

# R.S.F. 101 – INTRODUCTION TO RELIGIOUS STUDIES

## Objectives

The aim of this course unit is to make a survey of religion in general and to make an introductory study of all key religious traditions of the world.

The study is basically doctrinal and conceptual, historical or comparative aspects will be brought in only in so far as they are necessary to understand the phenomenon of religion.

## Course Contents

What is Religion? value of religious studies in present day context, origin of religion, origin of religion in early India, China, Greece, Egypt, Africa and Latin America, main characteristics of religion, characteristics at its early initial stage and subsequent advanced stages (eg. Pre-axial and post-axial stage), expansion of main religious traditions, how each religion has spread in different geographical areas and reason behind it, religions in the modern world, nature of modern religion, modern features of ancient religions, role of religion in the contemporary human life.

## Recommended Reading:

1. *The World's Religion* Beaver R. Pierce, Lion Publishing Plc. Oxford, England, 1992
2. *Buddhist and Freudian Psychology* De Silva Padmasiri, Lake House, Colombo, 1973
3. *Fundamentals of Buddhist Ethics* Dharmasiri Gunapala, The Buddhist Research Society, Singapore, 1986
4. *The Introduction to the Study of Religion* Hall T. William, Harper & Row Publishers, New York, 1978
5. *An Introduction to Buddhism* Harvey Peter, Munshiram Manoharlal Publishers (Pvt) Ltd., New Delhi, 1990
6. *Religions of the Ancient World* Rawlinson George, Amaru Publishing House, New Delhi, 1980
7. *The Concept of Mind* Ryle Gilbert, Barnes and Noble Books, New York, 1949
8. *The World's Religions* Smart Ninian, Cambridge University Press, 1992

## INTRODUCTION TO RELIGIOUS STUDIES (LECTURED BY JAYANTA BOGODA) 2010

What is religion? Religion means 'belief systém'. Believeing in accordance with cause and effect theory. It is a believe systém which is based on cause and effect.<sup>1</sup>

The term religion is not easy to be defined although there are many definitions given by scholars. Especially giving a holistic/self-consistent theory is very difficult. Holistic or universal definition means common definition for all kinds of religions in the world.

The English word „religion“ is derived from the old French word 'religion'. It originally derived from the Latin word '*religio*' which means 'good faith'.<sup>2</sup> Some of the definitions are:

1. "Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opiate of the people." **Karl Marx**
2. „A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden -- beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.“ **Emile Durkheim**, "*The Elementary Forms of Religious Life*"
3. Religion is:<sup>3</sup>
  1. System of symbols which acts(?) to(?)
  2. Establishment of powerful, pervasive and long lasting moods and motivations in men
  3. Formulating conceptions of a general order of existences
  4. Clothing those conceptions with such an aura of factuality
  5. The moods and motivations seem uniquely realistic
4. "Religion is the human attitude towards a sacred order that includes within it all being—human or otherwise— i.e., belief in a cosmos, the meaning of which both includes and transcends man." **Peter Berger**
5. **Tylor** defined religion very briefly as "the belief in spiritual beings."

Religion consists of two elements:

1. A belief in power higher than man
2. An attempt to please that power

First semester assignment: "Examine the origin of religion through different kinds of approaches."

1. Sociological approach
2. Historical approach
3. Archaeological approach
4. Anthropological approach

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1 Here I would disagree, because belief in cause and effect is inherent to many ideologies, philosophies and and concepts, not only to religions. Thus this kind of definition becomes obsolete.

2 However, dictionary translates it as *re + lego* (again + connect), which indicates that religion is a kind of repeated connection, supposedly with something spiritual.

3 I am quite sure that there are many mistakes. Please, see the "BONUS: **Clifford Geertz's** definition of religion" at the end of the collection of notes for Religious Studies 101. It is a copied text from

<http://ssr1.uchicago.edu/NEWPRE/CULT98/Geertz1.html> .

5. Psychological approach
6. Philosophical approach

## **INTRODUCTION OF RELIGIOUS STUDIES (LECTURED BY MR. JAYANTA BOGODA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

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The study is basically doctrinal and conceptual, historical, or comparative aspects will be brought in only in so far as they are necessary to understand the phenomenon of religion.

### 1) What Is Religion?

**Prof. Rhys Davids** writes:

“What is meant by religion? The word, as is well-known is not found in languages not related to our own, and its derivation is uncertain. **Cicero**, in one passage, derived it from *re* and *lego*, and held that its real meaning was the repetition of prayers and incarnations. Another interpretation derives the word from *re* and *logo*, and makes its original sense that of attachment, of a continual binding (that is, no doubt to the gods). A third derivation connects the word with *lex*, and explains it as a law-abiding, scrupulously conscientious frame of mind”

Paradoxical concepts of human beings are revealed by the religious belief. Various religious institutions, belonging to various religions, have been established all over the world. Religious concepts can be understood in many dimension and degrees and they seem to defect contradictory ideas, which may pave the way to contradictory views. A particular religion is possible to care suffering of human beings, as well as it may create new sorrowful condition also.

In addition, to prevent miserable conditions of the human beings and unsatisfactory nature of the human mind, it paves the way to create religions to inculcate spiritual qualities and to get rid of sorrows. Some wrong views erupted from some religious concepts may complicate and bewilder one’s life and sometimes it may be the ultimate therapy for the mental diseases.

This history of humanity exemplified clearly how religious concepts growth some dangerous results and they prevented right understanding (*sammā diṭṭhi*).

Anyways, in primitive society the word “Religion” was introduced as an intellectual refuge of inexpressible mysterious which they were confronted in their life.

Religion provided them remarkable solace spiritual and intellectual development. Various people, various social groups, and societies are the basic recommend of adherence of a particular religion. But goals corresponded to some religious thoughts seem to be voyage. For example, the concept of God could not be explained; otherwise religion is also the only concept that is there to ally the fear of death and the inevitable end of all life. This happened when the concept of Gods, Heaven, *Mokṣa* or *Nibbāna*, is interpreted or meant to be future goals, particularly after death the metaphysical nature beyond world nature. Those goals encourage the ordinary people to be faithful on particular religion. The great Blessings of religions are that when man comes to absolute helplessness, religion is the only solace available and it’s the ultimate therapy further ultimate illness or death.

## WHAT IS RELIGION?(1/2) (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) MARCH, 2010

**Prof. Rhys Davids** wrote:

“What is meant by religion? The word, as is well-known, is not found in languages not related to our own, and its derivation is uncertain. **Cicero**, in one passage, derived it from *re* and *lego*, and held that its real meaning was the repetition of prayers and incarnations. Another interpretation derives the word from *re* and *logo*, and makes its original sense that of attachment, of a continual binding (that is, no doubt, to gods).

A third derivation connects the word with *lex*<sup>4</sup>, and explains it as a law-abiding, scrupulously conscientious frame of mind.” Paradoxical concepts of human beings are revealed by a religious belief. Various religious institutions, belonging to various religions, have been established all over the world. Religious concepts can be understood in many dimensions and degrees and they seem to defect contradictory ideas, which may pave the way to contradictory views. A particular religion is capable of caring for suffering of human beings, as well as it may create new sorrowful conditions.

In addition, to prevent miserable conditions of the human beings and unsatisfactory nature of the human mind, it paves the way to create religions to inculcate spiritual qualities and to get rid of sorrows. Some wrong views erupted from some religious concepts. Religion may complicate and bewilder one’s life and sometimes it may be the ultimate therapy for the mental diseases.

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Anyways, in primitive society the word “religion” was introduced as an intellectual refuge of inexpressible mysteries, which they were confronted with in their life. Religion provided them remarkable solace, spiritual and intellectual development. Various people, various social groups, and societies are the basic recommend of adherence of a particular religion.(?) But goals corresponded to some religious thoughts seem to be vague. For example, the concept of God could not be explained; otherwise religion is also the only concept that is there to ally the fear of death and the inevitable end of all life. This happened when the concept of Gods, Heaven, *Mokṣa* or *Nibbāna*, is interpreted or meant to be future goals, particularly, after death, the metaphysical nature beyond the world nature. Those goals encourage the ordinary people to have faith in particular religions. The great blessings of religions are that when man comes to absolute helplessness, religion is the only solace available and it’s the ultimate therapy for the ultimate illness or death.

## WHAT IS RELIGION?(2/2) (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) MARCH, 2010

The word 'religion' is derived from the Latin noun *religio*, which denotes both earnest observance of ritual obligations and an inward spirit of reverence. In modern usage, 'religion' covers a wide spectrum of meanings that reflect the enormous variety of ways the term can be interpreted in. At one extreme, many committed believers recognize only their own tradition as a religion, understanding expressions such as worship and prayer to refer exclusively to the practices of their tradition. Although many believers stop short of claiming an exclusive status for their tradition, they may nevertheless use vague or idealizing terms in defining religion—for example, “true love of God,” or “the path of enlightenment.” At the other extreme, religion may be equated with ignorance, fanaticism, or wishful thinking.

By defining religion as a sacred engagement with what is taken to be a spiritual reality, it is possible to consider the importance of religion in human life without making claims about what it really is or ought to be. Religion is not an object with a single, fixed meaning, or even a zone with clear boundaries. It is an aspect of human experience that may intersect, incorporate, or transcend other aspects of life and society. Such a definition avoids the drawbacks of limiting the

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4 Probably Latin word “*lex*” (law) is meant here.

investigation of religion to Western or biblical categories such as monotheism (belief in one god only) or to church structure, which are not universal. For example, in tribal societies, religion—unlike the Christian church—usually is not a separate institution but pervades the whole of public and private life. In Buddhism, gods are not as central as the idea of a Buddha (fully enlightened human being). In many traditional cultures the idea of a sacred cosmic order is the most prominent religious belief. Because of this variety, some scholars prefer to use a general term such as 'the sacred' to designate the common foundation of religious life.

Religion in this understanding includes a complex of activities that cannot be reduced to any single aspect of human experience. It is a part of individual life but also of group dynamics(?). Religion includes patterns of behaviour but also patterns of language and thought. It is sometimes a highly organized institution that sets itself apart from a culture, and it is sometimes an integral part of a culture. Religious experience may be expressed in visual symbols, dance and performance, elaborated philosophical systems, legendary and imaginative stories, formal ceremonies, meditative techniques, and detailed rules of ethical conduct and law. Each of these elements assumes innumerable cultural forms. In some ways there are as many forms of religious expression as there are human cultural environments.

Religion is a sacred engagement with what is believed to be a spiritual reality. Religion is a worldwide phenomenon that has played a part in all human culture and so is a much broader, more complex category than the set of beliefs or practices found in any single religious tradition. An adequate understanding of religion must take into account its distinctive qualities and patterns as a form of human experience, as well as the similarities and differences in religions across human cultures.

### WHAT IS RELIGION?

The word „religion“ is derived from the Latin noun *religio*, which denotes both earnest observance of ritual obligations and an inward spirit of reverence. In modern usage, „religion“ covers a wide spectrum of meanings that reflect the enormous variety of ways the term can be interpreted. At one extreme, many committed believers recognize only their own tradition as a religion, understanding expressions such as *worship* and *prayer* to refer exclusively to the practices of their tradition. Although many believers stop short of claiming an exclusive status for their tradition, they may nevertheless use vague or idealizing terms in defining religion—for example, “true love of God,” or “the path of enlightenment.” At the other extreme, religion may be equated with ignorance, fanaticism, or wishful thinking.

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#### DEFINITION OF RELIGION (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) MARCH, 2010

There are number of definitions of the word “religion.” **Prof. Lanba** has mentioned 48 definitions in his book named “*A Psychological Study of Religion.*” Hence, it is very obvious that religion has various definitions which are given by various scholars. Some well-known definitions are as follows: <sup>5</sup>

1. Religion is the daughter of Hope and Fear. (By **Ambrose Bierce**).
2. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless condition. It is the opium of the people. (By **Karl Marx**).
3. Religion is the belief of spiritual beings. (By **Edward Tylor**, anthropologist).
4. Religion is what the individual does with his own solitariness. (By **Alfred North Whitehead**).
5. Religion is a unified system of belief and practices, relative to sacred things.(By **Émile Durkheim**, a sociologist).

Those definitions were given and interpreted according to different standpoints and circumstances by Western scholars and those from East. Taking this aspect into account we can say that religion can be divided into two kinds, i.e. 1) theistic religion and 2) atheistic religion.

#### **Prof. Ninian Smart**

**Sir Ninian Smart** is a well-known professor of philosophy of religion. He has given an influential definitional approach to the religion. He has given 8 dimensions of the word “religion” They are:

1. Religion is ritual or practical,
2. Religion is doctrinal or philosophical,
3. Religion is mythic and narrative,
4. Religion is experienced or emotional,
5. Religion is ethical or legal,
6. Religion is organizational or social,
7. Religion is material or artistic,
8. Religion is political and economic.

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5 There are various definitions given and introduced by several scholars including theists, atheists and materialists. In this point I tried to ask the lecturer (to choose the best one) in order to dispel my vague idea but the lecturer said that one cannot be sure which definition is the proper one. (note by ven. Paññindriya)

## **DEFINITION OF RELIGION (LECTURED BY MR. JAYANTA BOGODA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

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## DEFINITIONS OF „RELIGION“ (LECTURED BY MR. ILANGAKON) (ORIGINAL BY VEN. NYĀNEINDA)

Definitions of religion from the scholars are that a ????. Dictionary defines „religion“ as „commitment,“ „integrated system“ and „reverence.“ It is good to say that religion is spiritual and also connected with the belief in a super-man life of God. A dictionary may see a religion as the organization of the person in a religious order. Religion is accepted as the values and practices by the order, based on the teaching of spiritual leader.

According to the point of view of the scholars, **Max Weber** pointed out that religion is not an easy task and to say what it is. So it is not possible to start of a presentation such as a being. Referring to this reason, he identified religion as a complex phenomenon. **James Frazer** defined that religion consisted of two elements:

1. Belief in power higher than man,
2. Pleasing the belief.<sup>6</sup>

**Johnston** said that religion can be defined as a system of belief practiced by a group of people toward their feeling a supernatural and sacred thing.

According to **Emile Durkheim**, religion then is a unified system of belief and practice related to sacred and forbidden thing. By using the different definitions, the sociology has shown four elements of religions. They are:

1. sacred things
2. system of belief
3. rituals
4. organization of belief

**Karl Marx** defined that religion is „the sigh of the oppressed creature,“ as „the opium of people“ and „an illusory son.“ When people are feeling serious pain, they need someone to help them to be comforted. **Ludwig Feuerbach** defined that in a negative perspective religion is a dream, in which our own conception and emotion appear to ask as separate existence.

## WHAT IS RELIGION? (LECTURED BY VEN. RĀHULA)

A dictionary may define religion as a bond, obligation and relationship between two parties. it goes on to say that religion is spiritual, and is also connected with „a belief in a super-human God, who created the Universe and all life in it.“

(1) **F. B. Tylor:**  
„The belief in spiritual things.“

(2) **Ludwig Feurbach:**

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6 I think that it rather should be „pleasure from the belief,“ otherwise the above mentioned version doesn't make much sense to me. (Later added:) Or maybe it means „practising the belief.“

„Religion is a dream in which our own conceptions and emotions are to us as a separate existence being out of ourselves.“

(3) **Emile Durkheim:**

„A religion is a unified system of belief and practices and related to sacred things that is to say things set apart and forbidden. Beliefs and practices which unite into an institution, moral community called a church, all those who adhere to them.

(5) **James G. Frazier** (anthropologist):

„Religion consists of two elements – a belief in powers higher than a man and attempt to please them.“

(6) **Johnstone:**

„Religion can be defined as a system of beliefs and practices by which a group of people interpret and responds who, what they lead as supernatural and sacred.“

(7) **Max Weber**

„About religions to say anything is not possible at a state of presentation such as this. Definition can be attempted at all only at a conclusion of a study.“

Some scholars argue that religion is a premature science, which means that religions have provided same theories to understand the nature and things itself. Religion provides answers to all following questions:

1. Who am I?
2. Where do I come from?
3. Why am I here?
4. How did the world begin?
5. Am I important in this vast universe in which I live?
6. Why did some people suffer much more than others?
7. What will happen to me after I die?
8. Is there such a place like a heaven or hell?
9. What kind of a world I am living in?

## WHAT IS RELIGION?<sup>7</sup>

Religion is not known clearly in languages and it is derivation from '*reli*' and '*gio*', which means means reputation(?) of prayer. Another interpretation of religion is attachment, its original sense may be the attachment or devotion to the god when this god is connected with devotion.

Various religious institutions belonging to various religions have been established all over the world. Religious concepts can be understood in many dimensions and they seem to defect(?) contradictory ideas. A particular religion is able to care for suffering of human beings, as well as it may create new sorrowful condition also, in addition to prevalent miserable conditions of human beings. Unsatisfactory nature of the human mind paves the way to create religion to calculate spiritual quality to get rid of sorrows.

The history of humanity exemplified clearly, how religious concept grew some dangerous results and they prevented right understanding, anyway in private society religions work as an intellectual refuge for its mysterious experience. They comfort one's life. Religions provided remarkable solace, spiritual and intellectual development, various people and various social groups and society are the basis for adherence to a particular religion.

Some religious thought seems to be a voyage, for example the concept of god could not be explained, otherwise religion is also the only concept that is free of death, the inevitable end of all life. This happens when the concept of gods,

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7 Above this „What is religion“ in the original there was a Question: „Explain the resin call the imagines of write religion concept say path definition of sociology on religion.“ It sounds rather like a riddle than like a question. The sentence does not give any sense, even though I try to think hard and use most of my brain I do not understand it.

heaven, *mokṣa* or *Nibbāna* is interpreted or leads to future goals, particularly after death, the metaphysical nature beyond the world nature. These goals, blessings of a religion come when a man comes to an absolute helplessness. Religion is the only solace available and it is the ultimate truth.

Religious teachings lead to humanity, however, it stands for explanation of everything. Man could not explain otherwise, therefore people know how the life can be essential and incline to religious thought. Human situation is also significant feature of devotion intelligence, the power of transcendent thought. Although some religions have started as revolutionary quashes of illness, they are hardly possible to fulfill that task.

Therefore it is an urgency needed to formulate them in new perspective. As the result of establishment social institution in religious background people were interested in fulfilling their mundane affairs. A religion may be instructed for the success of mundane affairs of society. Anyway, the purpose of religion are not mundane affairs.

Finally, as well as working places or schools and other institutions in this sense also empty rituals and ceremonies are effective as they produce good habits. So, we can understand that religion is very important for human society.

## 666RELIGION

1. people's beliefs and opinions concerning the existence, nature, and worship of a deity or deities, and divine involvement in the universe and human life
2. a particular institutionalized or personal system of beliefs and practices relating to the divine
3. a set of strongly-held beliefs, values, and attitudes that somebody lives by
4. an object, practice, cause, or activity that somebody is completely devoted to or obsessed by
5. life as a monk or a nun, especially in the Roman Catholic Church

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Religion, sacred engagement with that which is believed to be a spiritual reality. Religion is a worldwide phenomenon that has played a part in all human culture and so is a much broader, more complex category than the set of beliefs or practices found in any single religious tradition. An adequate understanding of religion must take into account its distinctive qualities and patterns as a form of human experience, as well as the similarities and differences in religions across human cultures.

In all cultures, human beings make a practice of interacting with what are taken to be spiritual powers. These powers may be in the form of gods, spirits, ancestors, or any kind of sacred reality with which humans believe themselves to be connected. Sometimes a spiritual power is understood broadly as an all-embracing reality (see Pantheism), and sometimes it is approached through its manifestation in special symbols. It may be regarded as external to the self, internal, or both. People interact with such a presence in a sacred manner—that is, with reverence and care. Religion is the term most commonly used to designate this complex and diverse realm of human experience.

## II DEFINITIONS

The word religion is derived from the Latin noun *religio*, which denotes both earnest observance of ritual obligations and an inward spirit of reverence. In modern usage, religion covers a wide spectrum of meanings that reflect the enormous variety of ways the term can be interpreted. At one extreme, many committed believers recognize only their own tradition as a religion, understanding expressions such as worship and prayer to refer exclusively to the practices of their tradition. Although many believers stop short of claiming an exclusive status for their tradition, they may nevertheless use vague or idealizing terms in defining religion—for example, “true love of God,” or “the path of enlightenment.” At the other extreme, religion may be equated with ignorance, fanaticism, or wishful thinking.

By defining religion as a sacred engagement with what is taken to be a spiritual reality, it is possible to consider the importance of religion in human life without making claims about what it really is or ought to be. Religion is not an object

with a single, fixed meaning, or even a zone with clear boundaries. It is an aspect of human experience that may intersect, incorporate, or transcend other aspects of life and society. Such a definition avoids the drawbacks of limiting the investigation of religion to Western or biblical categories such as monotheism (belief in one god only) or to church structure, which are not universal. For example, in tribal societies, religion—unlike the Christian church—usually is not a separate institution but pervades the whole of public and private life. In Buddhism, gods are not as central as the idea of a Buddha (fully enlightened human being). In many traditional cultures the idea of a sacred cosmic order is the most prominent religious belief. Because of this variety, some scholars prefer to use a general term such as the sacred to designate the common foundation of religious life.

Religion in this understanding includes a complex of activities that cannot be reduced to any single aspect of human experience. It is a part of individual life but also of group dynamics. Religion includes patterns of behavior but also patterns of language and thought. It is sometimes a highly organized institution that sets itself apart from a culture, and it is sometimes an integral part of a culture. Religious experience may be expressed in visual symbols, dance and performance, elaborate philosophical systems, legendary and imaginative stories, formal ceremonies, meditative techniques, and detailed rules of ethical conduct and law. Each of these elements assumes innumerable cultural forms. In some ways there are as many forms of religious expression as there are human cultural environments.

Human beings' relation to that which they regard as holy, sacred, spiritual, or divine. Religion is commonly regarded as consisting of a person's relation to God or to gods or spirits. Worship is probably the most basic element of religion, but moral conduct, right belief, and participation in religious institutions are generally also constituent elements of the religious life as practiced by believers and worshipers and as commanded by religious sages and scriptures.

@ religion - religio supernatural constraint, sanction, religious practice; religare to restrain, tie back--more at rely

1. (a) the state of a religious
  - (b) 1: the service and worship of God or the supernatural
  - 2: commitment or devotion to religious faith or observance
2. (a) personal set or institutionalized system of religious attitudes, beliefs, and practices
3. archaic: scrupulous conformity: conscientiousness
4. a cause, principle, or system of beliefs held to with ardor and faith

@ ligare to bind, tie; akin to

- 1 a: something that is used to bind; specif: a filament (as a thread) used in surgery
  - b: something that unites or connects: bond
2. the action of binding or tying
3. a compound note in mensural notation indicating a group of musical notes to be sung to one syllable
4. a printed or written character consisting of two or more letters or characters joined together

**666**THE DEFINITION OF THE TERM RELIGION. EXAMINE HOW THE BASIS RELIGION EMERGES IN THE ANCIENT RELATED TO NATURAL PHENOMENA.

The word religion is derived from the Latin noun religio, it essentially means a bond between ourselves and the gods, i.e., a mutual obligation between one and the other, and a due reverence for the gods. It also means either a particular system of faith and worship as practiced by a group of people or more broadly a recognition that people look for something outside themselves, a higher power that guides and controls, some superior being that they can revere and obey.

