislamwebsite.com)
- [www.iis.ac.uk/home.asp?l=en](http://www.iis.ac.uk/home.asp?l=en)
- [cmje.org](http://cmje.org)
- [www.isna.net](http://www.isna.net)
- [www.pbs.org/wnet/religionandethics/](http://www.pbs.org/wnet/religionandethics/)
- [www.islamicbookstore.com/publisher-iis--islamic-information-service-.html](http://www.islamicbookstore.com/publisher-iis--islamic-information-service-.html)

### Films

- Living Islam* (1993), 6-part series from BBC, 5 hrs., [www.insight-media.com](http://www.insight-media.com)
- Inside Mecca* (2003), 60 min., National Geographic documentary on *haji*
- The Glories of Islamic Art: The Umayyads and Their Capital Damascus* (2007), 45 min., [www.insight-media.com](http://www.insight-media.com)
- Muslims: An In-Depth Look at What It Means to Be a Muslim in the 21st Century* (2002), 120 min., Frontline.
- The Hajj: One American's Pilgrimage to Mecca*, 22 min., [www.islamiimedia.com](http://www.islamiimedia.com)
- Islam: Empire of Faith* (2000), 180 min., PBS documentary on history of Islam

## SACRED TEXTS

[www.sacred-texts.com/isl/yaq/index.htm](http://www.sacred-texts.com/isl/yaq/index.htm)

This is a link to Yusuf Ali's translation of the Qur'an into English.

[www.sacred-texts.com/isl/bukhari/index.htm](http://www.sacred-texts.com/isl/bukhari/index.htm)

This is a link to the *Hadith of Bukhari*, an authoritative collection of *hadith* on many subjects.

[www.sacred-texts.com/isl/mes/index.htm](http://www.sacred-texts.com/isl/mes/index.htm)

This is a link to the *Masnawi*, a great work of Rumi, perhaps the best known of the Sufi poets.

## KEY TERMS AND DEFINITIONS

**Abbasids** An important Muslim empire that ruled from 750 to 1258 C.E.

**adhan** (a-than; Arabic) The call to prayer.

**Aisha** A beloved wife of Muhammad who is known for transmitting many *hadiths*.

**Allah** (a-lah; Arabic) The Arabic term for God.

**Ashura** The tenth day of the month of Muharram, recognized by Shi'a Muslims as the anniversary of the martyrdom of Husayn.

**caliph** (ka-lif; Arabic) Leader of the Muslim community after death of Muhammad.

**hadith** (ha-deeth; Arabic) Literary tradition recording the sayings and deeds of the Prophet Muhammad.

**hajj** (hahj; Arabic) The annual pilgrimage to Mecca, one of the Five Pillars of Islam.

**hijra** (hij-rah; Arabic) The migration of the early Muslim community from Mecca to Medina in 622 C.E.; the Islamic calendar dates from this year.

**Husayn** Grandson of Muhammad who was killed while challenging the Umayyads.

**imam** (ee-mam; Arabic) Prayer leader; in the Shi'a tradition, one of the leaders of the Muslim community following the death of the Prophet Muhammad.

**Islam** (is-lahm; Arabic) Literally "submission"; specifically, the religious tradition based on the revealed Qur'an as Word of God.

**jahiliyya** (ja-hil-ee-ah; Arabic) The "age of ignorance," which refers to the time before the revelation of the Qur'an.

**jihad** (jee-had; Arabic) Lit. "striving"; sometimes the greater *jihad* is the struggle with one's self to become a better person; the lesser *jihad* is associated with military conflict in defense of the faith.

**Khadija** Muhammad's beloved first wife.

**Mecca** The city in which Muhammad was born; place of pilgrimage for Muslims.

**Medina** The city to which Muhammad and his early followers migrated to escape persecution in Mecca.

**miraj** (mir-aj; Arabic) Muhammad's Night Journey from Mecca to Jerusalem and from there to heaven, where he met with God.

**mosque** (mosk) Place of prayer, from the Arabic term "masjid."

**muezzin** (mu-ez-in; Arabic) The person who calls the *adhan*.

**Muhammad** The prophet who received the revelation of the Qur'an from God. The final prophet in a long line of prophets sent by God to humanity.

**Qur'an** (kur-an; Arabic) The holy text of Muslims; the Word of God as revealed to Muhammad.

**Ramadan** (rah-mah-dan; Arabic) The month in which Muslims must fast daily from dawn until dusk; the fast is one of the Five Pillars of Islam, the month in which the Qur'an is believed to have been revealed to Muhammad.

**salat** (sa-laht; Arabic) The daily prayers, which are one of the Five Pillars of Islam.

**sawm** (som; Arabic) The mandatory fast during the month of Ramadan; one of the Five Pillars of Islam.

**shahadah** (sha-ha-dah; Arabic) The declaration of faith: “There is no God but God and Muhammad is the Messenger of God”; the first of the Five Pillars of Islam.

**shari‘a** (sha-ree-ah; Arabic) Lit. “the way to the water hole”; specifically, Islamic law.

**shaykh** (shaykh; Arabic) A title sometimes used for someone with a high degree of religious learning.

**Shi‘a** (shee-ah; Arabic) One of the two major branches of Islam. The Shi’a believed that Ali should have succeeded as leader of the Muslim community after the death of Muhammad.

**shirk** (sherk; Arabic) The sin of idolatry, of worshipping anything other than God, the one unforgivable sin in Islam.

**Sufi** (soof-i) A follower of the mystical tradition of Islam, **Sufism**, which focuses on the believer’s personal experience of God and goal of union with God.

**Sunnah** (sun-na; Arabic) Lit. “way of life” or “custom”; specifically refers to example of the life of the prophet Muhammad; important religious source for Muslims.

**Sunni** (soon-e; Arabic) One of the two main branches of Islam. The Sunnis believed that the Muslim community should decide on a successor to lead after the death of Muhammad.

**surah** (soor-ah; Arabic) Chapter of the Qur’an; there are 114 *surahs* in the Qur’an.

**tafsir** (taf-seer; Arabic) Interpretation of or commentary on the Qur’an. There are several types of *tafsir*, which aim to explain the meaning of the Qur’an.