Apart from the above definitions, The Encarta Encyclopedia also gives 5 definitions to the term religion as follows:

1. People's beliefs and opinions concerning the existence, nature, and worship of a deity or deities, and divine involvement in the universe and human life
2. a particular institutionalized or personal system of beliefs and practices relating to the divine
3. a set of strongly-held beliefs, values, and attitudes that somebody lives by
4. an object, practice, cause, or activity that somebody is completely devoted to or obsessed by

## 5. life as a monk or a nun.

By the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, scholars had begun to pose basic questions about the origin and development of religious ideas. Scholars questioned how religion began and the stages of its evolution. Some maintained that it originated with a belief in spirits (animism), then evolved into the notion that there were many gods (polytheism), and ultimately emerged as the ideal of a single god (monotheism). Others held that religion began in a sense of awe at the impressive activities of nature, in a feeling of reverence for the spirits of the dead, or in an attempt to overcome mortality. Many other important questions about the nature of religion were addressed during this period.

Some scholars have supposed that at the dawn of human existence there was a belief in a single god and that only later there occurred a development into a belief in many gods as well as animism.

British anthropologist Edward B. Tylor (19<sup>th</sup> AD) interpreted religion in its earliest form as an effort to deal with the many puzzling phenomena that the 'savage mind' had insufficient knowledge to explain. Dreams, echoes, visions, and above all, death were accounted for by the idea of a soul that could leave the body. This animistic view, which he considered the basis of religion, represented what he called a 'fairly consistent and rational primitive philosophy'. On it, he claimed, were built all later and more complex forms of religion, first polytheism and then monotheism.

Polytheism is related to a belief in various kinds of demons and spirits, as in animism, totemism, and ancestor worship. Scholars have proposed several theories to account for its emergence. It has been attributed, for instance, to the need for supernatural moral sanctions or to the awe inspired by (and the desire to appease) the uncontrollable forces of nature. These nature forces are basically classified as celestial, atmospheric and earthly. For example, in Hinduism the sun god Surya is celestial; Indra, associated with storms, rains and battles, is atmosphere; and the fire god Agni operated primarily at the earthly level.

Without any knowledge on the phenomenal of natural world, the primitive people seen them as animated beings, each with a will of its own. Being fear of them or in order to ask favour from them, people started to worship them. They offered sacrifices to these gods in the hope that they in return would grant abundant numbers of cattle, good fortune, long-life and other materials benefits. To ensure the efficacy of their prayers, the people came to believe that their offerings could be made more acceptable to the gods accompanied by songs of praise and other invocations of the gods might and power.

Religion incorporates certain characteristic feelings and emotions such as wonder, awe, and reverence that had played a part in all human culture. Man is the only living being in this world who has discovered religion (gods or God-ideas) and performs worship and prayer. Man developed religion in order to satisfy his desire to understand the life within him and the world outside him. Over times these religions underwent changes, being shaped by the geographical, historical, socio-economic, political and intellectual environment gave rise to the monotheistic God of recent ages.

## 666WHAT RELIGION MEANS?

The word religion comes from Greek 'Rigo' means connecting. Thus religion is the medium to which between human being and God is interconnected. Which is exist between the God and the world, so religion explains us about the world.

Three kinds of religions:

- 1) Theistic Religions
- 2) Atheistic Religions
- 3) Non-theistic Religions

### **(1) Theistic Religions**

Theism means believe in the created God or Theistic is a religion centre on the concept of God. For instance: Christianity, Islam and Hinduism. Strongly believe in the concept God and in the concept of soul within the person which is created by God. The God first created the world, then man and woman. They also believe in next life. RIP (rest in peace) – until the judgment day, then you can rest in peace. According to these religions, a person can purify by repentant to the

God. But in Buddhism, it is by our own kamma.

## **(2) Atheistic Religions**

Rejected the concept of God, together with norms principles and ethics related to the concept. 2 classical examples: Akiriyavada of Ajitakesakambala and Akiriyavada of Pukudhakaccayana. Akariyavada means believe in non-effective action. Atheistic reject God and soul, there is no eternal entity.

## **(3) Non-theistic**

Rejecting the concept of God, establishes ethics and spiritual principles. E.g., Buddhism and Jainism. They reject concept of God but some believe in the concept of soul, e.g., Jains. Therefore they torture themselves to attain purification. So Buddhism is unique to other which rejects both God and soul, but still maintains the principle of ethics.

The God is omniscient, omnipotent, present everywhere. In Islam, God cannot represents any form of art, he is indescribable. Similarly, in early Buddhism, the object of worship are bodhitree, lotus, stupas, footprints etc. because the spiritual of Buddha cannot be defined. The spiritual of Buddha very vast and large, so in the creating of art, large statues is built to represent his supreme spirituality.

《Problems of Philosophy》 3 books by different authors in the Library.

## **ELEMENTS OF RELIGION (LECTURED BY VEN. RĀHULA)**

1. Sacred objects and places
2. A system of belief
3. Rituals
4. An organization of believe

Dimension – differences separate; characteristics; attributes

**Ninian Smarts** recognized eight aspects in a religion. These are intended to apply for all religions:

1. Rituals and practices
2. Doctrine and philosophy
3. Magic and narrative
4. Experiences and emotions
5. Ethics and law
6. Organization and society
7. Materiality and art
8. Relativity and economy

Those dimensions held to characterize religions as they exist in the world. Religions differ in their emphasis on these dimensions.

They may differ within a single religious faith, for instance, the doctrinal and legal aspects of Islam and Judaism are well developed. On the other hand societies are without written scriptures. Emphasis the role of myths, rituals and rites within Christianity some branches place great emphasis on personal experience and emotions, on the other hand, some more focus at laws and rituals, and have in many places a highly developed material and artistic dimensions. For example, churches, music, economic, symbols, buildings etc.

There are two types of religions in the world. They are as follows:

1. Primitive religions (lower)
2. World religions (higher)

### CHARACTERISTICS OF RELIGION (GIVEN BY VEN. PAÑÑINDRIYA) 2010

Most of the leading religions throughout the time have shared characteristics. The chief characteristics include

(1) belief in a deity or in a power beyond the individual (2) a doctrine of salvation (3) a code of conduct	(4) the use of scared stories (5) religious rituals, acts and ceremonies
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The essential qualities of a religion are maintained and passed from generation to generation by sources called authority, which the followers accept as sacred. The more important religious authorities are writings known as scriptures. Scriptures include the Bible of Christians and Jews, the Koran of Muslims and the *Vedas* of Hindus. Religious authority also comes from the writings of saints and other holy persons and from decisions by religious councils and leaders. Unwritten customs and laws known as traditions also forming a basic part of authority.

Concerning the belief in a deity, there are three main philosophical views regarding the existence of a deity.

- a) Atheists believe that no deity exists
- b) Theists believe in a deity or deities
- c) Agnostics say that the existence of a deity cannot be proved or disproved

Most of the major religions are theistic. They teach that deities can be greatly influenced by the actions of human beings as well as events in the nature. Confucianism is the most important atheistic religion.<sup>8</sup> Religions that acknowledge only true God are monotheistic. Judaism, Christianity, and Islam are examples of monotheistic religions. A religion that has a number of deities is polytheistic. The ancient **Greeks** and **Romans** had polytheistic religions. Each of their many gods and goddesses had one or more special areas of influence. For example, **Aphrodite** was the **Greek** goddess of love, and **Mars** was the Roman god of war. In henotheistic religions, the worship of a supreme Deity does not deny the existence and power of other deities. For example, Hinduism teaches that a world spirit called *Brāhman* is the supreme power, but Hindus also serve numerous other gods and goddesses. Indigenous peoples in **Africa** and the **Pacific islands** also worship a supreme power as well as many other deities.

The followers of some religions worship deities that are or were people or that are images of people. The ancient **Egyptian** people considered that pharaohs to be living gods. Before World War II (1939-1945) the **Japanese** honored their emperor as divine. **Tacists** believed in deities that were previously human beings and became gods or goddesses after death.

Many people worship nature deities, that is deities that control various aspects of nature. The **Chinese** in particular have worshiped gods at the soil and grain. Followers of Shinto worship *Kami*, spirits that live in nature. Many **American-Indian** tribes worshiped a spirit power, a mysterious, magic force in nature.

A doctrine of salvation, among the major religions, Christianity, Islam, Buddhism and Hinduism teach a doctrine of salvation.<sup>9</sup> They stress that salvation is the highest goal of the faithful person and that all followers should try to achieve it. Religions differ, however, in what salvation is and in how it can be gained.

A doctrine of salvation is based on the belief that individuals are in some danger from which they must be saved. The danger may be the threat of physical misfortune in this world, such as a disease. Christianity and several other major religions teach that the danger is spiritual, is centered in each person's soul, and pertains mainly to life after death. If a person is saved, the soul enters a state of eternal happiness, often called heaven. If the person is not saved, the soul may spend eternity in a state of punishment, which is often called hell.

Most religions teach that a person gains salvation by finding release from certain obstacles that block human fulfillment. In Christianity, the obstacles are sin and its effects. In most Asian religions, the obstacles are worldly desires and attachment to worldly things. Salvation in these religions depends on whether believers can free themselves from the

<sup>8</sup> It would be interesting to know what criteria leads the author to judge importance of atheistic religions.

<sup>9</sup> It is quite simplistic to say that *karmic* religions such as Buddhism and Hinduism accept salvation besides the monotheistic religions such as Christianity and Islam. Unlike it is in monotheistic religions, Buddhism and Hinduism see rebirth in heaven not as salvation, but rather as a lower kind of impermanent pleasure. Monotheistic salvation means the purification from sins by some other entity, predominantly a messiah/savior. In *karmic* religions all the sins should be overcome and stopped by oneself as there is no belief in messiah/savior.

obstacles with the aid of a savior. The savior may be the individual on whose teachings the religion is based, a god or some other divine figure. People must accept the savior. They must also accept certain teachings, perform certain ceremonies, and abide by certain rules of moral conduct, all of which were inspired by the savior.

Some religions consider salvation to be a gift from the Deity or Deities. For example, many Christian denominations believe that individuals are saved by the grace of God and not by their own merit

Most religions teach that salvation comes only once and is eternal. According to Buddhism and Hinduism, the soul lives on after the death of the body and is reborn in another body.<sup>10</sup> This cycle of rebirths is called reincarnation. The doctrine of *karma* is closely related to reincarnation. According to this doctrine, a person's actions, thoughts, and words determine the kind of animal or human body the soul will live in during the next reincarnation. The process of reincarnation continues until through good deeds and moral conduct a person finally achieves a state of spiritual perfection, which is salvation, Buddhists call this state *Nibbāna*, and Hindus call it *Mokṣa*.<sup>11</sup>

A code of conduct is a set of moral teachings and values that all religions have in some form. Such a code of ethic tells believers how to conduct their lives. It instructs them how to act toward the deity and toward one another. Religious codes of conduct differ in many ways, but mostly agree on several major themes. For example, they stress some form of the 'golden rule', which states that believers should treat others as they would like to be treated themselves. A religious code of conduct also may determine such matters as whom believers may marry, what jobs they may hold, and what kinds of foods they may eat.

The use of sacred stories. For thousands of years, followers of religions have believed in sacred stories, called myths. Religious leaders often used these stories to dramatize the teaching of their faith. Originally, people told myths to describe how the sacred powers directly influenced the world. As the stories developed they showed how some feature or event in the world was (in)directly caused by the sacred powers. Many (mythical) stories described the creation of the world. Others told how the human race or a particular people began. Some of the stories tried to explain the cause of natural occurrences, such as thunderstorms or the changes in seasons.

Today, there are scientific explanations for many of the subjects dealt with in sacred stories. But some religious groups still insist that the stories are true in every detail. Other groups believe only in the message contained in the stories, not in the specific details. Still other religious groups regard sacred stories as symbolic expressions of the ideals and values of their faith.

Religious rituals include the acts and ceremonies by which believers appeal to and serve God, deities, or other sacred powers. Some rituals are performed by individuals alone and others by groups of worshipers. Important rituals are performed according to a schedule and are repeated regularly. The performance of a ritual is often called a 'service'. The most common ritual is prayer. Through prayer, a believer or someone on behalf of believing addresses words and thoughts to an object of worship. Prayer includes requests, expressions of thanksgiving, confessions of sins and praise. Most major religions have a daily schedule of prayer. Meditation, a spiritual exercise much like prayer, is important in Asian religions.<sup>12</sup> Buddhist monks try to be masters of meditation. Many religions have rituals intended to purify the body. For example, Hindus consider the waters of the Ganges river in India to be sacred. Ever year, millions of Hindus purify their bodies by bathing in the river, especially at the holy city of *Vārānasi*.

In some religions, pilgrimages are significant rituals. Pilgrimages are journeys to the sites of holy objects or to places credited with miraculous healing powers. Believers also make pilgrimages to sacred places, such as the birthplace or tomb of the founder of their faith. All devout Muslims hope to make a pilgrimage to *Mecca*, the birthplace of **Muhammad**.

Many rituals are scheduled at certain time of the day, week, or year. Various religions have services at sunrise, in the morning, at sunset, and in the evening. The different religions have special services to mark the beginning of a new year. Many religions celebrate springtime, harvest time, and the new or full moon.

Many rituals commemorate events in the history of religions. For example the Jewish festival of *Passover* recalls the meal the Israelites ate just before their departure from slavery in *Egypt*. Various Christian celebrations of Holy Communion are related to the last meal **Jesus** shared with His disciples before His death.

Rituals also mark important events in a person's life. Various ceremonies make sacred occasions of birth, marriage,

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10 Buddhism strictly rejects concept of soul.

11 It is important to note, that *Nibbāna* is quite different from *Mokṣa*. While *Mokṣa* is simply purification and liberation of soul, *Nibbāna* is sheer understanding of the fact that there is no soul (*anattā*) connected also with understanding of impermanence (*aniccā*) and suffering (*dukkha*) as the inherent qualities of world and life.

12 It is essential to remind, that unlike prayer, meditation is often a practice of inward exploration and exercise directed towards oneself. Prayer is rather an attempt for outward connection with some external entity.

and death. Rituals accept young people into the religion and into religious societies. In Judaism, the ritual of circumcision is performed on male infants. Some Christians baptize babies soon after birth. Other Christians baptize only youths or adults.

To sum up, the above mentioned is a brief characteristics of religion. Even though it is a hand-full of, I think that it will give you some notes you need. In my point of view, we should learn it so that we are able to share it.

**QUESTION: EXPLAIN IN DETAIL THE BASICS OF BELIEF WHICH IS CALLED 'CHARACTERISTICS OF RELIGIONS'.**

The essence of religion is maintained and passed from generation to generation by sources called 'authority', which the followers accepted as sacred. The most important religious authorities are writings known as 'scriptures'. Most of the leading religions throughout history have shared characteristics. The chief characteristics include:

1. Belief in a deity	4. Use of sacred stories
2. Doctrine of salvation	5. Religious rituals
3. Code of conduct	

Belief in a deity: There are three main philosophical views regarding the existence of a deity. Atheists believe that no deity exists. Theists believe in a deity or deities. Agnostics say that the existence of a deity cannot be proved. Most of the major religions are theistic. They teach that deities govern the actions of human being as well as events in nature. Confucianism is the most important atheistic religion.

Doctrine of salvation: Among the major religions, Christianity, Islam, Buddhism and Hinduism, a doctrine of salvation is taught. They stress that salvation is the highest goal of the faithful and one that all followers should try to achieve. Religion differs, however, in what salvation is and how can be gained.

Code of conduct: A code of conduct is a set of moral teachings and values that all religions have in some form. Such a code tells believers how to conduct their lives. It instructs them how to act toward the deity and toward one another. Religious codes of conduct differ in many ways, but most agree on several major themse.

Use of sacred stories: For thousands of years followers of religions have believed in sacred stories, called 'myths'. Religious leaders often used these stories to dramatize the teaching of their faith. Today there are scientific explanations for many of the subjects dealt with in sacred stories. But some religious groups still insist that the stories are true in every detail. Other groups believe only in the message contained in the stories, not in the specific details.

Religious rituals: Religious rituals include the acts and ceremonies by which believers appeal to and serve God, deities or other sacred powers. Some rituals are performed by individuals alone and others by groups of worshipers. Important rituals are performed according to a schedule and are repeated regularly. The performance of a ritual is often called 'a service'.

The five major points above that were described are the characteristics of religions.

**CLASSIFICATION OF RELIGION (TYPES OF RELIGION) (LECTURED BY MR. JAYANTA BOGODA) AUGUST, 2010**

Religion has very long past and religion is very complex phenomenon. Throughout history different kinds of religion have been practiced by various peoples. Therefore, classifying religion also is not a simple task. Religion can be classified by different perspective or different approaches.

1. Pre-historical religion and Historical religion - Pre-history simple means before history if there is not available writing resource, it is called Pre-history therefore religion practiced before history are called Pre-historical religion if any religion possesses it's on writing source it is historical religion.

2. Primary religion = Tribal religious / National religious - People who live in primary society are called Tribal people therefore believe system practiced by this Tribal people are called primary or Tribal religion. This religion limited to one group of people or one nation therefore these religion can be introduced us national religion.
3. World Religions - World Religions are opposite to primary religion because primary are limited to one group of people but World Religious are opening for any kinds of human being but the foundation of World Religion is primary religion. Example= Buddhist, Christianity, Islam and Hinduism.
4. Theistic Religious and Atheistic Religions - The Religion believes in gods or God is called Theistic religion Theistic Religion can be divided into three groups.
  1. Monotheistic religion
  2. Polytheistic religion
  3. Henotheistic religion.

Monotheistic religion means belief in one omnipotent God.

Polytheistic religion means belief in many gods and goddess.

Henotheistic religion means belief in many gods and goddess but believed in one omnipotent.

Atheistic religion means non-acceptance of gods or God. For example Buddhism,<sup>13</sup> Jainism, Taoism, Confucianism.

### **666QUESTION: EXAMINE WHETHER ONE CAN INTRODUCE BUDDHISM AS A RELIGION OR AS A PHILOSOPHY**

Religion is not belief in spirituality, religion means authority. God means authority too, so, we cannot come over the God. In Islam we cannot ask about God. But in Buddhism we can ask about Buddha. Bible, ten commands, *Qur'ān* and *Veda* are religious holy scriptures. We cannot ask or change anything also, we cannot change according to needs of society anything there. But in Buddhism we can ask and examine the Buddhist scripture. In religions where the God is accepted as the main authority people did not ask about their scriptures, as it is considered to be the word of the God. In religions there are mediators to activate the religion – they act as representatives of the God. **Durkheim** said, that religion is a unified system, where God has the supreme power. So, we believe that God has the power, so we have to obey him. Man is always depending on the religion. Mainly we can say that there are three features of the God:

1. Supremacy (being a Supreme being)
2. Omnipotence (having all kinds of power)
3. Omniscience (having all kinds of knowledge)

We have to follow the path of God, because we have no power:

God is like father ; men are like His children.

We have to do everything according to need of the God. We have to follow the directions given by the gods. In religion we can see holy scriptures such as Bible, *Qur'ān* and *Veda*. These are the holy scriptures. They have come from

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13 This is a serious mistake. Buddhism accepts existence of gods or “spontaneously born beings” (*opapātikā*). Moreover, the Buddha taught, that non-acceptance of spontaneously born beings i.e., gods (*opapātikā*) is “wrong view” (*micchā ditthi*) and as such it leads to birth in hell or animal realm. Buddhism is a polytheistic religion. *Ayaṃ pana me attano mati: “the Buddha's teaching is theistically non-devotional, kammic polytheism.”*

the heaven. So, we cannot change them according to the needs of the society.

*Brāhmaṇas* believe in ‘*Bhusura*’ and ‘*Bhudeva*’ as gods in the world. They act like mediators, so, they convey the message to the man. Reverends are not servants of the God. In religion we find performance of rituals and *yāga*. God expects *yāgas* twice a week. There are holy places in religion. They are: church, mosque, synagogue and temples and we find material(?) too.

Religion has been built up on the blind faith (*bhakti*). There are two kinds of *saddhā*:

- 1) *Amūlika saddhā (bhakti)*
- 2) *Ākāravati saddhā (wisdom(?))*

Philosophy: *phileo – sofia* : love – wisdom

According to above words we can say that philosophy is love for wisdom. In philosophy there is no place for faith (*amūlika saddhā*). Philosophy always aspires for higher thinking. Philosophers did not believe in God. Philosophers always analyzed. Philosopher rejected *Brāhmaṇas*’ classification of the society.

In philosophy we don’t find a leader and no teachers. We find only idea, but the teaching are there in philosophy, no gods and no saviors. Everything is based on the man, man(?) discriminated religion but not Buddhism. Philosophers are very honest. They speak truth. In philosophy the believe is not considered. Philosophers don’t quarrel each other, just they show their ideas, and they don’t argue with others to establish their own view.

**Karl Marx** criticized them(?), but not the Buddhism. In Buddhism there is no God and no Creation. Buddhism discusses current problems which are common to all beings. ‘*Dukkha*’ that we all have, so, it is the duty of man to overcome suffering. **Buddha** said, that we all suffer.

There is no savior in Buddhism. But in Christianity we can find a savior. In *Dīgha Nikāya* there is pointed out: »*Tumhehi kiccaṃ atappaṃ.*« That means that man had to work for his enlightenment himself. In religion God can take to salvation.(?) There is no magic and no magical power in Buddhism as well.<sup>14</sup> In Buddhism we do not find magical power such as healing sick people. According to the Buddhism one can attain *Nibbāna* in this life. *Nibbāna* is not a distant god, as it was explained above, that Buddhism is not based on faith or devotion.

Buddhism is based on right or reasoning. It is very clear from *Vīmaṅsaka Sutta* in *Majjhima Nikāya*. In Buddhism we have freedom to think our opinion.<sup>15</sup> It is opened to all, anyone can criticize. *Alagaddūpama Sutta* in *Majjhima Nikāya* has pointed out it very clearly. Neither philosophy nor religion – at last, Buddhism says that it is just about leading a correct life.

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14 Of course there are such things, but they are not included in the main teaching of **the Buddha**.

15 There is no real freedom of opinion in Buddhism, as we all must unconditionally believe in *kamma – vipāka*, next birth, possibility to attain *Nibbāna*, *opapātika* beings etc. If we do not have the „right view“, we go to hell.

**666** HOW FAR IS BUDDHISM A RELIGION IN THE ESSENCE OF THE RELIGION. EXAMINE WHETHER BUDDHISM CAN BE IDENTIFIED AS A RELIGION ACCORDING TO WESTERN DEFINITION.

Is Buddhism a religion? The etymology of religion may be traced to the Latin “ligare” means to bind, religion therefore is said to bind man with the God. In this sense, Buddhism cannot said to be a religion because there is no binding of man with the God.

To explain what religion means, modern scholars have tried to explain the term in its wider sense. The following are some of them:

- (1) Worship or belief in a deity or deities.
- (2) A particular monastic or religious order.
- (3) Life as a monk or nun.
- (4) An object, practice, cause or activity that somebody is completely devoted to or obsessed by.
- (5) commitment or devotion to religious faith, practice or observance

When examine the feature of Buddhism in its early and later development, we may observe that there are some religion features can be seen in it according to the above definitions. For instance:

### **1. Deities or gods**

Buddhism does not deny the existence of deities or gods. They possess certain powers which human beings usually lack. Buddhists do not attribute any specific importance to such gods. They do not regard the deities as a support for the moral development or as a support for the attainment of salvation. It is a common belief amongst the Buddhist public that such deities can be influenced to grant their favours by transferring merit to them whenever meritorious deeds are performed. Normally, deities are seen as a guardian god in Buddhism.

### **2. Monastic Order**

Buddhist monastic order or Sangha is composed of bhikkhu, bhikkhunis, Samanera and Samaneri. And the monastery is the assembly of Buddhist monks and nuns that has, from the origins of Buddhism, authoritatively studied, taught, and preserved the teachings of the Buddha. In their communities monks and nuns have served the laity through example and, as directed by the Buddha, through the teachings of morality. Besides serving as the centre of Buddhist propaganda and learning, the monastery offers the monk and nun an opportunity to live apart from worldly concerns, a situation that has usually been believed necessary or at least advisable in order to follow strictly the path that leads most directly to release.

### **3. Religious practice**

Like other great religious traditions, Buddhism has generated a wide range of popular practices. Among these, there are two simple practices that are deeply rooted in the experience of the earliest Buddhist community and that have remained basic to all Buddhist traditions.

The first of these is the practice of venerating the Buddha or other buddhas, bodhisattvas, or saints who manifest the same reality. This sometimes takes the form of showing respect, meditating on the qualities of the Buddha, or giving gift like flowers, incense etc. These gifts are often given to the relics of the Buddha, to images made to represent him, and to other traces of his presence, for example, places where his footprint can supposedly be seen.

The second basic practice is the reciprocal exchange that takes place between Buddhist monks and Buddhist laypersons. Like the Buddha himself, the monks embody or represent the higher levels of spiritual achievement, which they make available in various ways to the laity. The laity make merit and improve their soteriological condition by giving the monks material gifts that function as sacrificial offerings.

Both of these fundamental forms of Buddhist practice appear independently within the tradition. The veneration of the Buddha or Buddha figure is a common ritual often practiced independently of other rituals. So, too, the practice of exchange between monks and laypersons often structures rituals such as the dana in the Theravada tradition, which are performed independently of other rituals. Both of these forms of practice, however, are embedded in one way or another in virtually all other Buddhist rituals, including calendric rituals, pilgrimage rituals, rites of passage, and protective rites.

According to the Buddha, religion should be left to one's own free choice. Religion is not a law, but a disciplinary code which should be followed with understanding. To Buddhists true religious principles are neither a divine law nor a human law, but a natural law. Buddhism although can be identified as a religion, but it stands unique in the history of human thought among the other religions in the world.

## 666BUDDHISM AND OTHER WORLD RELIGIONS (2001)

### Notes: Essential, similarity and differences

Buddhism is one of five world religions. The others are being Christianity, Judaism, Hinduism and Islam. Buddhism is also as a world religion. As a world religion, Buddhism is unique and stands apart from other world religions because it does not believe in a supreme, almighty created God. In fact Buddhism emphasizes that everything is impermanent and changing. It also emphasizes that everything is sorrowful. It also maintains that everything is unsubstantial and therefore without the soul, i.e., without the permanent everlasting soul. The other world religions however believe that the world as well as its beings are all the work of created God who is permanent and everlasting. And that of all God's creation man alone is supreme and bless with the soul, which he directly inherited from God the creator. What has been said above is commonly accepted by all the world religions except Buddhism which repudiate the idea of created God or created almighty and all powerful God and that all a permanent everlasting soul. In the world religions that are other than Buddhism, the created God is described that almighty and all powerful so that he can create, protect or destroy as he wishes. According to those religion, God is also immanent 神存在於宇宙及其一切事物之中的 in that he can be everywhere at one and the same time. This again is the unique power that only a created God enjoys.

From these above descriptions about world religions about the position of God in world religions. It is clear that Buddhism differs from them in that it does not subscribe 贊成 to a everlasting, almighty, created God or anything that is substantial, permanent and everlasting such as a soul.

It is generally agreed that a definition of religion requires some sort of binding on the part of man which and almighty created God who stands about him in all respects. The dictionary explanation of religion tells us that etymology of religion may be traced to the Latin "ligare" means to bind. Religion therefore is said to bind man with God. Even in that sense, Buddhism cannot be said to be a religion because as pointed out earlier, there is no binding of man with the created God according to the belief of Buddhism. However, although Buddhism cannot be said to bind the man with the created God, it still may be said that Buddhism nevertheless binds man with kamma, dhamma and moksa (liberation).

According to Buddhism, man is in bondage, not because of any original sin on his part which made him all out from the mercy and care of his created but solely because of his thirst or craving to regard things of the world as his all. This possessive tendency on the part of man to regard things of the world as mine or my own results in repeated world, which may extend to the sensual world (kamabhava), the world of form (rupabhava) and formless world (arupabhava). All these 3 worlds are geared to suffering and therefore full of misery. It is only liberation from which acquisitive tendency that will ensure us the freedom of liberation. For this purpose, a threefold mode of conduct beginning with sila (morality), samadhi (mental absorption) and pabba (wisdom) will eventually ensure us with full emancipation from birth and all its woes 苦痛. All other world religions believe that this can be achieved only by living according to the teaching of the other world religions which full faith and God as the creator and the redeemer 贖當者

24/7/2001

- ligare: bind again with God or rebinding of man with God
- Religion according to Buddhism, it is the binding of man with kamma, dhamma and moksa. In other words, Buddhism is philosophy not a religion. In what sense it is considered as religion and philosophy? – it is a religion and a

philosophy.

## DEVELOPMENT OF THE STUDY OF PRIMITIVE RELIGION (GIVEN BY VEN. PAÑÑINDRIYA) 2010

### Observations of travellers

From classical times' observations on the customs, including the religions of the 'barbarians' and 'pagans' that occur in anthro-geographical writings, the most famous being those of Herodotus, these classical and later and fuller medieval references reveal more about the outlook of their authors than about primitive religion. By the Renaissance, travellers' observations on cults and beliefs from distant parts of the world had been further assimilated, if still without much real understanding. What was known of primitive religion was fit into the biblical and Christian context of belief, where it appeared either as a special category of religion, idolatry, or, as in **Sir Thomas More's** „*Utopia*“ (1516), was introduced more sympathetically to suggest what 'natural' religion without the Christian revelation would be like. The idea that primitive religion started with idolatry, or more precisely with the worship of animals and material objects called by Portuguese voyagers 'fetiches', was widespread into the 18th and well into the 19th centuries.

In the 18th century also, with such work as the French Jesuit missionary **Joseph-François Lafitau's** comparison of the North American Indians with the ancient Hebrews and Egyptians („*Moeurs des sauvages américains comparées aux mœurs des premiers temps*“, 1724), debate arose as to whether extant primitive religions had emerged independently or represented degenerate and fragmentary survivals of the religion of *Genesis*. **Montesquieu**, an 18th-century French philosopher, took primitive religion into account in his sociological history, and the British moral philosopher **David Hume** (in „*The Natural History of Religion*“, 1757) argued that monotheism had grown with the growth of human reason out of an original polytheism. **Hume's** account of the origin of religion in the personification of the unknown causes of natural events has lived on in one or another form until the present day.

But it is to the 19th-century scholars, with their vastly greater knowledge of the peoples of the world that present-day students more particularly look back. They were obsessed with positing one or another origin of religion, with evolutionary reconstructions of human society and psychology that now has a merely historical interest; but their theories at least encouraged argument and the later effort to test them by accumulating reliable empirical evidence.

### The great English and French scholars

Two writers, who made very substantial contributions to the study, were the great English scholars **Sir Edward Burnett Tylor** and **Sir James George Frazer**. **Tylor**, regarding the basis of religion as „a belief in spiritual beings“ (a more acceptable view than earlier suppositions that primitive men worshipped material idols), coined the term animism for this primitive faith and argued that man had arrived at the conception of spirits by reflecting on the experience of incorporeality found in his own dreams and the withdrawal of a vital principle, the soul at death. **Herbert Spencer**, who, especially in the first volume of „*The Principles of Sociology*“ (1896), compiled a great deal of information on primitive religion, came apparently independently to the same conclusion. In „*Golden Bough*“ (1890), probably the most famous single treatise on primitive religion, **Frazer** proposed a vast scheme of psychological and theological evolution, beginning with magic, for him a primitive attempt to coerce(?) nature by technical acts and formulas, which was replaced by religion, involving the propitiation of unknown forces controlling human destiny, and which was in turn being superseded by modern experimental science.

Such were in principle psychological theories of the primitive basis of religion, but then **France Émile Durkheim** and his followers (as also **W. Robertson Smith** in Britain) rather emphasized its social and collective nature. „*In The Elementary Forms of the Religious Life*“ (1915), a still indispensable work, **Durkheim** saw a totemic belief of the Australian aborigines as those most elementary forms, and suggested that gods, like the totemic clan animals revered by the aborigines, symbolized and expressed social cohesion.

These streams of thought, along with others concerned with the interpretation of primitive mentality, myth, and

ritual, meet in the writings of later anthropologists. From early in the 20th century and increasingly during it, direct contact with 'primitive' peoples by trained observers with a thorough knowledge of their languages has opened up far deeper channels of enquiry into the refinements and complexities of their thought. Among the immediate forerunners of contemporary studies may be mentioned **Bronisław Malinowski**, **A.R. Radcliffe-Brown**, **Paul Radin**, and **Robert H. Lowie**, of whom the last two wrote general works on primitive religion.

Although his work is probably less often referred to than theirs, perhaps a more pervasive influence in this century was **Lucien Lévy-Bruhl**, who in several books argued that primitive thought was prelogical and exhibited an interest in mystical participation with the life of the natural world quite unlike the analytic habit of thought of scientific Western man. It would now be admitted that **Lévy-Bruhl** underestimated the rational and empirical elements in the thought of his 'primitives'. He drew attention, nevertheless, to the possibility of approaching their religious propositions and symbolism in their own right(?) as forms of mystical thought and not merely seeing them as a failure to develop the mental procedures of European natural scientists. Work done in the field since the 1940s at least has been more and more concerned with elucidating religious symbolism and (under the impact partly of the widely acclaimed contemporary French anthropologist **Claude Lévi-Strauss**) with the elaborate analysis of belief and myth, in an attempt, ultimately, to deepen understanding of human thought and imagination through study of its spontaneous expressions in primitive life.

### **ORIGIN OF RELIGION (LECTURED BY MR. JAYANTA BOGODA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

According to the theistic religions such as Judaism, Christianity, and Muslim – religion was born with man. The first man “Adam” was created by God and the first woman is “Eva” it is said that they had seen and talked with God; it implies that the first man and woman had relationship with their created God. Therefore, we can conclude that religion was born with man. But scientists do not believe this theistic interpretation of origin of Religion.

When Charles Darwin (1809-1882) published his controversial account of human evolution “The Origin of Species” and again in 1871, he published another book titled “The Descent of Man” by those two books Darwin appeared to claim that human beings were descended from apes, and to leave no room for God in his account natural selection and species adaptation. Where was the order in creation of a random interaction between the natural environment and ecological organisms led to the variety of living creature now in existence? While Darwin’s ideas appeared as an affront, the notion of social evolution (later known as social Darwinism) was well established by the 1870s, and much less objectionable.

Contrary evidence of Charles Darwin’s ideas, Herbert Spencer said that religion arose from the observation that in dreams the self can leave the body. The human person therefore has a dual aspect, and after death the spirit or soul continues to appear to living descendants in dreams. The ghost of remote ancestors or prominent figures eventually acquired the statues of gods. The widespread practices of pouring libations on the graves of ancestors and offering them food developed into sacrifices for the gods. Ancestor worship was therefore at the root of every religion.

British anthropologist Edward Burnett Tylor, who gave the anthropology of religion some of its key terminology, agreed with Spencer’s social evolutionary views and his notion of the dream origin of religion. Tylor, however, preferred to emphasize the role of the soul in his account of religious origins, giving rise to term animism to describe the belief that animate and inanimate objects, as well as human beings, can have a soul (or life force and personality). The term is still used with different nuances as a general descriptive term for “primitive,” “indigenous,” or “tribal” religions.

**Sir Edward Burnett Tylor** (1832-1917) was from a London Quaker family (which, due to the religious tests still in operation, prevented him from attending a university) and came to anthropology by chance. He traveled to Mexico and the United States for the sake of his health, and became fascinated by the lives of indigenous Inhabitants. On the basis of his observations, Tylor formulated his theories of ancient and simple societies, which were published in numerous works; including *Primitive Culture* (1871) in the year in which he was elected a Fellow of the Royal Society in 1884 he became a Reader in Anthropology at Oxford University, the first recognized university position in anthropology in English-speaking world. In *Primitive Culture* Tylor developed the notion of three stages of social evolution from:

Animism polytheism monotheism

Tylor also formulate a concept of culture (which was to become influential in the USA) and the notion of *diffusion*, the transmission across time and space of culture elements or traits. Where these elements commonly coincided they were referred to as *adhesions*. Supposedly primitive traits found in a more “advanced” society were though to be survivals form an earlier evolutionary stage.

### CHARACTERISTIC OF PRIMITIVE RELIGION (LECTURED BY MR. JAYANTA BOGODA) 2010

1. Primitive religions do not held any written sources (book). Therefore, all primitive religions are oral (verbal).
2. Primitive religions do not held any transcendental goals. Therefore, all primitives are worldly religion (mundane).
3. The foundation of all world religions is primitive religion. It is implied that world religion evolves from primitive religion.
4. Primitive religions are limited only to one language and only to a group of people (one race), for example Australian Aborigine religion.
5. There is not a separable relationship between religious life and social life
6. It is very hard to find a distinctive mundane life and supra-mundane life.

Specific characteristics and functions in primitive communities, life, and thought (from Encyclopedia Britannica)

The societies that most students of primitive religion have been concerned with are, or were, similar in three principal aspects:

1. As compared with urban and more particularly industrial cultures, they are small in scale, with a corresponding emphasis on face-to-face or personal relations between their members. The three common characteristics.(?) Local groups of kin and neighbours’ play a more significant part in national or tribal life than ti is the case in modern states, and much of primitive religious belief and practice is bound up with the needs and structure of these local communities.
2. With some important exceptions, they have been economically poor, without great distinctions of wealth, and technologically unable to dominate their natural environment. The close economic interdependence of their members and their ultimate dependence on the forces of nature had important consequences for their religions, which emphasize the communal aspects of human life and common subjection of all men to forces beyond their control.

3. Though often rich in oral tradition, they had a lack of written tradition and, with them, the accumulative records of private introspection that would eventually produce systematic and formalized philosophy and theology. It is often said, therefore, that they are religions of action rather than of reflection, though this distinction can be overstressed.

Following from the first point, primitive religion has been said to be largely polytheistic, for there are family gods, clan gods, gods of the local community, and other gods associated with features of the locality and with the needs and shared experience of the local community. The effect of their cults is to bind believers in communions based upon kinship and neighbourhood. To take one example, the highland people of New Guinea present a pattern of many local communities, each with its different gods; but the gods are of a basically similar kind, and belief and practice are generally uniform over the whole territory.

But to say that primitive religion is polytheistic is to disregard other significant and widespread characteristics. Belief in some kind of high god, a transcendent being in whom the nature of divinity in general is conceptually unified, is widely reported, and **Wilhelm Schmidt** devoted much attention to investigating this aspect of primitive belief. It is often reported that these high gods are too distant from men to concern themselves with local affairs, though a single inclusive concept of divinity emerges when local needs and interests give way to broader national, tribal, and intertribal concerns. It is less usual, however, to find a pantheon with gods or gods and spirits arranged in a fixed hierarchy. The god (or gods) dominant in a particular situation has first place, corresponding to a mode of belief which **Max Müller** called henotheism

(adherence to one god, while acknowledging the existence of others).  
(The moral sanctions of the gods)

The relative lack of centralized coercive secular power in primitive cultures leaves to the gods the important sanctions for correct behaviour. It is not that gods announce moral rules; rather, they support the moral principles traditionally taught by the ancestors with whom they tend to be closely connected. So if a man had to carry out binding obligations to his kin, his immorality may be corrected by illness, interpreted as divine retribution, more than by other social and merely secular pressures. When the relations between kin form the fabric of local community, this idea of the retributive justice of the gods is a powerful sanction for approved behaviour. Similarly, when comparative and general poverty make for great local interdependence, the belief that the generous man has the blessing of the gods encourages the mutual economic support actually essential for communal survival.

A simple technology and the absence of extensive scientific knowledge mean that many results brought about on the modern world by purely technical acts and events explained in the modern world by tested scientific generalizations are in the primitive world part of the province of religion. Thus, rainmaking ceremonies and rites to promote fertility – i.e., to promote life – are central social concerns. At the individual psychological level, too, religious action gives the reassurance of being able to deal symbolically with suffering and misfortune, of being able to divine truths that men need to know for their own well-being, and of making direct contact, often through spirit possession, with the suprahuman forces believed to affect human health and happiness. Hence the growing study of ethno-psychiatry examines primitive religious belief and ritual seriously with regard to their psycho-therapeutic effects.

### **ANIMISM (LECTURED BY MR. JAYANTA BOGODA) 2010**

This concept was introduced by the anthropologist **E.B Tylor**. According to this book „*Primitive Culture*,“ early people believed that every animal and animical/living object had a soul or life.

1. **Sir James George Frazer** – book *Golden Bough* (written in 1890)

2. Two kinds of Magic – black, white

**Sir James George Frazer**, another anthropologist contributed in his book „*Golden Bough*“ some more concepts

to the theory animism introduced by **Tylor**. **Sir James George Frazer** mentioned that in animistic periods the people started to practice magic. Man uttered magical words controlling the nature. Man believed that he could control the nature phenomena such as rain and thunder but finally primitive people understood that nature is beyond the human power. With this understanding they started to worship nature, thinking that nature is divine.

### **Animism (from Encyclopedia Britannica)**

Animism (from Latin anima, "breath" or "soul"), belief in spiritual beings. Among biologists and psychologists, animism refers to the view that the human mind is a nonmaterial entity that nevertheless interacts with the body via the brain and nervous system. As a philosophical theory, animism, usually called panpsychism, is the doctrine that all objects in the world have an inner or psychological being. The 18th-century German physician and chemist **Georg Ernst Stahl** coined the word animism to describe his theory that the soul is the vital principle responsible for organic development. Since the late 19th century, however, the term has been mainly associated with anthropology and the British anthropologist **Sir Edward Burnett Tylor**, who described the origin of religion and primitive beliefs in terms of animism.

In "*Primitive Culture*" (1871) **Tylor** defined animism as the general belief in spiritual beings and considered it "a minimum definition of religion." He asserted that all religions, from the simplest to the most complex, involve some form of animism. According to **Tylor**, primitive peoples, defined as those without written traditions, believe that spirits or souls are the cause of life in human beings; they picture souls as phantoms, resembling vapors or shadows, which can transmigrate from person to person, from the dead to the living, and from and into plants, animals, and lifeless objects. In deriving his theory, **Tylor** assumed that an animistic philosophy developed in an attempt to explain the causes of sleep, dreams, trances, and death; the difference between a living body and a dead one; and the nature of the images that one sees in dreams and trances.

**Tylor's** theories were criticized by the British anthropologist **Robert R. Marett**, who claimed that primitives could not have been so intellectual and that religion must have had a more emotional, intuitional origin. He rejected **Tylor's** theory that all objects were regarded as being alive. **Marett** thought that primitive peoples must have recognized some lifeless objects and probably regarded only those objects that had unusual qualities or behaved in some seemingly unpredictable or mysterious way as being alive. He held, moreover, that the ancient concept of aliveness was not sophisticated enough to include the notion of a soul or spirit residing in the object. Primitive peoples treated the objects they considered animate as if these things had life, feeling, and a will of their own, but did not make a distinction between the body of an object and a soul that could enter or leave it. **Marett** called this view "animatism" or "preanimism," and he claimed that animism had to arise out of animatism, which may even continue to exist alongside more highly developed animistic beliefs. Related to animism are ancestor worship and some forms of nature worship.

### **TOTEMISM (LECTURED BY MR. JAYANTA BOGODA) 2010**

*Ojibwa*- tribal people and their 'ototemen'.

The English word 'totemism' is derived from the word 'ototemen', which was used among native American *Ojibwa* people. Its simple meaning was 'the black(?) relationship between brother and sister'. According to Oxford dictionary, 'totem is an animal or the natural object that is chosen and respected as simple offering of tribe or family, especially among Native Americans.' Sometimes totem is an animal object. Sometimes it is an animal object that tribal people believed that it has black(?) relationship with their seliter(?) totem, only one hand(?) totem words are helpful religion.(?) On the other hand, it was their productter(?).(?)

Totem is a complex system of ideas, symbols, and practices based on an assumed relationship between an individual or a social group and a natural object known as a totem. The totem may be a particular species of bird, animal, or plant, a natural phenomenon, or a feature of the landscape with which a group believes itself linked in some way. The term totem is derived from the language of the *Ojibwa*, a Native North American tribe.

The totemic relationship is widespread and has been observed in Malaysia, Africa, and Guinea. It is especially strong among some Native Americans and the Australian aborigines. In these societies, the totem is often regarded as a companion and helper with supernatural powers and as such is respected and occasionally venerated. The individuals of a totemic group see themselves as partially identified with or assimilated to the totem, which may be referred to by special names or symbols. Descent may be traced to an original totemic ancestor, which becomes the symbol of the group. With the exception of some totemic rituals, killing, eating, or touching the totem is prohibited. Individual shamans (see Shaman) have been known to cultivate a personal friendship with a particular totemic animal or plant.

Few anthropological concepts have undergone such radical change as that of totemism. Most of the theories about this phenomenon propounded in the 19th and early 20th centuries have been discarded. Totemism is no longer regarded as a religion, much less as an early stage in the religious and cultural history of the human race. It is admitted, however, that a totemic relationship may involve some religious elements, such as the cult of ancestors and the belief in spirits (see Animism). The current skepticism about totemism in anthropological literature is exemplified by the French anthropologist **Claude Lévi-Strauss's** theory that totemism is an anthropological concept having no objective reality.

The basis of totemism seems to lie in the world view of some societies that assume a specific relationship between human beings and the powers of nature, a relationship that serves as the foundation for a classificatory scheme. Totemism may thus be interpreted as a conceptual device for sorting out social groups by means of natural emblems. Furthermore, some scholars point out that when different social groups within the same society draw their names and identities from plants or animals, these totems serve as symbolic devices showing that society, although divided into many groups, still remains a whole. Totems identify and symbolize a group that shares common interests—particularly an interest in the protection of kin members—in societies that have no other agency or mechanism for performing this function. Recently, some anthropologists have argued that Australian totemism, because of its taboos against killing and eating one's totem, has acted as a conservation device, helping people adapt to their natural environment. Totemism would, in this interpretation, have an ecological significance and would thus have played an important role in the development and survival of those societies in which it flourished. (Words 595)

#### totem (n)

„An object, animal, plant, or other natural phenomenon revered as a symbol of a tribe and often used in rituals among some tribal or other traditional groups of people.“

„A carving or other representation of a totem.“

„Something regarded as a symbol, especially something treated with the kind of respect normally reserved for religious icons.“

#### totemism - n

1. The use of totems as symbols of kinship
2. The organizing of societies into groups whose members share a common totem

### Ancestor worship

Ancestor is a person of a family who lived a long time ago. Early people believed that a person has an immortal soul. Though they have already faced to death his or her soul will remain forever. Therefore, primitive people believed that ancestor's soul may trouble them if they forgot or neglected their dead relative. They thought that they must worship their ancestors and they started to offer food and some other things to the ancestors.