**Umayyad Dynasty** Controversial Muslim dynasty that ruled from 661 to 750 C.E.

**umma** (um-mah; Arabic) The worldwide Muslim community.

**zakat** (za-kaht; Arabic) Regulated almsgiving; one of the Five Pillars of Islam.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) The term “Islam” means
  - \*a) submission.
  - b) peace.
  - c) fortitude.
  - d) thankfulness.
2. (SA1) Muslims believe that Muhammad was
  - a) the first prophet.
  - b) the final prophet.
  - c) one of many prophets.
  - \*d) Both b and c

3. (SA1) Which of the following is an essential part of Islamic belief?

- a) The belief in the oneness of God
- b) The belief in the Day of Judgment
- c) The belief in prophets
- \*d) All of the above

4. (SA1) How was the Qur'an revealed to Muhammad?

- a) As a written text
- b) In the Aramaic language
- \*c) Over the course of many years
- d) Both a and b

5. (SA2) The chapters of the Qur'an are known as

- \*a) *surahs*.
- b) *sunnahs*.
- c) *shari'a*.
- d) *Sufis*.

6. (SA1) Which of the following is a teaching of Islam?

- a) The belief in the oneness of God
- b) The belief in prophecy
- c) The belief in angels
- \*d) All of the above

7. (SA1) Who was Khadija?

- a) A modern Egyptian woman who took off her headscarf
- \*b) The first wife of the prophet Muhammad
- c) The first Abbasid caliph
- d) A twentieth-century reformer

8. Who became the first leader of the Muslim community after the death of Muhammad?

- a) 'Ali
- b) Uthman
- \*c) Abu Bakr
- d) Khadija

9. In the Islamic tradition, what is a prophet?

- a) Someone who founds a new religion
- b) Someone who becomes the political leader of a religious community
- \*c) Someone who receives communication or a message from God
- d) None of the above

10. Which of the following was *not* a Muslim empire?

- \*a) The Abyssinian
- b) The Mughals

- e) The Ottomans
- d) The Safavids

11. The word “jihad” means

- a) pilgrimage.
- \*b) to strive or struggle.
- c) fasting.
- d) prophecy.

12. Which of the following countries was created in 1947 as a homeland for Muslims in South Asia?

- a) India
- \*b) Pakistan
- c) Israel
- d) Kenya

13. With the fall of the Ottoman Empire, which of the following countries moved toward embracing secular nationalism?

- a) Iran
- b) Indonesia
- \*c) Turkey
- d) Saudi Arabia

14. Which of the following is true about the Sunnah?

- a) a) It is the way of life of the prophet Muhammad.
- b) Muslims can learn about the Sunnah from the hadith literature.
- c) It is the mystical tradition of Islam.
- \*d) Both a and b

15. The chapters of the Qur'an

- a) tell the history of humankind in a long narrative.
- b) are arranged from earliest to latest revelation.
- \*c) contain the important teachings of Islam.
- d) are arranged from shortest to longest.

16. The hadith reports

- a) tell about what Muhammad said and did.
- b) were collected by those closest to Muhammad.
- c) were compiled in several authoritative collections.
- \*d) All of the above

17. How have most Muslims around the world responded to ISIS?

- a) Most Muslims have supported ISIS.
- \*b) Most Muslims have denounced ISIS.
- c) Most Muslims have joined ISIS.
- d) All of the above.

18. In Muslim belief, angels

- \*a) are considered helpers of God.
- b) are only part of Christianity.
- c) do not exist.
- d) are the same as prophets.

19. (SA2) Which of the following is *not* part of Muslim belief?

- a) Day of Judgment
- b) Afterlife
- c) Prophecy
- \*d) Jesus as the son of God

20. (SA2) What is the Night Journey?

- \*a) When Muhammad traveled to Jerusalem, ascended to heaven, and came into the presence of God
- b) When Aisha led Muslims to battle
- c) When the first Muslims migrated to Medina
- d) None of the above

21. What happened when Muhammad first began preaching in Mecca?

- a) The people of Mecca readily accepted his message.
- b) His message was similar to existing religious beliefs like polytheism.
- \*c) He faced opposition from people who were powerful in the community.
- d) He founded the first Islamic university.

22. The emigration of the early Muslim community from Mecca to Medina is known as the

- \*a) *hijra*
- b) *hajj*
- c) *surah*
- d) *miraj*

23. (SA2) What was the origin of the split between the Sunnis and the Shi'as?

- a) Disagreement about the chapters of the Qur'an
- b) Disagreement about what kind of clothing women should wear
- \*c) Difference in opinion over who should lead the Muslim community following Muhammad's death
- d) Difference of opinion about where the early Muslim community should make its home

24. (SA1) The *salat* is the

- \*a) five daily prayers Muslims are expected to perform.
- b) term for Islamic law.
- c) term for a chapter of the Qur'an.
- d) term for the Ramadan fast.

25. (SA2) Which of the following is *false* about Shi'a Muslims?

a) Shi'as believe that 'Ali was the first successor to Muhammad as leader of the Muslim community.

\*b) Shi'as believe that the ayatollah is a modern-day prophet.

c) There are more Sunnis than Shias in the world today.

d) Shias are the majority in Iran.

26. Which of the following is *not* one of the Five Pillars of Islam?

a) Fasting during the month of Ramadan

\*b) Jihad

c) Declaration of faith

d) Prayer five times daily

27. During the month of Ramadan, Muslims are required to fast from dawn to dusk, which means they abstain from

a) food and drink.

\*b) food, drink, and sex.

c) eating meat.

d) food, but may consume liquids.

28. According to many interpretations of Islamic law, Muslim men are allowed to marry up to \_\_\_\_\_ wives.

a) twenty

\*b) four

c) fourteen

d) zero

29. Ali was

a) the son-in-law of Muhammad.

b) thought by some to be the rightful successor to Muhammad.

c) Muhammad's cousin.

\*d) All of the above

30. The Abbasid period was known for

a) the cultural stagnation of the Muslim community.

\*b) a flowering of Islamic arts and sciences.

c) the time when most Muslims resisted European colonialism.

d) None of the above

31. Which of the following is *true* about marriage in Islam?

\*a) Divorce is permitted.

b) Divorce is not permitted.

c) Marriage must take place before young people reach age twenty.

d) Marriage is one of the five pillars.

32. Which of the following is the best explanation of Sufism?

\*a) Sufism can be understood as Islamic mysticism.

- b) Sufism is the Night Journey undertaken by Muhammad.
- c) Sufism emerged during crisis of succession after the death of Muhammad.
- d) Sufism refers to the legal tradition of Islam.

33. (SA2) In 1979, what major event happened in Iran?

- a) A massive earthquake.
- b) The first democratic election
- \*c) A revolution
- d) The election of the first female president

34. (SA2) Which of the following is *false* about modest dress?

- a) The Qur'anic verses relevant to modest dress are interpreted in different ways.
- b) Muslims disagree about what modest dress entails.
- \*c) Muslims are the only women who cover their hair for religious reasons.
- d) There are many reasons Muslim women choose to wear modest clothing.

35. When he received the revelation of the Qur'an, Muhammad was

- \*a) about forty years old
- b) already recognized as a prophet
- c) married to Aisha
- d) a teenager

36. (SA2) Why is Huda Sha'rawi famous?

- a) She translated the Qur'an into French.
- \*b) She removed her headscarf at an Alexandria train station.
- c) She was the first wife of Muhammad.
- d) She led the Muslims to battle while riding a camel.

37. (SA2) Which of the following movements became very prominent in Saudi Arabia?

- \*a) The Wahhabi movement
- b) The Nation of Islam
- c) The Muslim Brotherhood
- d) The Sudanese Mahdi

38. (SA2) In the early Muslim community, Muslim women had the right to

- a) divorce husbands.
- b) inherit property.
- c) refuse a marriage partner.
- \*d) All of the above

39. (SA2) Jamal al-din al-Afghani (1838–1897) was a reformer who

- a) embraced European colonialism in India.
- b) sought to revise the Five Pillars.
- \*c) advocated a resistance to European colonialism.
- d) thought Muslims should focus only on the next world, not this one.

40. (SA1) Assuming one is physically and financially able, a Muslim is expected to make the pilgrimage to Mecca

a) every year.

\*b) at least once in a lifetime.

c) five times in a lifetime.

d) only after he or she is married.

### **True/False Questions**

41. (SA1) A key teaching of Islam is the belief in the oneness of God.

\*a) True

b) False

42. (SA1) The vast majority of Muslims today are Arabs.

a) True

\*b) False

43. (SA1) Jihad means to interpret Islamic law.

a) True

\*b) False

44. (SA2) The term Sunnah refers to chapters of the Qur'an.

a) True

\*b) False

45. (SA1) Muslims believe that Muhammad was one of many prophets.

\*a) True

b) False

46. Muhammad was only a teenager when he received the first revelations of the Qur'an.

a) True

\*b) False

47. After Muhammad started receiving revelations, his preaching was immediately welcomed by most of the people of Mecca.

a) True

\*b) False

48. (SA2) Muslims believe that Islam is the original faith of Abraham.

\*a) True

b) False

49. The hijra is the term for the migration the early Muslim community from Mecca to Medina.

\*a) True

b) False

50. The language of the Qur'an is Arabic.

\*a) True

b) False

51. (SA2) Sunni Muslims are in the majority of Muslims worldwide.

\*a) True

b) False

52. There is only one source of Islamic law—the Sunnah.

a) True

\*b) False

53. Shari'a is the mystical tradition of Islam.

a) True

\*b) False

54. It is the goal of Sufis to become prophets.

a) True

\*b) False

55. Jihad is one of the Five Pillars of Islam.

a) True

\*b) False

56. All Muslims follow the Sufi path.

a) True

\*b) False

57. All Muslims today believe that polygamy is the ideal marriage form.

a) True

\*b) False

58. In early Muslim history, Muslim women received new rights in marriage and inheritance that they had not previously enjoyed.

\*a) True

b) False

59. During the month of Ramadan, devout Muslims make the pilgrimage to Mecca.

a) True

\*b) False

60. Muslims around the world have frequently denounced terrorist attacks committed by other Muslims.

\*a) True

b) False

61. (SA1) The Qur'an is the sole source of shari'a.

a) True

\*b) False

62. (SA2) Muslims know about the life of Muhammad through the hadith reports.

\*a) True

b) False

63. (SA2) During the *miraj*, or Night Journey, Muhammad ascended to heaven and came into the presence of God.

\*a) True

b) False

64. (SA1) In the modern period, Muslim reformers have been concerned about women's status.

\*a) True

b) False

65. (SA1) Islamic law is no longer used in the world today.

a) True

\*b) False

66. (SA2) During the hajj, Muslims are expected to wear markers of their social and economic status.

a) True

\*b) False

67. (SA2) Muslim reformers in the modern period were concerned about European colonialism.

\*a) True

b) False

68. (SA2) Most African-American Muslims belong to the Nation of Islam.

a) True

\*b) False

69. Many political scientists think the destabilizing war in Iraq exacerbated Sunni and Shi'a tensions.

\*a) True

b) False

70. The Islamic tradition recognizes prophets that would be familiar to Jews and Christians.

\*a) True

b) False

### Fill-in-the-Blank Questions

71. (SA1) Muslims pray and recite the Qur'an in the \_\_\_\_\_ language. (Arabic)

72. (SA1) One of the Five Pillars of Islam is fasting during the month of \_\_\_\_\_. (Ramadan)
73. (SA1) After his death, the first four successors to Muhammad are called \_\_\_\_\_. (caliphs)
74. (SA1) Muslims are required to pray \_\_\_\_\_ times daily. (five)
75. (SA1) \_\_\_\_\_ is the Arabic word for God. (Allah)
76. Shari'a refers to \_\_\_\_\_. (Islamic Law)
77. The \_\_\_\_\_ refers to the way of life of Muhammad. (Sunnah)
78. \_\_\_\_\_ is the name of the mystical tradition in Islam. (Sufism)
79. Muhammad and his followers emigrated from \_\_\_\_\_ to \_\_\_\_\_ in 622. (Mecca/Medina)
80. The \_\_\_\_\_ branch of Islam believes that the imam is the leader of the Muslim community. (Shi'a)
81. The \_\_\_\_\_ reports tell about the life of Muhammad. (hadith)
82. The basic religious duties incumbent upon Muslims are known as the \_\_\_\_\_. (Five Pillars)
83. A place for prayer for Muslims is known as a \_\_\_\_\_. (mosque or *masjid*)
84. The pilgrimage to Mecca is called the \_\_\_\_\_. (hajj)
85. (SA1) The martyrdom of \_\_\_\_\_ was a very important historical event, particularly to Shi'a Muslims. (Husayn)
86. (SA1) \_\_\_\_\_ is the sin of idolatry or comparing anything to God. (*shirk*)
87. (SA2) The \_\_\_\_\_ were an important Muslim empire from 750 to 1258 C.E. (Abbasids)
88. The \_\_\_\_\_ were the first Muslim dynasty. (Umayyads)
89. The person who calls Muslims to prayer is known as the \_\_\_\_\_. (muezzin)
90. Huda Shaarawi is famous for taking off her \_\_\_\_\_ in Alexandria. (headscarf)