Ancestor worship is reverence granted to deceased relatives who are believed to have become powerful spiritual beings or less frequently to have attained the status of gods. It is based on the belief that ancestors are active members of society and are still interested in the affairs of their living relatives.

The cult of ancestors is common, although not universal. It has been extensively documented in West African societies (the *Bantu* and the *Shona*), in Polynesia and Melanesia (the *Dobu* and the *Manus*), among several Indo-European peoples (the ancient Scandinavians, Romans, and Germans), and especially in China and Japan. In general, ancestors are believed to wield great authority, having special powers to influence the course of events or to control the well-being of their living relatives. Protection of the family is one of their main concerns. They are considered intermediaries between the supreme god, or the gods, and the people, and can communicate with the living being through dreams and by possession(?). The attitude toward them is one of mixed fear and reverence. If neglected, the ancestors may cause disease and other misfortunes. Propitiation, supplication, prayer, and sacrifice are various ways by which the living being can communicate with their ancestors.

Ancestor worship is a strong indication of the value placed on the household and of the strong ties that exist between the past and the present. The beliefs and practices connected with the cult help to integrate the family, to sanction the traditional political structure, and to encourage respect for living elders. Some scholars have also interpreted it as a source of individual well-being and of social harmony and stability. Because it is practiced by family groups, ancestor worship excludes proselytizing and rarely involves a separate priesthood. It has no formal doctrines and is ordinarily an aspect of some larger religious system.

### PREHISTORIC RELIGIONS (LECTURED BY MR. JAYANTA BOGODA) 2010

Prehistory means the time before recorded history. When we say 'history', it means the era from which we have written records. When we say 'prehistory', it means the era from which we do not have any written records. The first written words developed in the ancient civilizations near China and Central/Middle America.

The earliest period of written records started about 3000 BC in the world. Therefore, religions before 3000 BC are called 'prehistoric religions'.

### PREHISTORIC RELIGIONS (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) MAY, 2010

Pre-history is a term used to describe the period before written history. Pre-historic religion means the religious beliefs and practices of pre-historic man. The literate period started about 3000 B.C. in the world. The main difficulty to approach pre-historical religion is the absence of written resources. Therefore, when we study pre-historic religion, we have to get the assistant of silent survivals in the past such as bones, stone figures, stone arrangements, and rock drawings. These silent materials seem to have been connected with a religion. Therefore, the survivals and evidences can be identified through following lines:

<ol style="list-style-type: none"> <li>1. Burial places</li> <li>2. Burial finds</li> <li>3. Remains of disposition of offerings</li> </ol>	<ol style="list-style-type: none"> <li>4. Remains of construction such as altars and temples,</li> <li>5. Representation of spirit and cultic figure such as image and rock paintings</li> <li>6. Rock drawings and cave idols.</li> </ol>
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The pre-historical man lived with hunting, food-gathering and fishing but historical man basically was a farmer. Prehistoric religion thus was made according to the perspectives of hunters, food-gatherers and early farmers. It can be assumed that prehistoric man had a form of religion. Many historians have assumed that *Peking man* who lived about a half

million years ago had some concepts of religion or magic according to the findings in his cave near Chou Kov Tien in China.

*Neanderthal man* buried his dead with proper ceremonies and he seems to have believed in some kinds of life after death in the cave of Shanidar in Iran. A dead person was buried under a heap of stones resting on a bed with many flowers.<sup>16</sup> A cave in Italy contains human skulls within a small circle of stones. Many skulls were buried continually throughout the prehistoric period.

The modern man, *Homo Sapiens* had a developed religious ideas, such as totem or God belief, ancestor worship and bare nature worship.<sup>17</sup> The burial customs give evidence of a clear belief in life after death. The dead were buried with their precious property, as such there is no doubt they were expected to take it with them to another world. A figure called *Venus* was found in Siberia. It is known as the 'mother goddess'.

Thus, the above mentioned things tell us that man's religious ideas were born since the prehistoric period.

1. Stone Age (Pre-history)
  1. Palaeolithic Stone - Lower
  2. Mesolithic Stone – Middle
  3. Neolithic Stone – Upper
2. Bronze Age
3. Iron Age

### **PRE-HISTORIC RELIGION (LECTURED BY MR. JAYANTA BOGODA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

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<sup>16</sup> I wonder how the archaeologists came to the conclusion that there were flowers, thousands years after the flowers came apart.

<sup>17</sup> "Bare nature worship" is not a developed religious idea. It is supposed to be one of the oldest forms of religion.

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Note: The end of this species-lecture; the lecturer provided us a short paragraph under following;

Pre-history:           1. Stone Age  
                          2. Bronze Age  
                          3. Iron Age

The Stone Age is divided again into three periods, as follows;

The Stone Age       1) Paleolithic Stone       - Lower  
                          2) Mesolithic Stone       - Middle  
                          3) Neolithic Stone       - Upper

Explaining difficult words

Paleolithic [ˌpæ liəˈ li θɪk] (adj) from or connected with the early part of Stone Age.

Mesolithic [ˈməzəˈ li θɪk] (adj) of the part of the Stone Age between the Paleolithic and Eolithic period.

Neolithic [ˌni: əˈ li θɪk] (adj) of the later part of the Stone Age.

## 6) Origin of Religion of early China, America and Africa

Many pre-historians have assumed that Peking man who lived about half a million years ago (500,000) had some concepts of religion or magic in his cave near Chou Kov Tien in China; he assembled human's skull, which were broken at the foreman magnum (it is the species of the brain) this gives easy access to brain and it would seem that Peking man extracted out and ate the brain; if this was the case pre-historians can never be sure. The motive was the religious and magic rather than for food, Peking man has many animals to hunt. Such cannibalism usually implied the cooperation of the dead man vigor and power.

Pre-historians have found similar skulls arrangements form North America in historical times, the circle of buffalo skulls on the planes which were important in worship and they had also discovered of circle mammoth skulls in Russia and the Ukraine also similar evidences. The *Balangoda* man (in Sri Lanka) also had practiced some Burial arrangements of their dead people.

Neanderthal man buried his dead with proper ceremonies and he seems to have believed in some kinds of life after death. In the cave of Shanidara in Iran, a dead person was buried under earth

heap of stones resting on bed decorated many flowers. In Turkistan, a child was buried surrounded by fire pairs of horns of the mountain goat placed in a circle. In Italy, a cave contains a human skull within a small circle of stones.

## Modern Man

The burial custom gives evidences of a clear belief in life after death; a skeletons found from South-East France, Italy and Russia proved that the dead people were buried their most precious property (no doubt, they thought to take it with them to another world).

## 7) Origin of Religion in Early India

### ORIGIN OF RELIGION (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) 2010

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1. Animism

2. Polytheism
3. Monotheism

Tylor also formulated a concept of culture (which was to become influential in the USA) and the notion of diffusion, the transmission across time and space of culture elements or traits. Where these elements commonly coincided they were referred to as 'adhesions'. Supposedly primitive traits found in a more 'advanced' society were thought to be survivals from an earlier evolutionary stage.

#### ORIGIN OF RELIGION (LECTURED BY VEN. RĀHULA; ORIGINAL FROM VEN. TEJANIYA)

The answer for what is the religion depends on what view is taken from which person. According to the Bible religion was not eventual, but discovered by man from the day of his creation. Man knew the one creator God, who had made him to worship Him.

The original religion was a form of monotheism. According to the evolutionist theory, the creation is denied, as there is the view, that the man evolved from ancestors. According to **E. B. Tylor**, the original form of religion was a kind of animism. This view represented the belief in a vague, terrifying force. Then that view developed in animism.

Modern anthropological and sociological researches into the origins of religions have brought to light astounding propositions, conclusions. The old orthodox view had been that religious truths were revealed by some supra-cosmic, divine agency at the beginning of creation or at some particular time to some prophets. Christianity and Islam also accepted the revelation of their religious teachings to **Jesus** and **Mohammad**. But philosophers of religion in the eighteenth and nineteenth centuries began to challenge authenticity of revelation at the specific time and place.

Modern cosmology has destroyed the foundation of the physical world-view of religions. To conceive that the creation of the world took place at a certain date appears too unreliable to students of physics. **Freudian** psycho-analysis is another terrific challenge to traditionally venerated gods, legends and myths. **Freud** would be repelled by the notion, that God created man in his own image. He, to the contrary, would sponsor that religious symbols are the projections of man's psychic demands.

Modern anthropological, sociological and psychological researches also emphasize ancestors-worship or magic of the known and unknown forces of nature or the fear of capital (in **Lenin's** view) as the source of religious belief and practice.

**Durkheim** regarded God as only the symbolic magnification and transfiguration of society and in his view the clan was identified with an animal or a plant conceived as the totemic divinity. According to his view rites, cults, and secret beliefs of society were the original religions.

The problems of the origin of religions are the main controversial issues of social science. Religion has been variously defined. Broadly speaking, it can be defined as a belief in the spiritual value of things.

The anthological investigations into the origins of religion are more applicable to the Indu Valley religion and the earliest of the strata of the *Vedic* religions than to the *Tipiṭaka* Buddhism.

#### THE ORIGIN OF RELIGION (LECTURED BY MR. ILAṄGAKON) (ORIGINAL BY VEN. NYĀNEINDA)

What is the original religion of the man? To answer this question, it depends on what view is taken of the man's origin. According to the Bible, religion was not discovered by the man. After creation the man knew the one creator, the God, who had made him. Then man paid respect to this God to be satisfied. So the origin of religion was a form of monotheism. According to the evolution theory, the creation is denied and the view starts with that the man evolved from ancestors. According to **E. B. Tylor** the original form of religion was a kind of animism. Therefore, a view represented by a belief in a vague terrifying force developed in animism.

According to **Sigmund Freud**, a father was assassinated by his own son, because that son wanted to monopolize all females of the tribe. That incident led son to feel guilty after that murder of this father. The father then became „a totem,“ so **Freud** regards it as the original form of religion. According to anthropologists, the religion of the hundred of isolated tribes such as a belief in the creator, God, with the form of male also was not primitive in the sense of being original. But according to some scholars, they said that God was introduced later than the concept of goddess **Venus** too.

According to sociological theory, they view the various human interaction rather than individual need. Therefore the faith was the first of all the relationships between interaction and individual need. The basic faith in human relation is born from the security given to a child by his parents. According to **Durkheim**, it is mentioned that the rite, cult and belief of society are the original characteristic of religion. Regarding to the origin of religion, **Karl Marx** asserted that the religion was invented by the man as a social need. To developing the origin of religion, scarify(?), myths, priests, rituals and religious places were very important too.

#### QUESTION: EXAMINE THE RELIGION OF PRE-HISTORIC MAN (CHARACTERISTICS OF RELIGION)

Characteristics of early initial stage and subsequent stage when one pushing(?) back into human pre-history, one can speculate about the predecessor, which leads to speculate about origin and characteristics of human religion.

It is very difficult to infer religious thought of primitive society from bones or feeling(?) fragments of skeletons partly touched by fire.

Some scholars incline to infer the beginning of religion from hunters-gatherers like Australian aborigines. That effort is also unsuccessful, because people had lived for many centuries and necessarily undergone changes. Anyway, we can learn something from hunting and gathering society.

There had been very divergent patterns of rituals and believes through the very cultures and were developing after 3 000 BC in Australia, Africa and Europe and later in America. In this regions there is a brilliant display of rocks and carved paintings of which cows, horses, crows and eagles, vibrate(?) of ancient(?) sun(?) forces and sometimes there are figures and arrows of the hunters.

These pictures are mysterious to interpret and sometimes they are buried in the recesses of the ground like painted wombs in the Mother Earth. This is mimic skill of ancient human, but we possess no record, we can only guess from these great artistic endeavors.

So, it is that question about the initial stage of religion. Anyhow, one of the famous authors **Sir Jame Frason** saw a creation, evolution of idea beginning with the use of the magic which used a secret formula trying to cohere the operation

of nature and leading to religion which sought satisfaction to propitiate unseen forces in the man's view. This way of dealing with the world were replaced in the modern time, which is the most rational and effective way of harnessing the power of nature. **Edward Tylor**, early anthropologist saw premature religion conceiving early in the believe in practices toward spirits. He claimed that animism pertained to religions belonging to premature society.

Often these powers referred to a kind of some correct(?) powers, hearing and anything unsure, an unsure human a chief a beautiful woman.(?)

It was a theory that religion first started with believe in man, then progressed in believe in moral(?) personal(?) is(?) spirits(?), then moved into polytheism where the(?) goes(?) cure(?) even(?) fully(?) personal life and then into monotheism and atheism.

## PRE-HISTORIC RELIGION

Most religions are known to us through written sources. Pre-history means that we are dealing with the time before recorded history that is before there were written records about myths, rituals and beliefs. The literate era started about 3 000 BC in the old world. So we may designate all religions before 3 000 BC as pre-history.

It was believed that there had been an original non-religious phase (period) in human history. But it is proved to be false because some groups appeared to have belief in life after death. So man's religious idea was born during the time when man first appeared. Even though we don't have any written scriptures of pre-historic man, there are some materials found connected to pre-history. They are:

1. Burial places and burial finds
2. Depositions of offerings
3. Deities and cultural figures (carved idols, rock-paintings, rock-drawings)
4. Remains of constructions, such as temple religious premises (places)

Pre-historic religion was organized around the perspectives of hunters, food gatherers, features, fishermen or early farmers. Pre-history religions were at home in a small scale, tribal societies where one family of kin-groups, means(?) a small organizations.

It can be assumed that pre-historic man had a religion or a form of religion. However, their religious ideas if anyone unknown to other, many historians have assumed that Peiking man who lived about half a million years ago had some concept of religion or magic in his cane/cave(?) near Chuetien(?). He assembled human skulls which were broken. This gives easy access to the brain and it would seem that Peiking man extracted and ate the brain if this was the case, the motive was religious or magical rather than for food. He had many animals to hunt. Cannibalism, when practiced in present day present society usually implies the incorporation of the dead man's power.

*Neanderthal* man was buried after his death with proper ceremonies and he seems to have believed in some kind of life after death in a cave of Iraq.(?) A death person was buried under a heap of stones resting on a bed of many flowers. A cave in Italy contains a human skull within a small circle of stones, so the skull burials continued throughout the pre-historic period.

The modern man, *Homo Sapiens*, had a developed religious idea, such as totemism, belief in a high God, ancestors' worship and bear/bare(?) nature worship. The burial customs give evidence of a clear belief in life after death. The death with their precious property, no doubt, thought to take it with them to another world. A figure called *Venus* had been found in Siberia. It is known as the 'mother goddess'. The parts of the body which served sexual and child bearing functions from the breasts, the hips, the buttocks, the tribal caste one(?) enlarged but little attention was paid to the face, the arms and legs

– she was supposed to represent the god of fertility, growth and fruitfulness. But we can assume that there were some male gods, but they were not depicted because the supreme being was never represented in art.<sup>18</sup> For example, the sky-god was not easy to picture.

### **PRE-HISTORICAL RELIGION (LECTURED BY MR. İLAMGAKON) (ORIGINAL BY VEN. NYĀNEINDA)**

Pre-historic means „the time before recorded history.“ There were written records about religion developing in ancient civilization of China. The period of the record starts about 3000 years BC. Therefore all religions before 3000 BC are called pre-historical. Earlier there was thought that there was a non-religious phase in human history. But there is not evidence to prove it. We then can say that religious consciousness was born during the time when the people appeared in the world. According to the animal scientists, they point out that religious behavior can be seen in animals' actions too. But it is very difficult to accept that opinion.

The main of pre-historical religion is laid down the reading sources by the historians to mention.(?) In the history of mankind, the historians referred to the remaining things such as bones, stones, rock caves, paintings, drawings, burial places, figures and so on. In pre-history, the mans' action was rather hunting, food gathering, farming and also catching fish. In other word, at that time for their religion the people worshiped big trees and offered meant at home in a small scale. The leader of the tribal society with the family was also dominant in the aspect of celebrations and instructing others according to the tradition.

There is the image of goddess **Venus** from about 25,000 BC. At that time most people paid respect to her. Her pre-historical images can be found from France to Eastern Siberia. The parts of this image look very sexy. The breasts, hips and the buttock are large and the attention to sculpt this image was paid to the face, the arms and the legs more than other parts. Therefore this image was supposed to represent fertility and fruitfulness. This is the first time to mention a female form of goddess. In Romania the archaeologists found a snake goddess. The snake was the fertility symbol. In historical time in Europe, India and China there was another fertility god representing the cult of bull. That belief was spread in the Middle Eastern world.

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18 In the historical religions later on the Supreme Gods might have been depicted, but concerning the pre-historic religions the depiction of Supreme God appeared scarcely or not at all.

## 666 EXAMINE THE RELIGION OF PRE-HISTORIC MAN?

Characteristics its early initial stage and at subsequent advanced stages. When one pushes back the knowledge into human prehistory he can speculate about the predecessor which leads to speculate origin and characteristics of human religions, it is very difficult to infer religious thought of primitive society from bones or feeling from chiseled flint, and from fragments of skeleton partly touched by fire.

Some scholars are inclined to infer the beginning of religions of hunters, gatherers like the Austrian aboriginals, that effort is also unsuccessful because people had lived over many centuries and had necessarily undergone changes. Anyway we can learn something from hunting and gathering societies.

There had been very divergent patterns of rituals and beliefs through the very cultures that were developing after 3000BC in Austria, Africa, and Europe and little later in America. In this region there is a brilliant display of rocks and carve painting of white cows, horses, crows, and eagles. Vibrate of ancient sun forces and so sometimes do the figures arrows of the hunters. These pictures are mysterious to interpret and sometimes they are buried in the recesses of the ground like painted wombs in mother earth. All lamps dimly lit in this wondrous exhibition of the mimic skill of ancient human. But we possess no record and can only guess at the idea and the ritual that underpinned these great artistic endeavors. So it is that the question about the initial stage of religion. Anyhow Sir James Fresno, famous author of the Golden Bought saw a certain evolution of idea beginning with the use of magic which sacred formula to try to cohere the operation of nature, and leading on to religion, which sought to propitiate unseen forces.

In this view this way of leading with the world were replaced in the modern time which is the most rational and effective way of harnessing the power of nature. Edward Tyler, and early anthropologist, saw premature religion as conceiting yearly in the believe in a paretic tour in spirits, he has use the animism four kinds of religion believe which belongs to premature society.

Another anthropologist Amoretto says that nature is paraded by non-personal forces to which human can relate through rites. Often this power were referral to a kind of same correct power, in haring in anything unsure, in are strangest rock, peculiar monition, an unsure human a chief a beautiful woman, ferocious bear or world table unsure thing. It was theorist that religions first started with believe in man then believe in moral personal life on than into monotheism.

### BASIC CONCEPTS IN PRIMARY RELIGION (LECTURED BY MR. JAYANTA BOGODA) 2010

It is important to know what primary religion is. Primary religious man's target was a successful life. They did not pay much attention to the next life. Primary religion is limited to one language or one nation. Actually the concept of the nature of religion can be basically divided into five categories. They are:

1. Super-human being
2. God
3. Worship
4. Offering
5. Chanting

Super-human being is based on belief in connection to God, in the ancient time people failed when facing natural disasters and various kinds of problems such as earthquakes, floods and thunderstorms etc. Therefore, as a result their focus was a version of God or super-human being for protection and guidance throughout their life. This concept of God appeared due to many natural disasters and they thought God or super-human being would provide them with help in case of failure when facing those kinds of problems.

God is the goal of religion and to achieve this final goal a religious life should be led. This is mentioned in all

religions, that to achieve the final goal we have to work through the moral appropriation. In some religions to achieve the final goal is difficult without hard work and (?)satisfies many texts on *Brahmana*, *Arahant* and kingdom etc.(?)

Worship is one of the forms that are performed in all religions as the core of their system and practice. In the religious activity they are the form of practice. In various religions the act of worship<sup>19</sup> is emphasized in some selected places and days. For example, for Islam it is *Ramadān*, for the Buddhist people it is the *Uposatha*, for Christians it is Sunday and for the Hindus it is Sunday also. Hence, for the performance of worship people have special days and special times for offering.<sup>20</sup>

In the earlz religion offering played an important role in connection to God. Offering is supposed to give some kind of mental connection with the God or to **the Buddha**.<sup>21</sup> (?)Its research by communicate with offering and offering represent god with satisfy enough feeling decide.(?)<sup>22</sup>

The religious teaching gives a basic explanation of the basic principles of a religion and it dictates the right way of behavior that people should follow. For example, *panca-sīla* is a guide for right behavior and it reminds people to remember their religious practice. All the systems of religious teachings have to present religious principles and through them help people to achieve welfare.

## CONCEPTS OF HISTORIC (PRIMITIVE) RELIGION (LECTURED BY VEN. RĀHULA)

### God

Primitive people believed in a large number of gods each dwelling over a family, clan, village or certain area such as a river or a mountain. This belief has been called belief to a certain god while worshiping the others. Most primitive people believed in one supreme high god who was the first source of existence. These gods were generally connected, in the same way, dead ancestors. After death they had to become Gods.

### Man and Universe

Primitive trusted the universe was under control of a god. Droughts, illnesses and deaths were threaded of primitive man. His religion provided him a feeling of security and control. It was thought that ancestors and gods associated with them controlling human destiny. Many primitive people prefer that to follow customs and rituals without knowing why the tradition was told to be working in the past.

### Salvation and after-life

Primitive religions teach us that a savior will come on a day to bring salvation generally related to a group and to this world. There is little doctrine concerning the next life. A primitive man expects to merge with his ancestors in another world. When he dies the other world isn't vividly described and it is just full of trouble and confuse in this world.

### Morality

Primitive people had developed codes of conduct to be suited to their tradition. The members of the group had to adhere codes of conducts. In many basic areas, moral standards are much the same throughout the world. Lying, cheating, stealing and murdering are generally forbidden, but those rules are applied only within a group. Primitive morality is thus

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19 Rather than “worship” I would rather suggest “religious practice”.

20 Apart from Islam this does not seem to be correct. As far as I know, all other religions give freedom to choose when the worship is done.

21 This is an error. Any educated Buddhist knows, that in Buddhism offering never helps to gain a connection with **the Buddha**.

22 This is an utter nonsense. I suggest: “Offering is done for the sake of communication with God, who in turn helps man to gain satisfaction.”

largely a matter of transition of acting in ways that will benefit oneself and community. Since usually it was that meritorious deeds were appreciated.

### Worship

Worship has the purpose of binding members of the community together in a sense of community purpose. Totemism used of certain animals, plants and even human artifacts such as skulls to contact the spiritual world, idolatry (worshipping an image) was a developed way of worship, most often these are symbolic.

## 666BEGAN & EVOLUTION OF RELIGION

By the late 19th and early 20th centuries, scholars had begun to pose basic questions about the origin and development of religious ideas. Scholars questioned how religion began and the stages of its evolution. Some maintained that it originated with a belief in spirits (animism), then evolved into the notion that there were many gods (polytheism), and ultimately emerged as the ideal of a single god (monotheism). Others held that religion began in a sense of awe at the impressive activities of nature (see Nature Worship), in a feeling of reverence for the spirits of the dead (see Ancestor Worship), or in an attempt to overcome mortality (see Immortality). Many other important questions about the nature of religion were addressed during this period: Can religion be divided into so-called primitive and higher types? Is religion a product of psychological needs and projections? Is it a function of political and social control? Such questions have continued to generate a large number of theories.

### Polytheism and Animism

In polytheism, there are many holy beings, each manifesting some particular divine attribute or caring for some particular aspect of nature or of human affairs. Polytheism was the most common form of religion in the ancient world and was well developed in Egypt, Mesopotamia, Greece, Rome, and elsewhere. It tends, however, to develop into a form of religion that has a unitary conception of the divine, either through philosophical criticism or through one of the deities in the polytheistic pantheon (assemblage of gods) acquiring an overwhelming superiority over the others (see Mythology). The gods of a pantheon were usually conceived in some family relationship, which ensured from the beginning a sense of their unity. Polytheism probably developed out of a more primitive form of religion (still practiced in many parts of the world) called animism, the belief in a multitude of spiritual forces, localized and limited in their powers, some friendly and some hostile. In animism the sense of Holy Being is diffused throughout the environment.

@ **Polytheism** - belief in the existence of many gods or divine beings. It has been widespread in human cultures, past and present, and has taken many forms. Natural forces and objects—celestial, atmospheric, and earthly (such as stars, rain, mountains, and fire)—have often been identified with divinities. Gods have also been worshiped in the form of vegetation (especially trees and cultivated plants) and animals (for instance, the monkey in India and the hummingbird among the Aztecs). The assumption of human forms and characteristics by divine beings (anthropomorphism), as in the emphatically human passions and behavior of the Greek and Roman gods, is virtually a universal feature of polytheism.

Polytheism is clearly related to a belief in various kinds of demons and spirits, as in animism, totemism, and ancestor worship, but in polytheism the spirits are distinct, personified deities who belong to a cosmic hierarchy described in myths or sacred writings. Scholars have proposed several theories to account for its emergence. It has been attributed, for instance, to the need for supernatural moral sanctions or to the awe inspired by (and the desire to appease) the uncontrollable forces of nature. It has also been associated in some theories with the development of a social structure characterized by specialization and class distinctions.

Many polytheistic religions, such as Hinduism and ancient Egyptian religion, have exhibited a clear tendency toward monotheism, the belief in and worship of one god or divine power, and polytheistic beliefs and practices sometimes coexist with an essentially monotheistic theology. See also Religion.

### ***Nature***

1. the physical world including all natural phenomena and living things
2. the forces and processes collectively that control the phenomena of the physical world independently of human volition or intervention.
3. a basic state of existence, untouched and uninfluenced by civilization

### ***Worship***

1. vt to treat somebody or something as divine and show respect by engaging in acts of prayer and devotion
2. vt to love, admire, or respect somebody or something greatly and perhaps excessively or unquestioningly
3. vi to take part in a religious service

n

1. the adoration, devotion, and respect given to a deity
2. the rites or services through which people show their adoration, devotion, and respect for a deity
3. great or excessive love, admiration, and respect felt for somebody or something

### **Nature Worship**

Nature Worship, religious devotion paid either to nature as a deified collective entity or to all things in nature, including the elements, celestial bodies, plants, animals, and humanity. The worship of the elements does not seem to occur in the most rudimentary religions but frequently arises in later stages of religious development. The worship of fire, found among many primitive peoples, reached its highest development in the ancient Parsis sect of Persia. Celestial bodies have been deified in the religious systems of primitive and highly civilized peoples alike. The Khoikhoi of South Africa worship the moon; sun worship was practiced by the Iroquois, the Plains peoples, and the Tsimshian people of North America and reached a high state of development among the Native Americans of Mexico and Peru. The sun was also a Hindu deity, regarded as maleficent by the Dravidians of southern India, but considered benevolent by the Munda of the central parts. The Babylonians were sun worshipers, and in ancient Persia worship of the sun was an integral part of the elaborate cult of Mithras. The ancient Egyptians worshiped the sun god Ra; they also apotheosized the moon and the star Sirius. Other Egyptian deities included the constellations and the circumpolar stars.

Plants and trees have been worshiped as totems or because of their usefulness, beauty, or fear-inspiring aspect. They are considered either as holy in themselves or as the dwelling places of spirits. Both the soma plant of India and the coca shrub of Peru have been worshiped for the intoxicating properties of products derived from them. Field crops, regarded as harboring spirits of fertility, have been worshiped both by primitive tribes and by the peasants of Europe, among whom traces of the cult may still be found.

See also Animism; Fetishism; Totemism.

### **Fetishism**

Fetishism, a term used in anthropology to identify the concept of devotion to objects, and in psychology to identify the concept of devotion to desires.

In anthropology, fetishism applies to a form of belief and religious practice in which supernatural attributes are imputed to material, inanimate objects, known as fetishes. The practice includes magic, often with many attendant ceremonies and minor rituals. The fetish is usually a figure modeled or carved from clay, stone, wood, glass, or other material in imitation of a deified animal or other object. Frequently it consists of fur, feathers, hair, or a bone or tooth of a tutelary animal. Sometimes it is the animal itself, or a tree, river, rock, or place associated with the tutelary in the mind of the devotee (see Nature Worship). In some cases the belief is so definitely crystallized about the object that the original

connection with the tutelary is obscured, and the belief merges into idolatry. At one time fetishism was thought to be practiced only in West Africa, but it is now known to prevail among peoples in all lands. Anthropologists of the 19th century limited the use of the term to the doctrine of potencies (or spirits) attached to, or conveying influence through, material objects. According to more recent data, however, fetishes need not be connected with spirits, except to the extent that they are employed to thwart malevolent beings. See Magic; Taboo.

In psychology, the term applies to a sexual disorder in which sexual urges and fantasies persistently involve the use of nonliving objects by themselves or, at times, the use of such objects with a sexual partner. Common fetishes in Western society are feet, shoes, and articles of intimate female apparel. In general, psychologists believe that fetishism serves to alleviate feelings of sexual inadequacy, usually among males.

### Animism

Animism (from Latin *anima*, "breath" or "soul"), belief in spiritual beings. Among biologists and psychologists, animism refers to the view that the human mind is a nonmaterial entity that nevertheless interacts with the body via the brain and nervous system. As a philosophical theory, animism, usually called panpsychism, is the doctrine that all objects in the world have an inner or psychological being. The 18th-century German physician and chemist Georg Ernst Stahl coined the word animism to describe his theory that the soul is the vital principle responsible for organic development. Since the late 19th century, however, the term has been mainly associated with anthropology and the British anthropologist Sir Edward Burnett Tylor, who described the origin of religion and primitive beliefs in terms of animism.

In *Primitive Culture* (1871) Tylor defined animism as the general belief in spiritual beings and considered it "a minimum definition of religion." He asserted that all religions, from the simplest to the most complex, involve some form of animism. According to Tylor, primitive peoples, defined as those without written traditions, believe that spirits or souls are the cause of life in human beings; they picture souls as phantoms, resembling vapors or shadows, which can transmigrate from person to person, from the dead to the living, and from and into plants, animals, and lifeless objects. In deriving his theory, Tylor assumed that an animistic philosophy developed in an attempt to explain the causes of sleep, dreams, trances, and death; the difference between a living body and a dead one; and the nature of the images that one sees in dreams and trances.

Tylor's theories were criticized by the British anthropologist Robert R. Marett, who claimed that primitives could not have been so intellectual and that religion must have had a more emotional, intuitional origin. He rejected Tylor's theory that all objects were regarded as being alive. Marett thought that primitive peoples must have recognized some lifeless objects and probably regarded only those objects that had unusual qualities or behaved in some seemingly unpredictable or mysterious way as being alive. He held, moreover, that the ancient concept of aliveness was not sophisticated enough to include the notion of a soul or spirit residing in the object. Primitive peoples treated the objects they considered animate as if these things had life, feeling, and a will of their own, but did not make a distinction between the body of an object and a soul that could enter or leave it. Marett called this view "animatism" or "preanimism," and he claimed that animism had to arise out of animatism, which may even continue to exist alongside more highly developed animistic beliefs. Related to animism are ancestor worship and some forms of nature worship.

### Totemism

Totemism, a complex system of ideas, symbols, and practices based on an assumed relationship between an individual or a social group and a natural object known as a totem. The totem may be a particular species of bird, animal, or plant, a natural phenomenon, or a feature of the landscape with which a group believes itself linked in some way. The term totem is derived from the language of the Ojibwa, a Native North American tribe.

The totemic relationship is widespread and has been observed in Malaysia, Africa, and Guinea. It is especially strong among some Native Americans and the Australian aborigines. In these societies, the totem is often regarded as a companion and helper with supernatural powers and as such is respected and occasionally venerated. The individuals of a totemic group see themselves as partially identified with or assimilated to the totem, which may be referred to by special names or symbols. Descent may be traced to an original totemic ancestor, which becomes the symbol of the group. With the exception of some totemic rituals, killing, eating, or touching the totem is prohibited. Individual shamans (see Shaman) have been known to cultivate a personal friendship with a particular totemic animal or plant.

Few anthropological concepts have undergone such radical change as that of totemism. Most of the theories about this phenomenon propounded in the 19th and early 20th centuries have been discarded. Totemism is no longer regarded as a religion, much less as an early stage in the religious and cultural history of the human race. It is admitted, however, that a totemic relationship may involve some religious elements, such as the cult of ancestors and the belief in spirits (see Animism). The current skepticism about totemism in anthropological literature is exemplified by the French anthropologist **Claude Lévi-Strauss's** theory that totemism is an anthropological concept having no objective reality.

The basis of totemism seems to lie in the world view of some societies that assume a specific relationship between human beings and the powers of nature, a relationship that serves as the foundation for a classificatory scheme. Totemism may thus be interpreted as a conceptual device for sorting out social groups by means of natural emblems. Furthermore, some scholars point out that when different social groups within the same society draw their names and identities from plants or animals, these totems serve as symbolic devices showing that society, although divided into many groups, still remains a whole. Totems identify and symbolize a group that shares common interests—particularly an interest in the protection of kin members—in societies that have no other agency or mechanism for performing this function. Recently, some anthropologists have argued that Australian totemism, because of its taboos against killing and eating one's totem, has acted as a conservation device, helping people adapt to their natural environment. Totemism would, in this interpretation, have an ecological significance and would thus have played an important role in the development and survival of those societies in which it flourished.

### ***totem (n)***

1. an object, animal, plant, or other natural phenomenon revered as a symbol of a tribe and often used in rituals among some tribal or other traditional groups of people
2. a carving or other representation of a totem
3. something regarded as a symbol, especially something treated with the kind of respect normally reserved for religious icons

### ***totemism - n***

1. the use of totems as symbols of kinship
2. the organizing of societies into groups whose members share a common totem

## **Ancestor Worship**

Ancestor Worship, reverence granted to deceased relatives who are believed to have become powerful spiritual beings or, less frequently, to have attained the status of gods. It is based on the belief that ancestors are active members of society and are still interested in the affairs of their living relatives.

The cult of ancestors is common, although not universal. It has been extensively documented in West African societies (the Bantu and the Shona), in Polynesia and Melanesia (the Dobu and the Manus), among several Indo-European peoples (the ancient Scandinavians, Romans, and Germans), and especially in China and Japan. In general, ancestors are believed to wield great authority, having special powers to influence the course of events or to control the well-being of their living relatives. Protection of the family is one of their main concerns. They are considered intermediaries between the supreme god, or the gods, and the people, and can communicate with the living through dreams and by possession. The attitude toward them is one of mixed fear and reverence. If neglected, the ancestors may cause disease and other misfortunes. Propitiation, supplication, prayer, and sacrifice are various ways in which the living can communicate with their ancestors.

Ancestor worship is a strong indication of the value placed on the household and of the strong ties that exist between the past and the present. The beliefs and practices connected with the cult help to integrate the family, to sanction the traditional political structure, and to encourage respect for living elders. Some scholars have also interpreted it as a source of individual well-being and of social harmony and stability. Because it is practiced by family groups, ancestor worship excludes proselytizing and rarely involves a separate priesthood. It has no formal doctrines and is ordinarily an aspect of some larger religious system.

## **Immortality**

Immortality, unending existence of the soul after physical death. The doctrine of immortality is common to many religions; in different cultures, however, it takes various forms, ranging from ultimate extinction of the soul to its final survival and the resurrection of the body. In Hinduism, the ultimate personal goal is considered absorption into the “universal spirit.” Buddhist doctrine promises nirvana, the state of complete bliss achieved through total extinction of the personality. In the religion of ancient Egypt, entrance to immortal life was dependent on the results of divine examination of the merits of an individual's life. Early Greek religion promised a shadowy continuation of life on earth in an underground region known as Hades. In Christianity and Islam, as well as in Judaism, the immortality promised is primarily of the spirit. The former two religions both differ from Judaism in holding that after the resurrection of the body and a general judgment of the entire human race, the body is to be reunited with the spirit to experience either reward or punishment. In Jewish eschatology, the resurrection of the soul will take place at the advent of the Messiah, although the reunion of body and spirit will endure only for the messianic age, when the spirit will return to heaven.

## **Monotheism**

belief in the unity of the Godhead, or in one God. It is opposed to pantheism and polytheism. Because they believe the Christian doctrine of the Trinity to be incompatible with monotheism, some groups reject Trinitarianism in favor of Unitarianism. Monotheism is a firm tenet of Muslims and Jews

## **Demon**

Demon, supernatural being, spirit, or force capable of influencing human lives, usually by evil means. Demons have played a role in the traditions of most religions and also have appeared in mythology and literature. Exorcism, the practice of expelling demons that possess people or places, has been carried out by many religions, usually by a person with special authority. The study of demons is called demonology.

The belief in evil spirits and their ability to influence the lives of people dates from prehistoric times. Many early people believed that spirits occupied all elements of nature. Evil spirits or demons were the spirits of ancestors who brought harm to living people. Societies that practiced ancestor worship sought to influence the actions of both good and bad spirits (see Religion: Primitive Religions). Some ancient societies, including those in Egypt and Babylonia (now Iraq), believed that such spirits were responsible for the functions of the body and that demons caused specific illnesses.

Spirits and demonic beings became an important part of Hinduism, the religion of India. Hindu scriptures called the Vedas, composed between about 1500 bc and about 1000 bc, describe a variety of evil beings, including the asuras and the panis, who harm people and work against the Hindu gods. The word demon originated from an ancient Greek term, daimon, which referred to beings whose special powers placed them between people and the gods. These beings had the ability either to improve people's lives or carry out the punishment of the gods.

Basic Christian ideas about demons originated from references to evil beings or “unclean spirits” in the Old Testament of the Bible. By the Middle Ages, Christian theology had developed an elaborate hierarchy of angels, who were associated with God, and fallen angels, or demons, who were led by Satan. Satan himself was considered the original fallen angel. In most English versions of the Bible, the term demon is translated as devil, and in the New Testament, demon is identified with an evil spirit (see Angel; Devil).

Islam also developed a complex system of demons. Muslim writings describe a group of evil beings, called jinn, who cause destruction and preside over places where evil activities take place. The original jinn was called Iblis, who was cast out by Allah for refusing to worship Adam, the first man.

Demons also have become part of folklore throughout the world. Many of these demons have peculiar qualities. They include such familiar creatures as vampires, who suck the blood of living victims. Another variety of demon, the Japanese oni, are said to bring on storms. In Scotland legendary kelpies haunt pools, waiting to drown unwary travelers. Popular belief in demons and evil spirits has steadily declined since the 1700s.

## Fire Worship

Fire Worship, religious devotion to fire as a divine or sacred element. Like sun worship, from which it cannot always be distinguished, the veneration of fire is one of the earliest forms of religion. The flame itself may be the object of adoration, or it may be regarded as the material manifestation of a divinity or fire spirit.

In almost every mythology there is an account of the way fire was brought to humankind. In Greek legend, the Titan Prometheus is represented as having stolen the precious flame from Mount Olympus, the home of the gods, or as having ignited a torch from the burning rays emitted by the chariot of the sun god Phoebus. A legend among the Polynesian Cook Islanders of the South Pacific describes the descent of the culture hero Maui to the underworld, where he learned the art of making fire by rubbing two sticks together. Early inhabitants of the Caroline Islands believed that mortals received fire from the gods through the bird Mwi, which brought it to earth in its bill and concealed it inside trees. Human beings then obtained this fire by rubbing two pieces of wood together. The Native American tribes, like the tribes of West Africa, paid homage to ancestral fire spirits. The Aztec of Mexico acknowledged in their worship the fire god Xiuheuctli, who resembled their sun god (see Aztec Empire). The Inca of Peru also worshiped a fire god. Various Semitic peoples propitiated the fire god Moloch with the sacrifice of their firstborn children, and ritual offerings to fire gods were made by the Egyptians and other peoples of the ancient world. Fire worship occupied a central position in the religious rites of the early Indo-European peoples. Among the early Hindus, sacrifice to the fire was one of the first acts of morning devotion, and the hymns addressed to the fire god Agni outnumbered those in praise of any other divinity (see Hinduism). The ancient Greek cults of Hestia, goddess of the hearth, and Hephaestus, god of fire, like those of their Roman counterparts, Vesta (see Vesta) and Vulcan, were integral features of the religion of classical times. Fire worship also was generally practiced among the ancient Slavic peoples, and the Celts offered prayers to Bridget, the patroness of fire, hearth, and fertility.

The worship of fire had its fullest development, however, in ancient Persia, where from earliest times the ceremonial keeping of the flame was the chief characteristic of the Zoroastrian religion (see Zoroastrianism). Fire was believed to be the earthly manifestation of the Divine, the heavenly light. The term for “priest” in the Zoroastrian scriptures is *athravan*, “belonging to the fire.” The conquest of Persia by the Muslims was symbolized by the extinction of the holy flame in the Persian temples, and when the Zoroastrian Parsis fled as religious exiles from their native land to India, the sacred fire they carried with them was as much a sign of their nationality as of their faith.

Closely associated with fire worship is the religious ceremony of fire walking. Practiced by many peoples in all ages, it is still performed in Tahiti, Trinidad, Mauritius, the Fiji Islands, India, and Japan. The ceremony involves the procession of a priest and other celebrants barefoot across large stones that have been heated upon a bed of burning logs. Various explanations, none of them altogether satisfactory, have been offered to explain why fire walkers apparently suffer no burns or pain. Some observers have maintained that a religious ecstasy in the celebrants produces temporary insensibility to pain. In ancient times, particularly in India, the rite is said to have involved passing through the flames, rather than walking upon them. Some authorities believe that participants may have been able to walk through the flames without being touched by them.

## A Cosmic Myths

Cosmic myths are concerned with the world and how it is ordered. They seek to explain the origin of the world, universal catastrophes such as fire or flood, and the afterlife. Nearly all mythologies have stories about creation, a type of story technically known as cosmogony, meaning “birth of the world.” Creation stories also include accounts of how human beings first came into existence and how death and suffering entered human experience.

### *cosmic adj*

1. relating to the whole universe
2. used to describe outer space or a part of the universe other than the Earth

### *Myths of the Gods*

Many myths do not directly concern human beings, but focus rather on the activities of the gods in their own realm. In many mythologies the gods form a divine family, or pantheon. The story of a power struggle within a pantheon is common

to a large number of world mythologies—for example, the Babylonian Enuma elish centers on Marduk's struggle for supremacy and his eventual victory over Tiamat. Greek mythology features a similar story of struggle between generations. In Greek mythology, the earliest gods were Gaea (Earth) and Uranus (Heaven), and their children were called the Titans. The eldest of the Titans, Cronus, overthrew his father and was eventually overthrown by his own son, Zeus, who became the new master of the universe. Similarly, the Aesir—the pantheon of the Norse gods—had to overcome an older group called the Vanir before gaining power. Unlike the Greek and Babylonian accounts, the Norse myth features a reconciliation between the two sides.

Myths about the gods are as numerous as the cultures that produce them. Other types that occur across various cultures include myths about the Great Mother (for example, the Mesopotamian Ishtar, who journeys to the underworld to rescue her lost lover Tammuz); the Dying God (for example, the Egyptian Osiris, who is murdered and dismembered but ultimately resurrected); and the Savior God (for example, the Greek Prometheus, who helps humanity at the cost of incurring Zeus's anger).

### *Myths of Heroes*

Nearly all cultures have produced myths about heroes. Some heroes, such as the Greek Achilles, have one mortal and one divine parent. Others are fully human but are blessed with godlike strength or beauty. Many myths about heroes concern significant phases of the hero's career, such as the circumstances of the hero's birth, a journey or quest, and the return home.

The birth and infancy of a mythological hero is often exceptional or even miraculous. In the ancient Near Eastern and Mediterranean world, the births of many heroes followed similar patterns. For example, the Hebrew prophet Moses, the Greek hero Oedipus, and the Roman heroes Romulus and Remus were all exposed to the elements at birth and left to die, but miraculously survived. Other heroes were immediately able to care for themselves. In early infancy, the Greek hero Hercules strangled a pair of enormous serpents sent to kill him. The Irish Cu Chulainn, who later became a great warrior, also performed astonishing feats of strength as a child.

@ Without any knowledge on the phenomenal of natural world e.g. sun, moon and raining etc., the primitive people seen them as animated beings, each with a will of its own. Being fear of them or in order to ask favour from them, people started to worship them. This stage is called Polytheism.

When worshipping these natural forces separately, people have noticed some order and regularity in their movements. The sun rose and set regularly; the moon waxed and waned at regular intervals. If natural forces were ordered and interrelated, these gods must have receiving certain orders. But who was that Great God who gives orders? The Vedas indicate that at one time, the early Aryans spoke of Him as the sun in the name of Visnu, at other time as Varuna, who envelops the whole universe; at a third time as Prajapati, the lord of all living beings; at a fourth time as manaspati, the lord of sacrifices; and another time as Indra, the wielder of the thunderbolt and the destroyer of non-Aryans. These gods were enthroned as supreme one after another and dethroned also until at last the Brahman of the Upanisads was accepted as the only Supreme God. This is the second stage of monotheism or what is called henotheism by Max Myller.

But as man was allowed to use his reason and experience he did not stop with monotheism, for which the Supreme God is a personal being. If He is a personal being, does He have hands and feet, eyes and ears, like human beings? Does He act with a motive like us? Does He have likes and dislikes? It was difficult for the Upanisadic thinkers to think of God necessarily as a person like man. Brahman was therefore depersonified, and a monistic religion was the result. The Supreme Brahman of the Upanisads is an It, not a He or She.

### **ANCIENT EXPLANATIONS**

Belief in a life of the spirit, a substance inhabiting the dead body as long as food and drink are furnished, is typical of primitive eschatology. The concept of the future life grew richer as civilization advanced and cosmic forces became objects

of worship associated with departed spirits. The belief in judgment after death was introduced when standards of right and wrong were established according to particular tribal customs; the spirits themselves were made subject to the laws of retribution. Through this twofold development the future life was thus made spiritual and assumed a moral character, as in the eschatology of ancient Egypt. In Persia and Israel, the old conception of a shadowy existence in the grave, or in some subterranean realm, in general retained its hold. Escape from such an existence, however, into larger life, with the possibility of moral distinctions among individuals, was provided by the conception of a restoration and reanimation of the old body, thus ensuring personal identity. In other cultures, as in India, the spirit was conceived as entering immediately upon death into another body, to live again and die and become reincarnated in new forms. This concept of transmigration, or metempsychosis, made possible the introduction into the future life of subtle moral distinctions, involving not only punishments and rewards for conduct in a previous stage of existence but also the possibility of rising or falling in the scale of being according to present conduct. In spite of the seemingly perfect justice thus administered on every level of being, the never-ending series of births and deaths of the individual may come to appear as an evil; in which case deliverance may be sought from the infinite wheel of existence in Nirvana. The ancient Greeks arrived at their eschatology by considering the functions of the mind as a purely spiritual essence, independent of the body, and having no beginning or end; this abstract concept of immortality led to the anticipation of a more concrete personal life after death.