91. (SA1) Islam is second only to \_\_\_\_\_ in terms of numbers of adherents worldwide today. (Christianity)
92. (SA1) The country of \_\_\_\_\_ has the largest Muslim population today. (Indonesia)
93. (SA1) \_\_\_\_\_ was the first wife of Muhammad. (Khadija)
94. (SA2) In his writings, the eleventh-century scholar named \_\_\_\_\_ established Sufism as a branch of formal learning in the Islamic sciences. (al-Ghazali)
95. (SA2) Sufi meditation is known as “recollection” or \_\_\_\_\_. (*dhikr*)
96. (SA2) The early Sufi named \_\_\_\_\_ emphasized the importance of love for God. (Rabi’a)
97. (SA2) \_\_\_\_\_ was the founder of the Muslim Brotherhood. (Hassan al-Banna)
98. (SA2) The conservative \_\_\_\_\_ movement has been very influential in Saudi Arabia. (Wahhabi)
99. A \_\_\_\_\_ religious scholar who has reached a high rank is known as an ayatollah. (Shi’a)
100. In Islam, marriage is understood as a \_\_\_\_\_ relationship. (contractual)

### Essay/Discussion Questions

101. (SA1) Who was Muhammad, and why is he so important to the Islamic tradition? How is Muhammad similar to or different from other prophets?
102. (SA1) What is a prophet in the Islamic tradition? What does a prophet do? Give examples of one or more prophets.
103. What are the principles of Islamic belief? How do they relate to key worship practices?
104. What does the term “sunnah” mean? What importance does it have in the life of Muslims today and throughout history?
105. (SA2) Explain the terms sunnah and hadith and describe the relationship between them. How and why are they important to Muslims today?
106. (SA2) What was the hijra, and why was it important in Islamic history?
107. (SA1) Explain and describe the Five Pillars as components of Muslim worship practice.
108. What is shari’a? Where does shari’a come from?

~~109. What is Sufism? What are the sources of Sufism, and what are the goals of Sufis?~~

~~110. (SA2) What do Judaism, Christianity and Islam share? How do they differ?~~

## Chapter 14 New Religions

### CHAPTER SUMMARY

#### What Is “New” About New Religious Movements?

The modern era has witnessed an explosion of new religious movements (NRMs); in the course of the nineteenth and twentieth centuries no fewer than 14,000 new religious communities have arisen, collectively testifying to the influence of three historical factors: modernization, globalization, and secularization. Many of those who have joined such communities identify themselves as “seekers”—that is, individuals who have distanced themselves from established faiths, and who are open to new, often countercultural influences. The first World’s Parliament of Religions (1893) brought together a number of such “communities of dissent,” and the repeal of the Asian Exclusion Act in 1965 brought an increasing number of immigrants and cultural influences from Asia to the United States, expanding and enriching the pool of religious ideas from which nontraditional religious communities could be drawn. Some of these influences can be seen in so-called New Age communities, where such practices as channeling and astrology are common.

#### Alternative Christianities and Their Offshoots

Contemporary social scientists have proposed various ways of classifying these movements. J. Gordon Melton, for example, groups NRMs into “families” (Latter Day Saints, Communal, Spiritualist/Psyche, Ancient Wisdom/Magical, and Eastern and Middle Eastern), while Roy Wallis identifies religions as “world-affirming,” “world-renouncing,” and “world-accommodating.” Peter Clarke, by contrast, distinguishes between religious communities that emphasize a social transformation of the self not found in established faiths, leading to a distinction between persons who are “spiritual” as opposed to those who are (conventionally) “religious.” All of these typologies, however, are incomplete attempts to categorize and explain the profusion of NRMs in an era dominated by science and technology.

One obvious and descriptive way of describing dissenting forms of Christian thought in the modern era is to refer to them as “alternative Christianities.” Within that expansive category one can include such divergent communities as the Mormons (Latter Day Saints), Christian Science, Seventh-Day Adventists, Jehovah’s Witnesses, The Family, and the Unification Church of the Rev. Sun Myung Moon (“Moonies”). Several of these communities are clearly “Adventist” in their orientation, reflecting the influence of the “Second Great Awakening” and the Millerite movement of the 1840s. And at least two of these (The Family and the Unification Church) have been criticized for exhibiting elements of a personality cult. At the furthest remove from historic Christian thought, but very much within an Adventist frame of reference, one encounters the Rastafarian movement, whose divine redeemer figure is Haile Selassie, who briefly reigned as Emperor of Ethiopia in the 1930s, and whose birth name—Ras Tafari Makonnen—gave this Jamaican liberation movement its name.

## **The Rediscovery of Eastern Religious Thought and the Revival of Esoteric and Neo-Pagan Thought**

NRMs reflecting the influence of Eastern religious thought have, in some instances, achieved considerable attention and even notoriety. These include ISKCON (“Hare Krishnas”), Osho (Bhagwan Rajneesh), Falun Gong, Transcendental Meditation, and the Maharishi movement. All of these groups make eclectic use of Buddhist, Hindu, and Daoist principles and practices. More eclectic still—and having little in common with one another—are those NRMs generally thought of as either esoteric or neo-pagan: the Raelian movement, Scientology, Wicca, and the Theosophical Society. The Raelians, for example, belong to a discrete segment of the UFO-believing community, combining a fascination with extraterrestrials with an ardent advocacy of sexual “liberation” and human cloning. Wiccans, by contrast, are nature-worshipping pagans who celebrate the powers of the natural world and the human imagination.

## **Violent Tendencies in New Religious Cults**

NRMs that display an extreme “world-renouncing” tendency often inspire some form of violent, pathological behavior. The collective suicide of members of the Heaven’s Gate UFO community in 1997 provides one conspicuous example of spiritual violence turned inward. The Aum Shinrikyo sarin gas attack upon the Tokyo subway system in 1995, however, is an even more emphatic example of how religiously inspired hatred of the world can assume the form of programmatic, externalized violence.