#### MANA, ANIMISM, AND HIGH GODS (GIVEN BY VEN. PAÑÑINDRIYA) 2010

A main point of departure for students of the sacred was the Melanesian and Polynesian concept, *mana*, first noted by **Robert Henry Codrington**, an English missionary and anthropologist, in a book published in 1891. Like the words totem and *tabu* (*tapu*), that indigenous term became part of the technical vocabulary of anthropological and religious studies. *Mana* signifies the intensity of an impersonal force or power attributed to some persons, things, and situations. *Mana*, **Codrington** stated,

„is what works to effect everything which is beyond the ordinary power of men, outside the common processes of nature; it is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation.“

The apprehension of this ethically neutral sacredness, a spiritually dynamic power, which in some contexts might readily be translated simply as 'luck' and in others perhaps as 'strong effectiveness', was regarded as the psychological basis of religion.

Closely connected with *mana* in earlier discussion was the idea of *taboo*, indicating in its original Polynesian meaning something set apart or forbidden. **R.R. Marett**, another British anthropologist, considered at length whether *mana* was a magical or a religious conception and whether *taboo* was 'negative magic' in the sense that „to break a *taboo* is to set in motion against oneself mystic wonder-making power in one form or another.“ In any case, for him a belief in *mana*, ea(?) generalized impersonal power, was historically and psychologically prior to animism, a belief in spiritual beings, asserted by **Tylor** to be the original form of religion. Preanimism (belief in *mana*) thus gave way to animism, and animism and polytheism, with more advanced thought, were superseded by monotheism.

As against this it was argued by some, particularly **Wilhelm Schmidt**, that many people then called 'primitive', the Bushmen of the Kalahari Desert and the pygmies of the Congo, for example, had a conception of a supreme god, often associated with the firmament and, hence, a high god. Whether or not primitive religions incorporated the conception of a supreme divinity now appears more a matter of theological and missionary controversy than a scientific problem. The evidence now available shows that some peoples do emphasize the unity and transcendence of divinity more than others and that the same people will stress divine unity and transcendence in some circumstances and divine multiplicity and immanence in others, as, indeed, in the so-called higher religions.

These early attempts to define the fundamental features of „primitive,“ as distinct from any other religion, have little relevance to contemporary discussion, except that it is from them and from the vocabulary they adopted that the general reader is bound to take his bearings. What they were concerned with, however, were three very profound and perennial

themes in religious experience, exposed, as we now see, not only in the „advanced“ religions but also in a rich variety of ethnographic literature from all over the world.

The first is that of divine unity and divine multiplicity. The second is what may be called the ambivalence of the quality of sacredness. Not only do sacred things, persons, and places both attract men in veneration and keep them at a distance in avoidance and respect but also the gods themselves often have, from the human point of view, both benevolent and malign aspects.

Hence they are sometimes called to help men and others to leave them untroubled. In much of what has been reported of „primitive“ religion, the gods, though they may sanction morality, are themselves ethically neutral, uniting the goodness and badness that are recognized as categories of merely human experience, so that what kills men in one context cures them in another. And, finally, there is the theme of man's ultimate passiveness in relation to a universe animated by powers beyond his technical or rational control. (Words 640)

#### ORIGIN OF RELIGION OF EARLY CHINA, AMERICA AND AFRICA (LECTURED BY MR. JAYANTA BOGODA, GIVEN BY VEN. PAÑÑINDRIYA) MAY, 2010

Many pre-historians have assumed that 'Peking man', who lived about half a million years ago (500,000), had some concepts of religion or magic in his cave near Chou Kov Tien in China; he assembled human skulls, which were broken at the foreman magnum (it is a part of brain). This enables easy access to brain and it would seem that Peking man extracted out and ate the brain; if this was the case, pre-historians can never be sure. The motive were the religious purposes and magic rather than gaining food as Peking man had many animals to hunt. Such cannibalism usually implied the cooperation of the dead (eaten) man's vigor and power.

Pre-historians have found similar skull arrangements in North America in historical times. The circle of buffalo skulls on the places which were meant for worship and a circle mammoth skulls in Russia and the Ukraine were also similar evidences. The 'Balangoda man' (in Sri Lanka) also had practiced some burial arrangements for his dead people.

'Neanderthal man' buried his dead with proper ceremonies and he seems to have believed in some kind of life after death. In the cave of Shanidar in Iran, a dead person was buried under earth and heap of stones, resting on bed decorated with many flowers. In Turkistan, a child was buried surrounded by fire/four(?) pairs of horns of the mountain goat placed in a circle. In Italy, a cave contains a human skull within a small circle of stones.

'Modern Man' - his burial custom gives evidences of a clear belief in life after death; a skeletons found from South-East France, Italy and Russia proved that the dead people were buried with their most precious property (no doubt, they thought to take it with them to another world).

#### RELIGION AND SCIENCE (LECTURED BY MR. ILAMGAKON)

Today we are living in the age of science. Everything that is scientific appeals us and we accept it as true. Scientific development have provided in our hands such tools and instruments that we can secure the good life in all its aspects.

Science is a systematic knowledge. By scientific knowledge we mean that what is certain, exact and fully organized, a real knowledge. Religion is not opposed to knowledge, rather it is complementary to knowledge. Science aims at all-round development of a person and it provides happy living, which does the religion too. However, there are some differences between religion and science.

Science is the complete and consistent description of the fact of experience in the simplest possible terms. On the other hand a man of religion takes faith, aspiration, truth etc. as his religious experiences. The subjective experiences of religion help to get intensive knowledge. Therefore science is an objective field and religion.

But these differences should not lead us to suppose that the two are opposed to each other. Science and religion differ with regard to problems, attitudes, methods, activities and effects, but they have many elements in common. Both search for truth and seek to explain life and the world. Religion is the revealed word of God that we find in the scriptures of the world; and science is the revealed word of Nature that we see in the real things of the world.

In the modern era, great physicists like **James Jeans** and **Eddington** have proved that even after the science have gone to the furthest extent of their investigations the main world's problem remain still unsolved and apart from religious reflection it is not possible to say the last word on the nature and the significance of reality.

Another scientist **Sir Oliver Lodge** says: „Science which began as the arch-enemy of religion, has ended by becoming her humblest hand-maiden.“ **Albert Einstein** did not condemn the religious impulse as such. According to him science can neither confirm nor deny the existence of God.

### **666RELIGION IN THE MODERN WORLD {RAHUL}**

All those traditional religions have survived in the modern world and have periodically experience dramatic difference and reaction to the modernization process they have been display toward certain degree by the trend toward in modern industrious western society. Traditional religious belief, practices and other ritual have been change to be certain extend. On the other hand religion has been isolated as one particular social institution. Traditional religion in modern secular society became spread institution, social authority. Religion have under gone the process of differentiation in modern world and the appearance of modern religion as spread institution is one effect of the complex differentiation of social roles in modern society. Religious has become one specialized institution among many, on the other hand traditional religious function belief practice was change according to the technical development in the modern world. Modern life in the modern world is very difficult to define. One might says that modern life is characterized by the fact that the world is getting smaller. The people are heaving creator access each other that communication barriers are fast disappearance. It is possible for one to know what happen every where in the world within a short time and their by participate in the life a large of section of the world than one who is able thought of, that would be one aspect of modern life in this position the relevant of Buddhism can be see and various aspect. Buddhism came to be called Akalika which mean timeless that is exists for all time.the change that have taking place in Buddhist cult or religion, it keep on adjusting to the needs of different era, population and individual. It has been possible to evolve a message that would remain eternally fresh new. So it Buddhism has and application today and if Buddhism has the place in modern life, it is because on that timeless applicability. What are these characteristics that mean Buddhism timeless? First of this would be that recognition of the responsibility of the individual. The Buddha is one of the most remarkable religious teachers who emancipated from all bonds, bonds of supernatural trigs, god head, acieration, sin or any other characteristic that to in headed from anyone act. So when the Buddha says that each person in his own master, his promulgates a principle whose applicability becomes stronger. Man begins to get more and more confidence in the control himself an environment. So if today with scientific and technological development, man feels that he has come to point where his own intellect make him superior to any body or made him able to solve any problem that he had with the physical, ethical, political or whatever would not the principle that man is the master of himself.

### **RELIGION IN THE MODERN WORLD**

(Discuss the necessity of a religious philosophy for the modern world and explain why Buddhism has found its suitability – importance of religion in the modern world, special attention to Buddhism)

In the ancient world religion was the single factor that greatly influenced the life of the people. Religion and its practice was a part and parcel of day-to-day life of all. It covered not only the spiritual aspects but also vast range of other aspects including even arts. Science, ascetic and other forms of righteous enjoyment but with the passage of time modern action religion has lost it wide spreading in perform as force that influence the lives of the people.(?)

In modern times religion has been isolated on a particular institution, wich no direct social authority for any other

institution as legal, economic or political. Many other separate social institutions have arisen divesting religion of their functions and then replacing religion and these new institutions themselves taking for the role civil religion.(?) Unlike before where religion was a collective possession and it have become a totally private affair. Individuals are now in practice of adapting themselves to religious ideals.

The modern world is a very complex(?) one. On the one hand it has almost recalled the peak of its development in science and technology. If many in available people are able to create heaven on earth. But this on the other hand has led the people forget social value, moral behavior, mutual respect and understanding and so on. The whole life is full of competition, rivalry, tension, anxiety and worry. With the unprecedented material development we have become enslaved to a life of luxury and comfort, and everyone is enjoying in a mad rat-race to reach the top of success.(?)

In a situation where one is in control of everything except oneself, Buddhist teaching on supreme way of man and its admonition as the peaceful control of one's mind and oneself becomes very relevant. So, in the freedom of thought and investigation taught in Buddhism it is very relevant and applicable to the modern world where everybody is led by the other. No one thinks by himself, but blindly follows what he is made to believe. In such a context, *Kālāma Sutta's* teaching is very important.

It is time for the modern world to rethink their utter scriptures, the habit of blindly following what they are told, and about the bent towards running after wealth and pleasure and adopt the simple, balanced, enlightened life taught in Buddhism.

#### QUESTION: DISCUSS THE COMMON FACTORS THAT ARE SIGNIFICANT IN THEO-CENTRIC RELIGIONS IN THE EAST AND WEST

Almost all religions but Buddhism were based on the belief in gods. And so some common factors which bear similarities among themselves can be seen when we come to the study and comparison of the teachings of these Theocentric religions which equally bear the matter of the concept of God, heaven and hell.

Out of the four major religions of the world, excluding Buddhism three of them which are Hinduism, Christianity and Islam will be worth consideration in this issue. Of the three Hinduism of the East is the oldest religion without having first originated or founded on basic religious texts. It has been developed spontaneously at various stages of civilization. Generally Hinduism includes varying beliefs, practices. The belief in many gods in the early stage of Hinduism paved the way to the beliefs in one single god, monotheistic beliefs which are common among Christianity and Islam.

God in Hinduism is believed by Hindus to be above time and space and eternal and infinite. But he has three aspects within him – the creative, the preservative and the destructive. His creative aspect is personified as *Brahmā*, the preservative aspect as *Viṣṇu* and the destructive aspect as *Śiva*. These three aspects are so often taken as the three deities. Although within the one supreme Lord, *Viṣṇu* and *Śiva (Maheś)* therefore constitute what may be the Hindu Trinity. This Trinity signifies that God, **Brahmā** in his different aspects is responsible for all the three acts of creating, sustaining and dissolving or destroying the world.

In Christianity, God is the Creator, Sustainer and Destroyer of the world. Islam believes in one and only one God, called **Allah**. It is regarded as omnipotent, omniscient and omnipresent<sup>23</sup>. The theory of creation of the world is also known

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23 Instead of 'omnipresent' in the original there was written 'all mysterious', which is of course also true, but then the

in the history of *Genesis* of Christianity which is related in the Old Testament of the Bible. According to this story the world was created by the God within six days. On the 7<sup>th</sup> day this synchronizes the end of the cross of creation and finally he created men. The world is created in time by God and may end at anytime according to God's will. The creation theory in the *Qur'ān* of Islam is also similar to that of Christianity.

In addition to monotheism and the theory of creation, the teachings of soul theory played a significant role as well. In Hinduism -soul- is the essential nature of man, which transmits as an immortal subsistence. This transmitting soul is regarded as the bondage which begets continued suffering. Liberation from this soul of world is real goal of man. Christianity and Islamism believe in immortality of soul and therefore believe in a life after death too.

The above mentined contextas show us clearly the most common, significant factors in the said(?), famous Theo-centric religions of the world.

**QUESTION: ACCORDING TO DEVELOPMENT OF THESE RELIGIONS, EXPLAIN HOW JUDAISM, CHRISTIANITY AND ISLAM BECAME ONE FAMILY IN EARLY TIME.**

Religion is very important for the people, they should rely on it and believe in it according to its teachings and rules. Due to different thinking patterns and concepts of people religion started to diversify and develop in the world. As for the creation of religion, it is said that Judaism, Christianity and Islam historically belong to one family and all of them are based on the same fundamental belief according to their prophets. For example, the prophet of Judaism is **Moses**. Christian prophet is **Jesus**<sup>24</sup> while Islam's prophet is **Mohammad**. They believe in one supreme God who created everything for the people according to His laws. However, their God's name is different – for Judaism it is **Yahweh**, for Christianity it is **Jesus** and for Islam it is **Allāh**.<sup>25</sup>

Other point is, that geographically these religions emerged in the Middle East.<sup>26</sup> While Judaism and Christianity spread out to the West, Islam overwhelmed the East. Finally Christianity and Islam took the place throughout the world in the East and West as well. Later on Judaism was known as an ethnic religion whereas Christianity and Islam are recognized as world religions. As for their popularity, Christianity is first, Islam is second and Judaism is the least. Judaism is thus often described as the parent of the other two religions.

The fundamental belief of these three religions is remarkable belief in a single God who promised to help if His wish is fulfilled by man. They also call Him as the creator of the world and mankind. One of the main, fundamental objectives which is common to these three religions is unwavering faith in the God. It is to say that while Judaism recognized its faith as a covenant between mankind and God, Christianity accepted the faith in **Jesus** as one equal to God

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important aspect 'omnipresent' would be missing, whereas the not-important aspect 'all mysterious' would be present...

24 This is the Islamic explanation. According to Christianity **Jesus** is actually the God who, out of compassion to people, got human form to show the people that He is the God, the Creator. Islam refuses this conception and understand **Jesus** as a mere prophet.

25 We cannot accept, that they all have the same God only with different name for Christians believe, that the God's name is also **Yahweh**, only the human form was **Jesus**, but **Jesus** is human form of God and it should not be mistaken for the Father or Holy Spirit, whose name is **Yahweh**. As such the Christian concept of triple God (Son **Jesus**, Father **Yahweh** and Holy Spirit **the God**) is distinctively different from the concepts of Judaism and Islam. According to Islam the concept of Trinity is a fallacy and **Jesus** should be understood as a mere prophet while **the God** should be understood as the God of all three religions, that is Judaism, Christianity and Islam.

26 It is essential to mention, that Judaism (from around 3<sup>rd</sup> millennium BC), Zoroastrianism (from 15<sup>th</sup> century BC), Christianity (from 1<sup>st</sup> century AC), Islam (from 7<sup>th</sup> century AC) and Bahā'ī faith (from 19<sup>th</sup> century AC) are all monotheistic religions that originated in the area of Middle East.

and Islam regarded God as equal to faith in *Qur'ān*.<sup>27</sup> Faith leads to achieve final salvation as well as to achieve everything that we desire here.<sup>28</sup>

It is only one of these three, that is Judaism, which claims that its followers (Jews) are selected people by the God to spread the message of God. Thus Messiah should appear in the world to save all the Israelites for their slavery. Christians took this point and claim, that the expected savior is **Jesus**. Muslims declare that their prophet **Mohammad** was the last messenger of **the God**.

**QUESTION:** EXAMINE THE REASON FOR THE RAPID EXPANSION OF PHILOSOPHICAL ASPECTS OF **THE BUDDHA** IN INDIA

During the advent of **the Buddha** and after his demise(?) Buddhism was expanding very rapidly and it has become very popular among the Indian community. During the advent of **the Buddha** various categories of religious performance and philosophical speculations were prevailing in Indian society. Approximately 62 dogmas were active in Indian society at that time. Those religious dogmas were regarded as heretical, as those which taught wrong views. These religious teachings were very familiar among the Indian community of that time. Buddhism comes into being amidst these religious environments. Anyway, the people were exhausted practicing these religious ideas which caused the emergence of Buddhist thought.

Although **the Buddha** introduced his message in Pāli language, **the Buddha** considered his disciples to teach *Buddha-Dhamma* in provincial languages, which led also to the rapid expansion of Buddhism. At that time two monks named **Yamalu** and **Tekula** requested **the Buddha** to concede them to preach *Buddha-Dhamma* in Sanskrit only. But **Buddha** did not approve it as he wished that anyone may teach *Buddha-Dhamma* in his own language, which was a significant result for rapid expansion of Buddhism.

When some teachers of that time taught how to succeed the worldly life only, some of them taught only how to succeed in the next life only. But **the Buddha** taught how to succeed in the household life and preached the method how to detach from the world – that was also very popular teaching at that time. The specific social structure of the time also made people exhausted. *Brahmin* caste was regarded as the highest and deprived other lower castes such as *sūdra* and women. The Buddhism rejected the caste system and said that one is one's own master. This social philosophy also can be considered as a reason for the rapid expansion of Buddhism.

Middle path as an exceptional path leading to emancipation was also one of the reasons to the popularity of Buddhism, because the extreme paths leading to emancipation which were introduced by Jainism and Brāhmaṇism were unsatisfactory.

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27 Judaism, Christianity and Islam – all these three religions believe in their scripture in the same way, therefore the claim about Islam as a belief in God as equal to believe in *Qur'ān* (the religious) is an irrelevant information. Islamic belief in God is much the same as the belief of Judaism.

28 All the three religions know, that this life is suffering, therefore the followers (except in Christianity) are not led to think that by faith they are going to achieve anything in the human world. In Islām this thing is well clarified. However, all the three religions believe in an eternal and extremely-pleasant life after death if God chooses them for it.

Most of religious persons who practices austerities as a method of self-mortification and luxurious life as a method of self-indulgence were unsatisfactory ways of life (*anassasika*), which never led them to get rid of wordly bondages. Many religious persons inclined to follow the middle path.

Simplicity and moderate nature of *Dhamma* was attracted by common poeple. **Buddha** avoided philosophical problems and emphasized the moral aspect of religion which was very popular among the common people who were more confused than enlightened by the philosophycil discourses of contemporary thinkers. **Buddha's** systém has avoided extreme types of asceticism and self-mortification.

## ANCIENT GREEKS RELIGION (LECTURED BY MR. JAYANTA BOGODA) 2010

The Greek civilization emerged in 2800 BC and it is a combination of “Minoan” and “Mycenaeacn” civilization. Minoan civilization is the first step of Greek Civilization. Minoan people were very famous in shipping and they were very clever carpenters. Especially they were famous in fishing. Fishing also was the main part of their lives and sometimes they were supporters. In 1400 BC Minoans were defeated by Mycenaeacn. But Mycenaeacn period was limited only to 2300 years.

In 1100 BC Dorians invaded Greek and defeated Mycenaeacn. The Dorian ruling was also limited only to 300 years. Dorian period was dark period to the Greece. Assassinations and struggling could be seen as common to that period. Around 800 BC the provincial leaders started to emerge, as a result of that Greece civilization took a new start. These provincial leaders and their people introduced themselves and Hellenes and Greeks then Greece state as '*polis*'. There were number of small states called '*polis*' among them Sparta and Athens were the most powerful cities. The **Pericles'** period is normally believed to be 'the golden period of Greece'. In this period (430 BC) we can clearly observe that there was polytheism among the Greek people.

### Greek Theology

Greek religion is a collection of believes and rituals practiced in ancient Greece in the form of popular public religion and the cult practices. There are different cities and different deities worshipping and many Greek people recognized 14 major gods and goddesses. They were:-

- |  |                     |                 |
|--|---------------------|-----------------|
| ➤ <b>Zeus</b> and <b>Hera</b>                | ➤ <b>Hephaestus</b> | ➤ <b>Hermes</b> |
| ➤ <b>Poseidon</b> and <b>Phallas Athena</b>  | ➤ <b>Apollo</b>     | ➤ <b>Hades</b>  |
| ➤ <b>Ares</b> and <b>Aphrodite</b>           | ➤ <b>Dionysus</b>   |                 |
| ➤ <b>(Phoebus) Artemis</b> and <b>Hestia</b> | ➤ <b>Demeter</b>    |                 |

Ancient Greek theology was polytheism; it means they believed in many gods and goddesses and there we can see hierarchies of deities among these numbers of gods. **Zeus** was the king of gods and he had a control, power over all others. Each deity was dominant over certain aspect of nature. For example, **Poseidon** ruled over the sea and the earthquakes and **Hyperion** ruled over the sun; others ruled over an abstract concept. For example, **Eros** controlled love etc. Scholars divided these pantheons into three groups of all Greek gods and goddesses, namely:

1. Olympian gods
2. Lesser gods
3. Primordial gods

### Olympian deities

The most powerful gods were known as Olympian gods; there were 11 in number. It is said those Olympian god abided on the top of the mount Olympia.

Those 11 in pairs are:

Greek		Roman	
Male God	Female God	Male God	Female God
1. <b>Zeus</b>	<b>Hera</b>	<b>Jupiter</b>	<b>Juno</b>
2. <b>Poseidon</b>	<b>Pallas Athena</b>	<b>Neptune</b>	<b>Minerva</b>
3. <b>Ares</b>	<b>Aphrodite</b>	<b>Mars</b>	<b>Venus</b>
4. <b>Phoebus Apollo</b>	<b>Artemis</b>	<b>Apollo</b>	<b>Diana</b>
5. <b>Hephaestus</b>	<b>Hestia</b>	<b>Vulcan</b>	<b>Vesta</b>
6. <b>Hermes</b>	<b>Demeter</b>	<b>Mercur</b>	<b>Ceres</b>

#### Lesser Gods

Lesser Gods were somewhat related to Olympian gods but lesser gods were not treated as much as the Olympians. One of the most popular lesser god was **Dionysus** (another name for him is **Bacchus**), he was the god of vine and spiritual ecstasy and he was a son of **Zeus**.

Another lesser god was **Paen**. He was horned god of shepherds and folk music. Another goddess was **Hecate** – a goddess of witchcraft and crossroads.

Greek people believed that there is a possibility for a mortal human to become an immortal god. The lesser god **Heracles** was a good example for that; his father was **God-Zeus** and his mother was mortal woman but **Heracles** finally was able to become an immortal god by doing many heroic deeds and through his semi-divine heritage.