## **Universalist Religious Thought and the New Atheism**

The Baha’i movement, with its roots in nineteenth-century Iran, constitutes a dissident monotheistic community within a region dominated by Islam. Its universalism and its belief in the prophetic stature of its spiritual leaders—chiefly Baha’u’llah—have made it an unwelcome presence within the Muslim world. Its teachings combine ideas from the three Abrahamic religions with a largely progressive ideology of gender equality and democratic governance.

Similarly, Unitarian Universalism has its roots in dissident forms of Christianity that rejected the concept of the Trinity in the nineteenth century, only to gravitate toward an inclusive form of religious humanism in the twentieth century, embracing many of the ethical principles of both Western and Eastern faith systems.

As a postscript to this outline of the NRM phenomenon, we note the resurgence of atheistic thought in the late twentieth and early twenty-first centuries as a philosophical counterpoint to the obvious vitality and diversity of contemporary religious life.

## **CHAPTER LEARNING OBJECTIVES**

- [1.] To achieve a comprehensive view of the growth of NRMs during the nineteenth through twenty-first centuries
- [2.] To understand how and why alternative forms of established religious creeds develop

- [3.] To become familiar with various social science typologies that attempt to categorize diverse religious communities
- [4.] To develop an historical perspective on some of the most influential NRMs and their leadership
- [5.] To understand the social and cultural forces that promote the growth of countercultural spirituality

## SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

### Readings

- Dawson, Lorne L. *Cults and New Religious Movements: A Reader*. Oxford, England: Blackwell, 2004.
- Lewis, James R., ed. *Odd Gods: New Religions and the Cult Controversy*. Amherst, NY: Prometheus Books, 2001.
- Miller, Timothy, ed. *America's Alternative Religions*. New York: State University of New York Press, 1995.
- Wilson, Bryan, and Jamie Cresswell, eds. *New Religious Movements: Challenge and Response*. London, England: Routledge, 2001.

### Weblinks

- The Center for Studies on New Religions—[www.cesnur.org](http://www.cesnur.org)
- *Nova Religio: The Journal of Alternative and Emergent Religions*—[www.novareligio.org](http://www.novareligio.org)

### Documentary Films

- *Children of God* (1988), ABC News (MTI Film and Video), 30 min., videocassette.
- *Cults: Heaven's Gate and Branch Davidians* (1996), A&E Television Networks (New Video Group).
- *Different Paths: Shamanism, Cults and Religion on Demand* (1998), Princeton, NJ. Films for the Humanities and Sciences, 57 min., streaming video.
- *New Religious Movements* (1999), Insight Media, 60 min., videocassette.

### Popular Films

- *The Razor's Edge* (1946), dir. Edmund Golding. Adapted from a 1944 novel by W. Somerset Maugham, it portrays the spiritual journey of a veteran of World War I in search of life's meaning.
- *Holy Smoke!* (1999), dir. Jane Campion. A controversial melodrama centering on cults and deprogrammers.
- *Jesus of Montreal* (1989), dir. Denys Arcand. An ironic reenactment of the Passion Play set in contemporary Montreal.
- *Going Clear* (2015), dir. Alex Gibney. A controversial expose of Scientology based on Lawrence Wright's 2013 book of the same name.

## SACRED TEXTS

Osho: “Meditation of the Week” [April 2, 2012]

[www.osho.com](http://www.osho.com)

*Be-Real!*

*Always remember, no matter what you are doing, observe whether your center is involved in it or not, because if it is not involved it is better not to do a thing. Don't do it! No one is forcing you to do anything.*

*Preserve your energy for the moment when something real happens to you; then do it. Don't smile, preserve the energy. The smile will come, and then it will change you completely. Then it will be total. Then every cell of your body will smile. Then it will be an explosion—nothing painted.*

*Remember this: from the very morning, when you open your eyes, try to be real and authentic. Don't do anything that is false. Only for seven days, go on remembering. Don't do anything that is false. Whatsoever is lost, let it be lost. Whatsoever you lose, lose it. But remain real, and within seven days a new life will be felt within you. The dead layers will be broken and a new living current will come to you. You will feel alive again for the first time—a resurrection.*

Bahai: Gleanings from the Writings of Baha'u'llah (an excerpt, translated by Shoghi Effendi)

<http://www.bahai.org/library/authoritative-texts/bahauallah/>

*Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.*

*No one else besides Thee hath, at any time, been able to fathom Thy mystery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain forever. There is no other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of holies.*

*The beginning of all things is the knowledge of God, and the end of all things is the strict observance of whatsoever hath been sent down from the empyrean of the divine will that pervadeth all that is in the heavens and all that is on the earth.*

Wicca: “The Wiccan Rede” (an excerpt)

<https://wicca.com/celtic/wicca/rede.htm>

*Bide within the Law you must, in perfect Love and perfect Trust.  
Live you must and let to live, fairly take and fairly give.*

*For tread the Circle thrice about to keep unwelcome spirits out.*

*To bind the spell well every time, let the spell be said in rhyme.*

*Light of eye and soft of touch, speak little, listen much.*

*Honor the Old ones in deed and name,*

*Let love and light be our guides again...*

*When the Lady's moon is new, kiss the hand to Her times two.*

*When the moon rides at Her peak, then your heart's desire seek.*

*When the wind comes from the South, love will kiss you on the mouth.*

*When the wind whispers from the West, all hearts will find peace and rest,*

*Elder is the Lady's tree, burn it not or cursed you'll be.*

*Four times the Major Sabbats mark in the light and in the dark...*

*Be true in love, this you must do, unless your love is false to you.*

*These Eight words the Rede fulfill:*

*"An Ye Harm None, Do What You Will."*

## **KEY TERMS AND DEFINITIONS**

**astral voyages** Any visionary experience of a mind/body projection through space and time.

**channeling** The ability to receive and transmit messages sent by spiritual beings not of this world.

**coven** A community of witches.

**Elohim** One of several terms used in the Hebrew Bible to identify the Creator-God; the name of alien creators responsible for the creation of the human race and culture in Raelian myths.