#### Primordial Gods

The third group of deities was primordial deities. These were considered to be the first to deity and they were not popular as Olympian gods. For example, **Chaos** and goddess **Gaya** (Earth goddess) are primordial deities.

#### The Concept of after-life or hereafter

The Greeks believed in an underworld where the spirit of dead person went after a funeral. If a funeral was never performed the spirit of the dead would never reach the underworld and such a person's spirit would haunt people as a ghost forever. One of the most known gods of the underworld was known as **Hades**. He was the ruling god of the world which had the same name. The second realm of underworld is called **Tartarus**. **Tartarus** was the place where the damned (sinned person) were expected to go as to a place of torment. The third realm of the underworld was **Elysium**. It was pleasant place where virtuous dead people were dwelling.

### **GREEK CIVILIZATION (LECTURED BY MR. JAYANTA BOGODA) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

The Greek civilization has started in 2800 B.C. and it is a combination of “Minoan” and “Mycenaean” civilization. Minoan civilization is the first step of Greek Civilization; Minoan people were very famous in shipping and they were very clever carpenter especially they were famous in

fishing. Fishing also was a main part of their lives and sometimes, they were sporters. In 1400 B.C. Minoans were defeated by Mycenaean. But Mycenaean period was limited only 2300 years.

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1. **Zeus and Hera**
2. **Poseidon and Phallas Athena**
3. **Ares and Aphrodite**
4. **(Phoebus) Artemis and Hestia**
5. **Hephaestus and ??**
6. **Apollo**
7. **Dionysus**
8. **Demeter**
9. **Hermes**
10. **Hades**

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<b>3. Ares</b>	<b>Aphrodite</b>	<b>Mars</b>	<b>Venus</b>
<b>4. Phoebus Apollo</b>	<b>Artemis</b>	<b>Apollo</b>	<b>Diana</b>
<b>5. Hephaestus</b>	<b>Hestia</b>	<b>Vulcan</b>	<b>Vesta</b>
<b>6. Hermes</b>	<b>Demeter</b>	<b>Mercury</b>	<b>Ceres</b>

## 2) Lesser Gods

Lesser Gods were somewhat related to Olympian gods but lesser gods were not treated as great as Olympians. One of the most popular lesser god was **Dionysus** (another name for him is Bacchus), he was the god of vine and spiritual ecstasy and he was a son of **Zeus**.

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## 3) Primordial Gods

The third group of deities was primordial deities. These were considered to be the first to deity and they were not popular as Olympian gods. For example, **Chaos** and goddess **Gaya** (Earth goddess) are primordial deities.

**THE GREEK AND ROMAN GOD (RETYPE BY VEN. SAMNANG PHY FROM PAPER GIVEN BY MR. JAYANTA BOGODA)  
(2009)**

The Greeks and Romans worshipped twelve great gods and goddesses. Hidden from human view, their abode was on Mount Olympus. It was never shaken by the winds or wet with rain. These twelve divinities were in six pairs. Each divinity had many attributes and was honored with temples and festivals.

<u>Greek</u>		<u>Roman</u>	
<u>Male God</u>	<u>Female God</u>	<u>Male God</u>	<u>Female God</u>
1. Zeus	Hera	Jupiter	Juno
2. Poseidon	Pallas Athena	Neptune	Minerva
3. Ares	Aphrodite	Mars	Venus
4. Phoebus / Apollo	Artemis	Apollo	Diana
5. Hephaestus	Hestia	Vulcan	Vesta
6. Hermes	Demeter	Mercury	Ceres

**Zeus** or **Jupiter**, meaning the bright sky, was the King of Heaven and had numerous surnames, titles, attributes, and seats of worship. He had power over everything and was called the father of gods and men. His throne was of gold and ivory. The oak tree was sacred to him. One of the Seven Wonders of the World was the colossal statue of the god made of ivory and gold. The throne was adorned with gold, ivory, ebony, and precious stones. His chief attributes were the sceptre, thunderbolt, eagle, and a figure of victory.

**Hera** or **Juno** was the Queen of Heaven. One of her chief functions was to preside over married life. The mint was in her temple at Rome. The peacock, the goose, the crow, and the goat were sacred to her. The poppy and the lily were among her favourite flowers.

**Poseidon** or **Neptune** was the God of the Sea. He had a trident with which he could cause earthquakes and produce islands. One of his titles was Earth-Shaker. His horse with brazen hoofs and golden manes were kept in his palace which was in the deep sea.

**Pallas Athena** or **Minerva** as the Goddess of Wisdom and War and patroness of all accomplishments and arts, including spinning and weaving. She was jealous of her powers. She was the protectress of schools. When schoolboys had holidays during one of her festival at Rome, they brought gifts for their master. The owl, the serpent, the cock and olive tree were sacred to her. The spider was hateful to her. One of the most magnificent pieces of architecture in the world called the Parthenon was the temple at Athens dedicated to the goddess.

**Ares** or **Mars** was the God of War and was called the **Avenger**. There are several forms of the name **Mars**. Greater homage was paid to him by the Romans than by the Greeks. He was the father of Romulus, the founder of Rome. The wolf was sacred to him. A remarked piece of architecture called the Pantheon was the temple at Rome dedicated to Mars and Venus. It was circular in shape with a magnificent dome 142 ½ feet in diameter.

**Aphrodite** or **Venus** was the Goddess of Love and Beauty. She had numerous surnames. One of her

titles was Queen of Language. **Eros**, known to the Romans as **Cupid**, was her son. Her chariot was drawn by a team of doves. Several animals, such as the ram and the deer, were sacred to her. Her favourite plant was the myrtle. The famous statue of Venus found in the year 1820 in the island of **Melos**, the modern **Milo**, is called *Venus of Milo*.

**Phoebus Apollo** or **Apollo** was identified with **Helios**, the Sun God, called **Sol** by the Romans. He was the patron especially of athletics, medicine, music, poetry and prophecy. The dolphin, the griffin, the wolf, the mouse, the laurel crown, the bow, the lyre and the tripod were associated with him. He was in the trinity of high divinities Zeus and Athena.

**Artemis** or **Diana** was the Goddess of Hunting and patroness of unmarried girls. She was the female counterpart of Apollo and had many attributes, among which were fruitfulness and childbirth. She was also identified with the Moon Goddess Selene, called **Luna** by the Romans. Various animals were sacred to her. One of the Seven Wonders of the World was her grand temple at **Ephesus**.

**Hephaestus** or **Vulcan** was the God of Fire and patron of metal workers. He was also known as **Mulciber**. He was lame from his birth. He had a forge under Mount **Aetna** in **Sicily**. He built the palaces of the gods. His workmen were the **Cyclopes**, a race of giants with a circular eye in the middle of their foreheads.

**Hestia** or **Vesta** was the goddess of the hearth and was a maiden deity. The hearth represented domestic life and happiness. In her temple burned a fire which was never extinguished. If it was, it had to be lit with fire drawn from the rays of the sun or caused by friction. The extinction of the fire was prophetic of disaster.

**Hermes** or **Mercury** was the Messenger of the Gods. As such he was the God of Eloquence. He carried a staff and wore golden sandals with wings. He was the patron of tradesmen and travellers. Since he was crafty, thieves prayed to him for protection.

**Demeter** or **Ceres** was the Goddess of Corn, Harvests and Agriculture. She wore a garland or corn-ears or a riband and carried a sceptre or a torch and a basket.

The powers of these divinities were distributed by Zeus and his brothers **Poseidon** and **Hades** and a division of the world. That is how Poseidon got the sea. Hades, also called **Pluto**, became the God of the Nether World which was the world of the dead, a gloomy, sunless region within the earth where the shades of the departed resided. Hades was also known as **Dis** and **Orcus** to the Romans. The region itself thus came to be called Hades or Orcus. Another name was Erebus. The entrance to Hades was Lake **Avernus**.

There were also numerous other deities who performed special services. Mountain, meadow, stream, and grove also had their divinities. In addition, there were household gods of the state as well as the private family. The state gods had a temple in Rome. The spirits of departed ancestors kept watch in every house. The good spirits of the departed were the special protectors of families.

The domestic deities were worshipped at the hearth where a fire burned all the time. There were daily prayers and offerings of food from the table for them. They were garlanded and sacrifices were made to them at important family gatherings.

The Romans worshipped the household gods along with Vesta. The worship of household gods seems to have arisen from an ancient custom according to which the Romans buried their dead in their houses, and the

spirits gave their blessings to the living descendants by being their guardians. The Greeks combined the worship of the household gods with that of the greater gods.

The Greek gods differed from mankind in three important ways: they were immoral and did not grow old and had superior power. But they were human in form and had the same human feelings. The Greeks believed that the realities were seen. Roman religion was influenced very considerably by the religious ideas of the Greeks.

### The Concept of After-life or hereafter

The Greek believed in an under world where the spirit of dead person went after a funeral; if a funeral was never performed the spirit of dead would never reach to under the world and such a person's spirit would haunt as a ghost forever. One of the most wide spread areas of under the world as known as **Hades** and this was ruled by a god, also called **Hades** and the second realm of under the world is called *Tartarus*. *Tartarus* was the place where the damned (sinned person) thought to go a place of torment. The third realm of the under world held *Elysium* it was pleasant place where virtual dead dwelling.

### **THE ANCIENT RELIGIONS OF GREECE AND ROME (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NYANEINDA)**

The ancient history of Greece was over 6000 years. But the last 2000 years the language of Greece appeared. On the other hand, the ancient history of Rome began in the eighth century BC. Latin language appeared in Rome in 5<sup>th</sup> century AD. The life-style of Greeks and Romans depended on the trade in the sea-way. The wanderers of the Greece used positions of planets in the sky which guided them to the particular place in the sea. Because of this mark, in Greece we can get to know gods like **Zeus**, **Aphrodite**, **Ares**, **Hermes** and **Cronus** who defined time and reasons for their economics.

According to religion of Greece, to honor a person after his death, it was the corpse that was used for it. Further they believed, that as a honor to the person, the soul was living under the god's patronage. Therefore if someone would make a funeral and burn it, that god would punish him. According to religion of Romans, they were personal and provided law in their documents belonging to a god. For example, according to the law relating to woman, if she would marry with her husband, children would be based on a religious custom according to the function of religious leaders. At that time, it was also appropriate to worship agriculture deities for their control over agriculture.

The Romans accepted some deities specially. These were **Jupiter**, **Juno** and **Minerva**, who were together called as „Ale Capitoline Triad.“ They were set and paid worship in large temple on the Ale Capitoline hill. Due to these deities, several philosophers asked the religious people three questions:

1. What is the nature of the world?
2. How do I know the world?
3. How am I to live I the world?

These questions are meaning that they began with similar to a function and they did not begin with religious belief. Therefore in epicurean possession world,(?) they believed that gods and deities assisted in everything but they had no concern to that possession world.(?)

### **ANCIENT RELIGION OF GREECE AND ROME (LECTURED BY VEN. RĀHULA)**

Ancient history of Greek religion started about over 6000 years ago, from the first permanent settlement based on grain until the Greek were invaded by Rome. The history of Greek religion may be divided into three periods:

1. 900-500 BC, beginning with the Homer's poems and the colonial expansion of Greece, ending before the Persioan invasion
2. 500-338 BC, including the greatest century of Greek history and closing with the battle in Chaeronea and the establishment of Macedonian supremacy.
3. The Hellenistic and Graeco-Roman period. The evidence of Greek inscriptions begins around 700 BC, about 450 years before the oldest **Asoka** inscriptions.

Much of the religious reflexion in the epic poems are of an advanced type: thus **Zeus** at the beginning of the *Odyssey*,<sup>29</sup> that not gods are those, who bring evil to man, but that it is the wickedness of the man's heart, that is the cause of all their evil.

The Homeric ritual is also on a higher level of theism. It shows no trace of savagery and little contamination of religion with magic. The sacrifice is more than a mere bribe. It is a friendly communion with gods; and the service is solemn and beautiful with hymn and dance.

The religious customs are based on life-style of people. Ancient life-style of Greeks and Romans depended on transport and profit lead by stars and wind, which were unpredictable elements, because they were doing transport by sea. It became gradually for man's religion. Therefore wanderers in the sky thought that the wanderers upon the sea to be greater force power, which guided them. The word „planet“ means „wander“ in Greek. Thus Greek and Romans use: **Ares** for Greeks, but **Mars** for Romans; **Hermes** for Greeks, but **Mercury** for Romans etc. Those along with the Sun and the Moon define times and season, regulating human life and its economical base. Those Gods live on mountain Olympus, ruled by the issue of ancient Romans. But construction was not clearly defined. When the Romans conquered Greeks, they took over the Greece, giving them new names and identifying them with their own Gods.

Greek god	Roman god	That god's function
<b>Ares</b>	<b>Mars</b>	the god of the war, a son of <b>Zeus</b> and <b>Hera</b>
<b>Aphrodite</b>	<b>Venus</b>	the goddess of love and beauty.
<b>Apollo</b>	<b>Apollo</b>	the god of light, healing, music, poetry, prophecy and manly beauty, the son of <b>Leto</b> and brother of <b>Artemis</b> .
<b>Artemis</b>	<b>Diana</b>	the goddess, daughter of <b>Leto</b> , the sister of <b>Apollo</b> , characterized as a virgin hunter and associated with the Moon
<b>Athena</b>	<b>Minerva</b>	the goddess of wisdom, fertility, the useful arts and prudent warfare
<b>Demeter</b>	<b>Ceres</b>	the goddess of the fertility of the earth and the protection of marriage and the society or order, identified(?)
<b>Hephaestus</b>	<b>Vulcan</b>	the god of fire, mortality, working and handicrafts
<b>Hera</b>	<b>Juno</b>	the queen of heaven, a daughter of <b>Cronus</b> and <b>Rhand</b> and the wife sister(?) of <b>Zeus</b>
<b>Hermes</b>	<b>Mercury</b>	the herald and the god of road, commerce, invention, cunningness and theft

#### GREEK GODS AND GODDESSES (LECTURED BY VEN. RĀHULA)

<sup>29</sup> That is an epic poem from Ancient Greece. It mainly describes the travel of **Odysseus** in the Mediterranean sea.

The main feature of Greek religion is worshiping of nature. Greeks did not at any rate worship the storm, Sun, the Earth, the ocean etc. as Indians did, but by the power of imagination they invested all these things with personality. Everywhere around them in all different localities and departments and divisions, sub-divisions of physical world, they recognized the unseen beings endued with life, volition and design. Nature was for them with counter multitude of such invisible power, some inhabiting the earth, some the heaven, some the sea, some the darkness, some dreadful religion(?) beneath the earth into which Sun light could not penetrate.

Of such beings there were numerous varieties and many gradations both in power and attributes. There were differences in age, race, local residence etc. The system of classical Greek religion is term of belief and worship. Polytheistic gods from the Great Olymp were in fact the most exalted among them. They were aggregate of quasi-human or ultra-human personages, as demons, heroes, myths. In the pantheon of Greek gods there are several significant gods: **Zeus, Poseidon, Apollo and Athena.**

**Zeus** is the god as he is cached into later times as the father of gods and God of gods. **Zeus** was said an ancient poet.(?) Out of **Zeus**, all things have been made. He was lord of appeared religions of the highest mountain and the clouds gathering about him, air shooked with his thunder and lightening wielded as the instrument of his wrath. Specially the God Zeus was worshiped and deified by main states situated on or near the coast. **Apollo** was significant for healing, sikll and of musical and poetic production.

Some of the gods and goddesses of Greece follow:

**Aphrodite**, also known as **Cytherea, Cypris** and **Venus** governs desire, human fertility, sexuality (or sexual passion) and is often pictured with a scepter or a mirror, doves, apples, seashells, cupids or nude.

**Eros** rules over falling in and out of love and is shown with a bow and arrow, wings or nude.

**Dionysus** is the god of wine, intoxication, mysteries, theater, and creative ecstasy, and is often depicted with a drinking vessel, an ivy wreath, grape wine or the thyrsos (a long fennel stalk topped with ivy leaves) or panther.

**Artemis** is the goddess of the hunt and animals as well as of children. Her attributes include the bow and the fawn, and she is often shown with her brother **Apollo**, who appears as a youth, beardless, with a bow, lyre and laurel, in power upon disease, music, prophecy and rationalism.

**Hephaestus** is a lane builder and craftsman for all the other gods. He rules fire and crafts and is often portrayed with the axe and tongs. **Hephaestus** is also shown with bald, hammer and anvil.

**Hera**, wife of **Zeus** is the patron of marriage and family, appearing with a pill-box hat, life of women or peacock.

**Demeter** rules the harvest and can be found with the animals in the shape of a matron, Moon, or ears of corn.

**Artemis** also appears as a Moon, though rules wild animals, children and chastity and is often also shown with a bow or skirt.

Persephone, daughter or Demeter and Queen of the underworld, is often shown with a torch, a scepter and stalks of grain.

## 666 RELIGION OF GREEK

Traditional Greek religion was pagan polytheism, meaning that it included many gods and other supernatural beings. Greeks inherited many of their ideas about the gods from the Middle East. Their basic belief remained constant: People must honor the gods to thank them for blessings received and to receive blessings in return.

Greeks considered the gods human-like in form and emotions. The gods did not love all human beings; rather, they protected and benefited people and states who paid them honor and avoided offending them. People pleased the gods by sacrificing animals and other foods, decorating their sanctuaries with art, offering prayers, and holding festivals. The gods became angry when people performed sacrifices improperly, violated the sanctity of a temple, or broke their sworn word. Greeks believed that angry gods inflicted punishments such as famine, earthquake, epidemics, or defeat in war.

Greeks also believed that the vast difference in power between people and gods made the divinities' natures and purposes hard to understand, but traditional stories about the gods provided hints. Some people did not believe all the mythological tales of monsters and divine love affairs with mortals, but everyone respected the myths as lessons about the gods' awesome might, their inscrutability, and the precariousness of human life. For more direct information people could go to oracles, temples where the gods were believed to answer questions or deliver cures by various means. The priests at an oracle relayed a god's message, or the visitor could gain clues in a dream as to what the gods wanted. Seers at oracles told prophecies about the future. Pilgrims from beyond the Greek city-states flocked to major oracles, such as at Delphi, to ask for divine advice about marriage, children, money matters, and even foreign policy. The responses were always riddles, because gods were too complex to reply clearly to mere human beings.

As Greek religion evolved, 12 gods emerged as the most important. These gods were believed to assemble for banquets atop Mount Olympus, Greece's highest peak. Their leader was Zeus, god of the sky. The other gods were Hera, Zeus's wife and the goddess of marriage; Aphrodite, goddess of love; Apollo, god of the sun; Ares, god of war; Artemis, goddess of nature; Athena, goddess of wisdom and war; Demeter, goddess of grain and the harvest; Dionysus, god of wine and vegetation; Hephaestus, god of fire; Hermes, messenger of the gods; and Poseidon, god of the sea. (see Greek Mythology)

City-states built temples to honor the gods protecting their territory and people. Both Athens and Sparta honored Athena, but with different rituals and prayers. A temple was a house for a god and was not open to worshipers. Only priests and priestesses entered to take care of the god's statue. The priests and priestesses were guardians only of ritual, not of correct religious thinking. Greek religion had no scripture or uniform set of beliefs and practices. Sacrifices of foods and animals, the main public religious activity, took place outside the front of the temple, where worshipers could gather to affirm their community's ties to the divine.

Greek religion also had a personal aspect. Particularly important to individuals were so-called mystery cults. Through initiation into special knowledge provided by a god, worshipers could hope for protection in everyday life and a better chance of happiness in the afterlife. Otherwise, the dead could expect only miserable nothingness. The mystery cult of Demeter and her daughter Persephone, headquartered in the Athenian suburb of Eleusis, attracted initiates from all parts of the Greek-speaking world (see Eleusinian Mysteries). Initiates had to purify themselves of wrongdoing to win entry. This religious emphasis on right conduct became more pronounced in the Hellenistic period as eastern cults, such as that of the Egyptian goddess Isis, won Greek converts.

Christianity took root among Greeks after emerging from Palestine in the 1st century ad. The New Testament of the Bible was written in Greek, as was a great deal of later Christian literature. Since Christians frequently disagreed with one another about doctrine and ritual, the Byzantine emperors continually tried to enforce uniformity on believers, sometimes by force. The Hellenistic eastern church in Constantinople also developed bitter disputes with the popes in Rome, culminating in the Great Schism, the division of the Orthodox Church from the Roman Catholic Church in 1054.

## ROMAN GODS AND GODDESSES (LECTURED BY VEN. RĀHULA)

Roman gods originated in the ancient „village“ of Rome as the faceless and formless deities, that supported farmers in their efforts with the land. The large number of Roman gods can most likely be explained by the pantheistic belief of „*Numina*,“ which holds, that gods and spirits inhabit places, objects and living things. The early Romans believed, that everything in nature was inhabited by *Numina*.

Even though the early Romans placed little importance on the personalities of their gods, they did care about their functions. The early Romans integrated their worship of gods into all aspects of their personal and public lives. In this system every family had a guardian spirit known as the *Lar Familiaris*. This spirit was honored at all family functions, including sacrifices and funerals. This spirit stayed with and individual until his death. The worship of Roman gods in *Familiaris* went to assign a protector spirit to different areas of the house. For instance, **Forculus** protects the door, **Limentinus** the threshold, **Cardea** the hinges and **Vesta** the hearth.

Roman gods began taking on the forms, that we would recognize today, during the dynasty of the Etruscan kings, who ruled the city of Rome in the 6<sup>th</sup> century BC. During that period, the Romans adopted a group of three Etruscan gods as the focus of state worship. These gods were worshiped at the grand temple on the Capitoline Hill and as such, became known as the „Capitoline triad.“ It consisted of **Jupiter (Zeus)**, **Juno (Hera)** and **Minerva (Athena)**.<sup>30</sup> When the rule of the Etruscan dynasty ended (in 509 BC), Rome became a republic. The Roman republic was ruled by two chief magistrates, each of whom was elected for a year term. During this period, the Capitoline temple became the focus of public worship.

As Roman's power grew and its sphere of influence expanded, the Roman Empire's religion became greater and richer than religious beliefs of the Greeks. The Romans also came into contact with the beliefs of other eastern Mediterranean Sea cultures. As result, Romans began to adopt various foreign gods and religious customs. In many cases, gods and heroes from foreign cultures were given temples in Rome. The acceptance of Greek gods had the biggest influence on Rome religion. The earliest Greek gods adopted by the Roman were **Castor(?)** and **Polydeuces** in 484 BC. The Greek god **Apollo** was introduced. **Apollo** would eventually symbolize Roman virtue and austerity. Other Roman gods that took on Greek characteristics including **Diana (Artemis)**, **Mercury (Hermes)**, **Neptune (Poseidon)**, **Venus (Aphrodite)** and **Vulcan (Hephaestus)**.

Roman gods and goddesses are combination or blend of several religious influences of the day. The Romans were a very superstitious culture, who hosted festivals and celebrations in order to worship their gods. There were 179 gods and goddesses mentioned on most lists and many are fairly minor. I have selected 3 to detail here:

1. **Ops** means „plenty“ and she was known as a fertility and/of(?) earth goddess. Occasionally she is referred to as **Opis**. She was the wife of **Saturn**. Her famous temple was located in the Capitolium.
2. **Janus** was the god of door, beginnings, endings and doorways and often called as the custodian of the universe. January (the month) is named after him. He was worshiped during planting and harvest times as well as during occasions of other „beginnings“ like marriage. The gate of his temple were opened during war and closed during times of peace.
3. **Quirinus** was known as a god of mystery. He became a high of the state and embodied the military strength of Rome.