**engrams** In Scientology, traumatic events stored as images in the subconscious mind.

**The Family** The revised name of the Children of God movement, led by David Berg until his death in 1994.

**globalization** Any movement, within commerce or culture, toward the internationalization of human interchange.

**The Great Disappointment** Disillusionment and shock following the failure, in 1844, of William Miller's prediction of the Second Advent.

**ISKCON** The official name of the "Hare Krishna" movement founded by A. C. Bhaktivedanta Swami.

**Lughnassadh** (loo-nus-uh) A summer harvest festival (August 2) celebrated by Wiccans, honoring the Celtic god Lugh.

**modernization** Any transformation of postindustrial Western society that leads to the abandonment of traditional religious beliefs and values.

**Moonies** A slang term for members of the Unification Church.

**New Age** An umbrella term for various religious and quasi-religious practices based on a belief in the transformation of both nature and human consciousness.

**New Thought** A philosophical school of thought, popular in the late nineteenth century, that stressed the power of the human mind to discover the divine within nature and to control material reality.

**Osho** Another name for the religious movement established by Rajneesh Chandra Mohan in the 1980s.

**Second Great Awakening** An evangelical movement popular in the United States from the early nineteenth century to the 1880s.

**secularization** Any tendency in modern society that devalues religious worldviews or seeks to substitute scientific theories for religious beliefs.

**seekers** A popular term, current in the late nineteenth century, for individuals who cannot find spiritual satisfaction in “mainstream” religious institutions and who describe themselves as “spiritual” rather than “religious.”

**theosophy** Any religious philosophy that entails communication with deceased “spiritual masters” and emphasizes the superiority of “spirit” to “matter.”

**Ufology** Any systematized belief in extraterrestrials.

**Wiccan Rede** A traditional set of rules and ethical values cherished by Wiccans.

**World’s Parliament of Religions** Two worldwide gatherings of religious leaders, first in Chicago in 1893 and a larger centennial gathering, also in Chicago, in 1993.

**Zhuan Falun** The collected writings of Li Hongzhi, the founder of Falun Gong. First published in 1994.

## TEST BANK

*“(SA1)” and “(SA2)” indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.*

### Multiple-Choice Questions

1. (SA1) Three important factors that have stimulated the growth of NRMs are modernization, globalization, and

- a) industrialization.
- b) specialization.
- \*c) secularization.
- d) nationalization.

2. J. Gordon Melton’s “families” of religious thought include which of the following?

- a) The Addams Family
- \*b) The Magical Family
- c) The Western Family
- d) The Dysfunctional Family

3. (SA2) According to Roy Wallis, a “world-accommodating” religion is one that

- a) is content with life because it is indifferent to the evil that exists in the world.
- b) renounces the world because it is evil.
- c) finds only goodness and grace in humankind.
- \*d) acknowledges that the world is deficient in goodness and grace but believes in a higher goal for humankind.

4. (SA2) The “Second Great Awakening” occurred in the United States during the

- a) seventeenth century.
- \*b) nineteenth century.
- c) twentieth century.
- d) eighteenth century.

5. The Church of Latter-day Saints was founded by

- \*a) Joseph Smith.
- b) Brigham Young.
- c) Mary Baker Eddy.
- d) Ellen White.

6. (SA2) Advocates of “New Thought” believed that

- a) nothing people believed before the modern age was true.
- b) we are free to believe only what can be found in the New Testament.
- \*c) the divine resides within Nature and the human mind.
- d) the children of God can do no wrong.

7. (SA1) Adventists are Christians who believe in

- a) the Book of Mormon.
- \*b) the Second Coming of Christ.
- c) the Advent calendar.
- d) Satan’s return to heaven at the end of days.

8. Jehovah’s Witnesses refuse to

- a) accept blood transfusions.
- b) salute the flag.
- c) hold government office.
- \*d) All of the above

9. (SA2) “Moonies” is a slang term for members of the

- a) Vedanta Society.
- \*b) Unification Church.
- c) moon worshippers.
- d) Church of Scientology.

10. ISKCON’s belief system is based on the assumption that

- a) Jesus Christ is the Son of God.
- b) The end of the world is at hand.
- \*c) Krishna is the sole supreme deity in the universe.
- d) David Koresh was the Messiah.

11. (SA2) After moving to the United States, Rajneesh Chandra Mohan insisted that his followers call him

- a) Master of the Universe.

- \*b) Osho.
- c) Savior.
- d) the Great Seer.

12. (SA2) The Maharishi Mahesh Yogi founded the meditative philosophy known as

- a) Yoga.
- b) Kabbalah.
- c) Sufism.
- \*d) TM.

13. “Astral voyages” can be defined as a

- \*a) projection of the mind onto a higher level of experience.
- b) voyage to a distant planet.
- c) flight to an asteroid.
- d) trip to the planetarium.

14. (SA1) Falun Gong can be described as a

- a) death cult.
- \*b) cultivation system.
- c) musical instrument.
- d) form of psychotherapy.

15. (SA1) Raelians believe in

- a) the Second Coming of Christ.
- \*b) UFOs.
- c) the influence of angels.
- d) Armageddon.

16. In 1997, 39 members of the Heaven’s Gate community committed suicide, believing that

- a) they had a terminal disease.
- b) God was calling them home.
- \*c) a spaceship was waiting for them.
- d) they were sinful and deserved to die.

17. (SA1) *Dianetics* is the best-known work of

- \*a) L. Ron Hubbard.
- b) Ellen White.
- c) Paul Twitchell.
- d) Claude Vorhilon.

18. In the vocabulary of Scientologists, “engrams” are defined as

- a) pleasant memories stored in the mind.
- b) angelic messages sent from heaven.
- c) electromagnetic pulses that cause pain.
- \*d) traumatic events lodged as images in the subconscious mind.

19. (SA1) Wiccans worship

- a) the Devil.
- \*b) creative forces in all existing things.
- c) material wealth.
- d) the moon and the stars.

20. (SA2) For Baha'is, the title "Messenger of God" was assumed by which one of their leaders?

- a) the Bab.
- b) Shoghi Effendi.
- \*c) Baha'u'llah.
- d) Abdul-Baha.

21. The twelve principles of the Baha'i faith do *not* include

- \*a) universal obedience to the Baha'i leadership.
- b) establishment of a world government.
- c) the need for a common language.
- d) the equality of men and women.

22. (SA2) The eighteenth-century treatise *The System of Nature*, which expounds an atheist philosophy, was written by

- a) Jean-Paul Sartre.
- b) Voltaire.
- c) Richard Dawkins.
- \*d) Baron d'Holbach.

23. The "Death of God" movement took up the cry of which nineteenth-century philosopher?

- a) Karl Marx
- \*b) Friedrich Nietzsche
- c) John Stuart Mill
- d) Sam Harris

24. (SA1) Religious "seekers" are people who are

- a) hoping to win a lottery.
- \*b) in search of new spiritual insights.
- c) rebelling against their parents' faith.
- d) waiting to enter the afterlife.

25. "New Age" religious practices do *not* include

- a) channeling.
- b) crystals.
- c) astrological calculations.
- \*d) animal sacrifice.

26. (SA1) Mormons abstain from consuming

- a) pork.
- \*b) coffee.

- e) ice cream.
- d) lemonade.

27. Christian Scientists believe that

- a) the world is flat.
- b) the End Time is at hand.
- \*c) matter and the body do not really exist.
- d) the Sabbath should be celebrated on Saturday.

28. The “Family” was formerly known as the

- \*a) “Children of God”
- b) “Hare Krishnas”
- c) “Moonies”
- d) “Sannyasins”

29. (SA2) The book *Millions Now Living Will Never Die* was written by the leader of which religious community?

- a) Seventh-Day Adventists
- \*b) Jehovah’s Witnesses
- c) The Unification Church
- d) Christian Science

30. (SA1) The mantra “Hare Krishna” is recited by members of which community?

- a) Eckankar
- b) Osho Rajneesh
- \*c) ISKCON
- d) TM

31. The term “Buddhafield” was used by the leader of the Osho Rajneesh movement to signify

- a) the return of the Buddha to the world
- b) a landing field for UFOs
- c) a monastery for Buddhist monks.
- \*d) a utopian community based on Buddhist and Hindu values.

32. The term “yogic flying” refers to

- a) yoga instructors leaping into the air.
- \*b) a TM practitioner rocking back and forth.
- c) attempts by Bhagwan Rajneesh to flee the United States.
- d) an alternative term for astral voyages.

33. (SA1) In 1999 the Chinese government attempted to prevent the spread of

- a) Christian missionaries.
- b) Daoist faith healers.
- \*c) Falun Gong.
- d) Western movies.

34. According to Claude ("Rael") Vorilhon, the "Elohim" were

- a) supernatural messengers.
- \*b) an advanced race of extraterrestrials.
- c) a demonic race of space invaders.
- d) ancient gods of the Middle East.

35. (SA2) An "Operating Thetan" is a(an)

- a) alien warrior.
- b) member of the Heaven's Gate community.
- \*c) Scientologist who is spiritually evolved.
- d) character from the movie "Star Wars."

36. The Wiccan Rede consists of

- a) a book of supernatural spells recited by witches.
- \*b) principles of belief and ethical behavior binding on witches.
- c) a sacred dance performed on a wiccan Sabbat.
- d) an amulet worn by wiccan priestesses.

37. A coven is a

- a) cauldron used by witches to prepare potions.
- b) place where witches hide.
- \*c) small group of witches.
- d) marriage contract between two wiccans.

38. The Baha'i faith originated in

- a) the United States.
- b) Israel.
- c) Iraq.
- \*d) Iran.

39. "Positive atheists" are writers who

- a) have a generally positive outlook on life.
- b) believe that the human race has no future.
- \*c) campaign vigorously against religion in the name of science.
- d) have great faith in the creative potential of the human mind.

40. (SA1) Rastafarians attribute divine qualities and powers to which personality?

- a) The Buddha
- \*b) Haile Selassie
- c) Marcus Garvey
- d) Martin Luther King

### True/False Questions

41. (SA2) "Modernized" societies often exhibit an erosion of faith in traditional authority. (T)

- a) True

b) False

42. ~~“New Age” movements often exhibit hostility toward magic and esoteric wisdom. (F)~~

a) True

b) False

43. (SA2) ~~The Shakers are an example of a Latter-day Saint type of religious “family.” (F)~~

a) True

b) False

44. ~~The Second Great Awakening affected Christian thought in the United States through much of the nineteenth century. (T)~~

a) True

b) False

45. (SA1) ~~Brigham Young was the founder of the Church of Latter-day Saints. (F)~~

a) True

b) False

46. ~~Mormons abstain from consuming alcohol, tobacco, coffee, and tea. (T)~~

a) True

b) False

47. (SA1) ~~Mary Baker Eddy taught that all reality is spiritual. (T)~~

a) True

b) False

48. ~~Adventists reject the idea of a Day of Judgment at the end of the world. (F)~~

a) True

b) False

49. (SA2) ~~Followers of William Miller expected the return of Christ to the Earth in 1944 (F)~~

a) True

b) False

50. (SA2) ~~Ellen White was the founder of the Jehovah’s Witnesses. (F)~~

a) True

b) False

51. (SA1) ~~Branch Davidians are a splinter group of the Seventh-day Adventist Church. (T)~~

a) True

b) False

52. ~~Joseph Franklin Rutherford, leader of the Watchtower Society, predicted that God’s rule on Earth would begin in 1844. (F)~~

a) True

b) False

53. David Brandt Berg, founder of the Children of God community, urged his followers to remain close to their families. (F)

a) True

b) False

54. (SA2) The Rev. Sun Myung Moon occupies a position of honor equal to Jesus for followers of the Unification Church. (T)

a) True

b) False

55. Swami Vivekananda was the founder of the ISKCON movement. (F)

a) True

b) False

56. The Hare Krishnas derive their teachings from a mixture of Buddhism and Daoism. (F)

a) True

b) False

57. The term “Buddhafield” is associated with the Osho movement. (T)

a) True

b) False

58. (SA2) Followers of TM believe that they have found the solution to all of humanity’s ills. (T)

a) True

b) False

59. (SA2) Members of the Eckankar community await passage to another planet once they have given up their physical bodies (F)

a) True

b) False

60. (SA2) An “astral voyage” involves a trip in a spaceship to another planet. (F)

a) True

b) False

61. Li Hongzhi is the founder of the Aum Shinrikyo movement. (F)

a) True

b) False

62. Claude (“Rael”) Vorilhon believes that extraterrestrials were responsible for the creation of the human race. (T)

a) True

b) False

~~63. (SA1) Raelians promote the cloning of pets and humans. (T)~~

- ~~a) True~~
- ~~b) False~~

~~64. A “thetan” in Scientology is someone who has failed to achieve enlightenment. (F)~~

- ~~a) True~~
- ~~b) False~~

~~65. (SA1) Critics of Scientology insist that the E-meter is little more than a lie detector. (T)~~

- ~~a) True~~
- ~~b) False~~

~~66. (SA1) The Wiccan Rede teaches “An it harm none, do what you will.” (T)~~

- ~~a) True~~
- ~~b) False~~

~~67. Rastafarians view Marcus Garvey as a divine being (F)~~

- ~~a) True~~
- ~~b) False~~

~~68. (SA2) Wiccan Sabbats are the same as Jewish Sabbaths. (F)~~

- ~~a) True~~
- ~~b) False~~

~~69. (SA2) Unitarianism began in nineteenth-century (T)~~

- ~~a) True~~
- ~~b) False~~

~~70. Baha’u’llah declared himself to be a “messenger of God.” (T)~~

- ~~a) True~~
- ~~b) False~~

### **Fill-in-the-Blank Questions**

~~71. (SA2) In 1893 the World’s Parliament of \_\_\_\_\_ was held in Chicago. (Religions)~~

~~72. (SA1) A society in which the values and methodologies of science are dominant is called a \_\_\_\_\_ society. (secular)~~

~~73. Communities like the Shakers and the Hutterites are referred to in the Melton system of religious “families” as belonging to the \_\_\_\_\_ family. (communal)~~

~~74. (SA2) The belief that extraterrestrials are responsible for the creation of the human race and human culture is termed \_\_\_\_\_. (Ufology)~~

75. (SA1) Roy Wallis described religions that see the world as irredeemably evil as \_\_\_\_\_.  
(“world-renouncing”)
76. Historians refer to a nationwide evangelical movement in nineteenth-century America as \_\_\_\_\_. (“The Second Great Awakening”)
77. (SA2) The founder of the Church of Latter-day Saints was \_\_\_\_\_. (Joseph Smith)
78. Mary Baker Eddy is associated with the Church of \_\_\_\_\_. (Christian Science)
79. (SA1) The belief that Christ will soon return to Earth is called \_\_\_\_\_. (Adventism)
80. (SA1) Seventh-day Adventists observe the Sabbath on \_\_\_\_\_. (Saturday)
81. (SA1) A philosophical current within late nineteenth-century American religious thought that stresses the presence of the Divine within Nature and the human mind is termed \_\_\_\_\_.  
(New Thought)
82. (SA2) David Brandt Berg’s “Children of God” community was renamed \_\_\_\_\_. (The Family)
83. (SA2) The popular nickname for the Unification Church is the \_\_\_\_\_. (Moonies)
84. Followers of ISKCON are better known in North America as the \_\_\_\_\_. (Hare Krishnas)
85. Bhagwan Rajneesh and his followers hoped to establish a \_\_\_\_\_ community in central Oregon. (utopian)
86. (SA1) TM stands for \_\_\_\_\_. (Transcendental Meditation)
87. Members of the Eckankar community believe that it is possible to project the mind or spirit in the form of \_\_\_\_\_ (astral voyages)
88. (SA1) Shoko Asahara ordered his followers to release sarin gas on a \_\_\_\_\_ subway station. (Tokyo)
89. Claude “Rael” Vorilhon is convinced that he was taken aboard a \_\_\_\_\_. (UFO)
90. The group of UFO cultists who committed suicide in 1997 was known as \_\_\_\_\_. (Heaven’s Gate)
91. (SA) L. Ron Hubbard was the founder of \_\_\_\_\_. (Scientology)
92. In the language of Scientologists, a traumatic event that is stored as an image in the mind is called an \_\_\_\_\_. (engram)

93. Contemporary witches prefer to be called \_\_\_\_\_. (Wiccans)
94. The principles of the Wiccan movement are spelled out in the \_\_\_\_\_. (Wiccan Rede)
95. The Baha'i movement is the most recent "Abrahamic" faith to have come out of the \_\_\_\_\_. (Middle East)
96. (SA2) The Baha'i prophet who declared himself to be a "messenger of God" was called \_\_\_\_\_. (Baha'u'llah)
97. Baron d'Holbach's book, *The System of Nature*, was one of the earliest accounts of \_\_\_\_\_ in its most aggressive form. (atheism)
98. The modern philosophical movement that echoes the atheistic views of Friedrich Nietzsche is called the \_\_\_\_\_ movement. ("Death of God")
99. (SA1) The Rastafarian movement began on the island of \_\_\_\_\_. (Jamaica)
100. (SA1) Madame Blavatsky was one of the founders of the \_\_\_\_\_. (Theosophical Society)

### Essay/Discussion Questions

101. Discuss how the combined forces of modernization, globalization, and secularization have created a favorable environment for the growth of new religious movements.
102. (SA1) What is "Adventism," and how many alternative forms of Christianity have been affected by it?
103. Several "New Age" religious movements have been built around ideas and spiritual disciplines derived from Hinduism and Buddhism. Identify some of these movements and discuss how each claims to lead its followers toward spiritual enlightenment.
104. Scientology and Wicca are both religions that Roy Wallis would describe as "world-affirming." Nevertheless, each of these religions offers its believers a different view of reality. Compare and contrast the teachings of these communities and explain why each has faced opposition within its cultural environment.
105. (SA2) Several new religious movements teach that it is possible to "channel" spiritual masters of past ages. Discuss how such practices lead to enlightenment and self-realization.
106. (SA1) Baha'i is the latest religious movement to embrace a monotheistic conception of the divine. Compare the beliefs of the Baha'i community with those of the three Abrahamic religions and point out what is unique to Baha'i.

~~107. (SA1) What views do most atheists hold in common, and how do contemporary exponents of an atheist worldview regard the persistence of religious belief in modern societies?~~

~~108. (SA1) What is “Ufology,” and how does the belief system of the Raelian movement compare with the beliefs of many of the better-known world religions?~~

~~109. (SA2) Are Unitarian Universalists simply Christians who reject the idea of the Trinity or are they humanists who value rational inquiry over dogmatic beliefs?~~

~~110. What connections, if any, can we draw between Rastafarianism and the Abrahamic faiths?~~