## THE GREEK AND ROMAN GODS (LECTURED BY MR. JAYANTA BOGODA) JUNE 2010

The Greeks and Romans worshiped twelve great gods and goddesses. Hidden from human view, their abode was on Mount Olympus. It was never shaken by the winds or wet with rain. These twelve divinities were in six pairs. Each divinity had many attributes and was honored with temples and festivals.

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30 In brackets there are the Greek names of these gods.

Greek		Roman	
Male God	Female God	Male God	Female God
1. Zeus	Hera	Jupiter	Juno
2. Poseidon	Pallas Athena	Neptune	Minerva
3. Ares	Aphrodite	Mars	Venus
4. Phoebus Apollo	Artemis	Apollo	Diana
5. Hephaestus	Hestia	Vulcan	Vesta
6. Hermes	Demeter	Mercur	Ceres

**Zeus** or **Jupiter**, meaning 'the bright sky', was the king of heaven and had numerous surnames, titles, attributes, and sites of worship. He had power over everything and was called the father of gods and men. His throne was of gold and ivory. The oak tree was sacred to him. One of the Seven Wonders of the World was the colossal statue of the god made of ivory and gold. The throne was adorned with gold, ivory, ebony, and precious stones. His chief attributes were the scepter, thunderbolt, eagle, and a figure of victory.

**Hera** or **Juno** was the queen of heaven. One of her chief functions was to preside over married life. The mint(?) was in her temple at Rome. The peacock, the goose, the crow, and the goat were sacred and connected with her. The poppy and the lily were among her favorite flowers. **Poseidon** or **Neptune** was the god of the sea. He had a trident with which he could cause earthquakes and produce islands. One of his titles was 'Earth-Shaker'. His horse with brazen hoofs and golden manes was kept in his palace which was in the deep sea.

**Pallas Athena** or **Minerva** was the goddess of wisdom and war and patroness of all accomplishments and arts, including spinning and weaving. She was jealous(?) of her powers. She was the protectress of schools. When schoolboys had holidays during one of her festival at Rome, they brought gifts for their master. The owl, the serpent, the cock and olive tree were sacred and connected with her. The spider was hateful to her. One of the most magnificent pieces of architecture in the world called the Parthenon was the temple at Athens dedicated to the goddess.

**Ares** or **Mars** was the god of war and was called 'the Avenger'. There are several forms of his name. Greater homage was paid to him by the Romans than by the Greeks. He was the father of **Romulus**, the founder of Rome. The wolf was sacred and connected with him. A remarkable piece of architecture called the Pantheon was the temple at Rome dedicated to **Mars** and **Venus**. It was circular in shape with a magnificent dome 142 feet in diameter.

**Aphrodite** or **Venus** was the goddess of love and beauty. She had numerous surnames. One of her titles was 'Queen of Language'. **Eros**, known to the Romans as **Cupid**, was her son. Her chariot was drawn by a team of doves. Several animals, such as the ram and the deer, were sacred to her. Her favorite plant was the myrtle. The famous statue of **Venus** found in the year 1820 in the island of Melos, the modern Milo, is called 'Venus of Milo'.

**Phoebus Apollo** or **Apollo** was identified with **Helios**, the sun god, called **Sol** by the Romans. He was the patron especially of athletics, medicine, music, poetry and prophecy. The dolphin, the griffin, the wolf, the mouse, the laurel crown, the bow, the lyre and the tripod were associated with him. He was in the trinity of high divinities **Zeus** and **Athena**.

**Artemis** or **Diana** was the goddess of hunting and patroness of unmarried girls. She was the female counterpart of **Apollo** and had many attributes, among which were fruitfulness and childbirth. She was also identified with the 'Moon Goddess **Selene**', called **Luna** by the Romans. Various animals were sacred and connected with her. One of the Seven Wonders of the World was her grand temple at Ephesus.

**Hephaestus** or **Vulcan** was the god of fire and patron of metal workers. He was also known as **Mulciber**. He was lame from his birth. He had a forge under Mount Aetna in Sicily. He built the palaces of the gods. His workmen were the **Cyclopes**, a race of giants with a circular eye in the middle of their foreheads.

**Hestia** or **Vesta** was the goddess of the hearth and was a maiden deity. The hearth represented domestic life and

happiness. In her temple burned a fire which was never extinguished. If it was, it had to be lit with fire drawn from the rays of the sun or caused by friction. The extinction of the fire was prophetic of disaster.

**Hermes** or **Mercury** was the messenger of the gods. As such he was the 'God of Eloquence'. He carried a staff and wore golden sandals with wings. He was the patron of tradesmen and travelers. Since he was crafty, thieves prayed to him for protection.

**Demeter** or **Ceres** was the goddess of corn, harvests and agriculture. She wore a garland or coronas or a ribbon and carried a scepter or a torch and a basket.

The powers of these divinities were distributed by **Zeus** and his brothers **Poseidon** and **Hades** and a division of the world. That is how **Poseidon** got the sea. **Hades**, also called **Pluto**, became the god of the Underworld which was the world of the dead, a gloomy, sunless region within the earth where the shades of the departed resided. **Hades** was also known as **Dis** and **Orcus** to the Romans. The region itself thus came to be called **Hades** or **Orcus**. Another name was **Erebus**. The entrance to **Hades** was lake **Avernus**.

There were also numerous other deities who performed special services. Mountains, meadow, streams, and groves also had their divinities. In addition, there were household gods of the state as well as of private families. The state gods had a temple in **Rome**. The spirits of departed ancestors kept watch in every house. The good spirits of the departed were the special protectors of families.

The domestic deities were worshiped at the hearth where a fire burned all the time. There were daily prayers and offerings of food from the table for them. They were garlanded and sacrifices were made to them at important family gatherings.

The Romans worshiped the household gods along with **Vesta**. The worship of household gods seems to have arisen from an ancient custom according to which the Romans buried their dead in their houses, and the spirits gave their blessings to the living descendants by being their guardians. The Greeks combined the worship of the household gods with that of the greater gods.

The Greek gods differed from mankind in three important ways: they were immortal and did not grow old and had superior power. But they were human in form and had the same human feelings. The Greeks believed that the realities were seen. Roman religion was influenced very considerably by the religious ideas of the Greeks.

**QUESTION: EXPLAIN THE GODS AND GODDESSES IN ANCIENT TIME OF THE GREEKS AND ROMANS WITH THE SYSTEMATICAL VIEW AND IN A SCHOLARLY WAY. (LECTURED BY MR. JAYANTA BOGODA, ORIGINAL BY VEN. NĀRASĪHA) 2010**

The **Greek** civilization started in 2800 BC. There was **Mycenaean** civilization and **Minoan** civilization or **Greek** civilization. At that time **Minoan** people were very famous for their shipping, clever carpenters and fishing. During 1400 BC **Minoans'** culture was, after 300 years, replaced by **Mycenaeans** and those were also, after 300 years replaced by **Dorians**. **Dorians** had to face a dark period in 800 BC. After that provincial leaders started to merge their lands and as a result of that **Greek** civilization introduced new land as **Hellenes** and **Greece**. Their states were '**polis**' and among those **polis** **Sparta** and **Athena** were the most powerful cities.

Later on, 430 BC or the **Pericles** period, was normally believed to be the golden period of **Greeks** and there was polytheism practiced by them. The different cities worshiped various deities and many **Greek** people recognized 14 major gods and goddesses, namely:

- |   |  |                   |
|---|--|-------------------|
| ➤ <b>Zeus</b> and <b>Hera</b>               | ➤ <b>(Phoebus) Artemis</b> and <b>Hestia</b> | ➤ <b>Dionysus</b> |
| ➤ <b>Poseidon</b> and <b>Phallas Athena</b> | ➤ <b>Hephaestus</b>                          | ➤ <b>Demeter</b>  |
| ➤ <b>Ares</b> and <b>Aphrodite</b>          | ➤ <b>Apollo</b>                              | ➤ <b>Hermes</b>   |

➤ **Hades**

The scholars divided all of these gods into three groups of gods and goddesses known as 'twelve Olympian gods', 'lesser deities' and 'primordial deities'. The most powerful gods were known as Olympian gods. They were twelve in number. There were six gods, namely:

1. **Zeus** (god of thunder and sky)
2. **Poseidon** (god of the sea and earthquakes)
3. **Ares** (god of war, frenzy hatred and bloodshed)
4. **Hermes** (god of tradesmen and travelers, messenger of gods)
5. **Hephaestus** (god of fire and patron of metal workers)
6. **Apollo** (god of the sun, light, healing and poetry).

Then, the six goddesses were:

1. **Hera** (goddess of women, marriage and motherhood)
2. **Demeter** (goddess of harvest and fertility nature)
3. **Aphrodite** (goddess of love, sexuality and human fertility)
4. **Athene** (goddess of wisdom)
5. **Artemis** (goddess of hunt and moon)
6. **Hestia** (goddess of hearth and home)

The 'Lesser Deities' were related to the Olympian gods. God **Pan** was a horned god of folk music, **Hekate** then was goddess of witchcraft and crossroads. The third, 'Primordial Deities' were for example **Chaos** and **Gaya**, who were considered to be the first deities, even though they were not considered to be as popular as the Olympian gods.

Greeks also believed in three kinds of underworld, namely **Hades**, **Tartarus** and **Elysium**.

## **666 RISE OF CIVILIZATIONS AND EMPIRES IN MESOPOTAMIA, EGYPT, AND THE INDUS VALLEY**

Historians often write of world history in terms of the development of civilizations defined by a characteristic empire. What defines an empire and what does the building of empire suggest? The regions of Mesopotamia, Egypt (the Nile Valley), and the Indus Valley are three rich areas for studying how people and ideas come together to create civilizations and empires.

Imagine three spaces that are sparsely populated, yet well watered and fertile, in a time before written history. Two are river valleys, another lies between two rivers forming a rich plain. Imagine that humans settle in these regions and domesticate plants and animals. The domestication made possible by these riverine territories and the success of that domestication—farming and grazing—lure increasingly greater human and animal migration to these spaces. As these populations increase, so do their needs. These needs give rise to the social and political economic formations that characterize the ancient urban spaces and states of Mesopotamia and the Indus and Nile valleys.

Mesopotamian, Egyptian, and Indus Valley civilizations are noted for their dense populations, urbanization processes, and cultural innovation. These elements are tied to the growth of commerce and broader cultural interaction. That is, as empires these civilizations can be thought of as collections of peoples, goods, and ideas whose existence and dynamism

were built on movement and exchange. This can be seen in the movement and exchange of people, the movement and exchange of goods, and the movement and exchange of ideas.

The collections of peoples, goods, and ideas suggest difference and diversity and are also the hallmarks of empires. The human, material, and intellectual richness of the regions created the need to organize. The organizational necessity was the result of innovation, communication, and the movement of populations.

### **Movement of People**

The initial formation of these civilizations is based on the movement of peoples into the river valleys and plains. These people were nurtured by these spaces. They often described their environments as god-like and characterized their nearby rivers as life-giving. The transformation of these valleys and plains into to places capable of physically nurturing the various peoples who moved into them was one of the first acts of cultural innovation and exchange. A simple illustration of this exchange is seen in the technologies of food production. The types of food in a region, where the food could be grown, and, under what conditions, all gave rise to innovation.

The use of these valleys' soil and water were signs of innovation and exchange. Though we lack significant insight into the technologies of the Indus Valley, we know that for the Mesopotamians, the key to making the Fertile Crescent fertile was the technology of irrigation. In fact, irrigation became the key feature of the civilization. As a result of the need for irrigation, religious and legal codes in many Mesopotamian societies focused on water use.

Egypt and the Nile Valley civilizations were defined by the rich alluvial soils that annual floods deposited along the Nile banks and in the delta and the flood plains. The use of water and the timing of flood seasons gave rise to a number of technological innovations, such as the calendar. These cultural and technological innovations also guaranteed the growth of large populations and increased the possibility that some of those populations would be located in central urban centers.

These societies' agricultural and ecological technologies drew immigrants and travelers who often brought goods and ideas that contributed to the culture of these civilizations. As people moved in, the issue of population density arose. The ability of these areas to sustain population—an ability that can be thought of as a richness—attracted more peoples.

Some of these peoples entered the areas peaceably. Others used force to maintain or expand geographic and cultural spaces, indicating imperial activity. An interesting pattern emerges here in that some urban centers were constructed to protect against invading forces, as seen in the walled settlements of the Indus Valley and early Mesopotamia. However, as much as these walled settlements repelled invaders, they also attracted them. The river valleys and the plains, and their agricultural richness, supported the formation of cities. The cities themselves—cities such as Harappā in the Indus, Ur of Mesopotamia, and Memphis in Egypt—became representative of the regions' richness. The cities became emblems of their respective empires and either allowed for the extension of the empire or resisted the threats of other powers.

Over centuries, these three civilizations developed through movement, mingling, and settlement in rich river valleys and plains; through population growth and increased density; and through the expansion of settlements into cities, and later, often into city-states, states, and empires. Again, the movement and exchange of people, goods, and ideas—sometimes peaceably, sometimes through force—is assured.

### **Disbursement of Ideas and Goods**

The historical activities of the Indus Valley, Mesopotamia, and Egypt indicate that various peoples moved in and out, contested the regions' spaces, and sought to control other peoples, their goods, and their resources. This interaction had profound consequences on how those involved thought about themselves and each other. Their ideas were tested, challenged, and in many instances, changed. These regions' cities probably were seen as symbols of wealth; therefore, groups in and outside of the region often sought to control them. Cities in Mesopotamia, Egypt, and the Indus Valley can be seen easily in terms of a richness in population. Richness is understood as the population's ability to produce goods and services in quantity—not just agriculture, but skills such as metalworking, pottery, or commerce. Thus, richness in population meant surpluses allowed the cities and the areas they controlled to support a ruling and administrative class, and maybe an army. Frequently, product surpluses were exchanged, providing wealth for the area and drawing other peoples to it. The Indus Valley, Mesopotamia, and Egypt all experienced the results of a rich and productive population.

The point is illustrated by the movement of various peoples across Mesopotamia, from the Akkadians through the Assyrians and the Chaldeans, as well as the social, political, and economic structures they created. The ways in which these

peoples entered Mesopotamia, and the ways in which they added to it and gained from it, indicate movement and exchange.

New language patterns, such as the early substitution of the Akkadian tongue for Sumerian, demonstrate the innovations encouraged by movement and exchange. Shifting power also was a key result of movement and exchange; as when the Elamites, who followed the Akkadians, controlled Mesopotamian urban life and mixed with the local populations. The conglomeration of peoples, languages, and cultures was part of the creation of a world view, albeit, a limited one.

By 700 bc, the extent of the Assyrian Empire literally linked it to the activities of the Egyptian quest for empire status. That linkage can be expressed as interaction and exchange. Diplomatic exchange as well as military struggle resolved conflict over the empires' boundaries and areas of control. Marriage was a highly visible form of diplomacy and amounted to an exchange between ruling families that linked them politically and economically.

The relationship between the Egyptians and the Hittites illustrates the point. In the 13th century bc, the two parties concluded hostilities through a peace treaty in which the ruler of the Hittites gave his daughter in marriage to the Egyptian pharaoh. Hittite and Assyrian examples indicate that such marriages were part of the diplomatic and political fabric. These arrangements often resulted in the cessation of hostilities, greater regional stability, and greater economic exchange. Marriages across the ruling classes of these societies offer one way to conceptualize the world. By looking at the blending of societies, at the upper levels we find some documentation of interaction that repudiates modern notions of race, ethnicity, religion, and nationality. Political marriages and royal hostages both provided for the sharing of culture across religious and ethnic divisions and differences that may well have contributed to humankind's history. In this case, the ancient world is illustrated and documented in these relations that transcend modern notions of cultural and ethnic divisions.

Matrimonial unions, from the Tigris and Euphrates west to the Nile Valley, also reveal the same types of alliances taking place from the Mediterranean coast into the African interior. The interactions between Egypt and Nubia (often called Ethiopia or Kush) illustrate the point. Herodotus tells of the Pharaoh Psammetichus's Egyptian troops who went into exile in Nubia. There they declared their loyalty to the Nubian throne and were given Nubian wives. Josephus Flavius wrote of Egypt's conflict with Nubia under the ruler Seti, and how Moses' Nubian bride, the Princess Tharbis, resolved the conflict by delivering her city to her husband-to-be. These examples serve to illustrate the much broader dynamics of movement and interaction that characterized the region.

Movement and interaction also are seen in the clash of armies, which may have meant technological and cultural innovation. For instance, many historians believe that the clash between the Hyksos and the Egyptians resulted in the exchange of important military innovations for the Egyptians. Through this conflict, the Egyptians discovered the advantages of iron weaponry over bronze and the superiority of the chariot as an assault weapon.

Interaction between the Egyptians and the Nubians resulted in many shared characteristics. Similarities in the societies' key features have given rise to considerable discussion about which has precedent over the other. The monumental architectures of the two regions, particularly their pyramids and temples, are strikingly similar. The hieroglyphs of Nubia are clearly reminiscent of Egyptian forms and are believed to be derivatives of them. The institutions of kingship in the two states and the religious orders that surrounded them are clearly similar. So much so that at different times, Egyptians sat on the Nubian throne, and Nubians ruled Egypt. At the upper levels of the two societies, culture and political forms were shared with vigor. All of this activity, in its various manifestations, centered on controlling access to resources—the riches of the area.

### **Trade between Empires**

Within the movement and exchange that epitomized the Indus, Mesopotamian, and Nile civilizations, rising empires imposed a stability that occasionally resulted in greater interaction between states and peoples because of the inherent security of the empire. The most striking example of this greater interaction is trade. Many scholars argue that the collection of peoples in certain areas and changes in demographic concentration are related to patterns of trade. Urban growth can be explained by looking at the spaces where trade was possible and the ways in which that trade might have drawn together people and their goods or services. Those spaces necessitated some authority to provide order and security. From here we might speculate on the rise of urban space and the institutions and people who might have administered it.

The goods and security offered by these urban spaces lured the merchants not only to travel from place to place carrying goods and ideas but also often to become residents in distant places, establishing new communities within communities. At times, some of these merchants served as ambassadors. They presented information that was important to maintaining good relations between their home societies and those they adopted through trade. They also helped resolve issues that might be problematic for their fellow countrymen. Many of these transplanted merchants settled in their adopted

societies, adding another element of interaction and mixture.

In this light, some of the states that existed in this broad space from the Indus to the Nile were known as merchant states and known by the reputations of their merchants. Commercial activity was simply one more component that helped to knit the area together as an intercontinental community.

### Conclusion

We might select any of the salient points of these three areas and see them replicated in some form across the others. The reason for this replication, and its differences, reiterates that the establishment of empires, and the civilizations they represented, was not the creation of discrete imperial space so much as a way of ordering interaction between possible discrete spaces.

The structures of these civilizations—these empires, states, cities—did not stop the interaction and the flow of goods, people, and ideas. On the contrary, they encouraged it. That encouragement resulted in the earliest formations of what has been called the Afro-Eurasian Old World—the interaction between the Indus, Mesopotamian, and Nile river systems.

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## **EGYPTIAN RELIGION (LECTURED BY MR. JAYANTA BOGODA) AUGUST, 2010**

Egyptian religion is one of dead religions among the other ancient religions. Egyptian religion was a polytheistic religion. Traditionally Egyptian people had over 2000 gods and goddesses included in their system of belief, but most of the gods had similar characteristic though majority of these god appeared by various names. At the begging of the kingdom of Egypt there was a collection of provincials states, therefore some gods and goddess were limited into these provincials states. However, one common characteristic for all these gods was, that each god had a companion of opposite sex.

Animals and birds were much connected with the Egyptian religion - all gods and goddesses were symbolized on the earth by help of animals and birds. Birds, crocodiles, serpents, frogs, cows, monkeys and dogs and cats are just some of creatures that used to represent Egyptian gods. Egyptian gods and goddesses covered all parts of worldly human life. Gods represented various natural phenomenas like sky, sun, moon, earth, sea and death. Egyptian people believed that gods rule the world but the life patterns of these gods were very similar to human life-style. Gods also led a family life. They married and they had children like human beings. Gods harvest(?) and hundred(?) and for them there were food sacrifices, though the life style was similar to human beings.(?) Gods had debate power.(?)

### **Among over 2000 Egyptian gods following gods were very popular:**

1. Amun - Amun was the king of gods and he was advised for king.
2. Re - he is the Sun gods and he was the state God of all Egyptian kingdom. Re is father of human kind and he was the predictor of rules.
3. Sebec - Sebes is the God of water. Sometimes, he represented sin and death.
4. Isis - Isis is the queen of gods she was mother goddess. She was Goddess of magic and fertility a husband Osiris and her son was Horus. Isis was the first daughter of Geb God of earth and Nut. The gods of sky.
5. Set - Set is the God of storms. His parents were give and Nut. Nephthys was his wife and he was God of desert and darkness. Set killed his brother Osiris.
6. Osiris - Osiris is God of the death and he had a green skin that skin is symbolized rebirth. Therefore, Osiris was the God of afterlife. He married his own sister. Osiris was killed by his brother Set. Osiris was merciful jubege of the death in the afterlife.

7. Aten - Aten was one of Sun God. He became very popular in the period of Pharaoh Akenaten (King). Pharaoh Akenaten abolished official worship God. Akenaten praised Aten as a creator and giver of life in this period. Aten was believed to one and only God in the World. Therefore, those Egyptians religion was polytheistic religion. It became monotheistic in this period.

## Cosmology

### *Maat*

„The Egyptian conception of the universe centered on *maat*, a word that encompasses several concepts in English, including "truth," "justice," and "order." It was the fixed, eternal order of the universe, both in the cosmos and in human society. It had existed since the creation of the world, and without it the world would lose its cohesion. In Egyptian belief, *maat* was constantly under threat from the forces of disorder, so all of society was required to maintain it. On the human level this meant that all members of society should cooperate and coexist; on the cosmic level it meant that all of the forces of nature—the gods—should continue to function in balance. This latter goal was central to Egyptian religion. The Egyptians sought to maintain *maat* in the cosmos by sustaining the gods through offerings and by performing rituals which staved off disorder and perpetuated the cycles of nature. “<sup>31</sup>

Egyptians believed the earth was a flat expanse of land and they personified the Earth by the **god Geb**. At the same time, they personified sky by the **goddess Nut**. The earth (**Geb**) and the sky (**Nut**) were separated by **Shu**, the god of air. Beneath the earth lay parallel underworld and undersky. The Egyptians believed in a place called the **Duat**, a mysterious region associated with death and rebirth.

„In Egyptian belief, this cosmos was inhabited by three types of sentient beings. One was the gods; another was the spirits of deceased humans, who existed in the divine realm and possessed many of the gods' abilities. Living humans were the third category, and the most important among them was the pharaoh, who bridged the human and divine realms. “<sup>32</sup>

## **ORIGIN OF EGYPTIAN RELIGION WITH MYTH AND FIRST FAMILY (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NYĀNEINDA)**

In Egypt the tradition had great variety of gods, over 2000. Many of them were similar in their characteristics, but the name was different. All gods common gods had a counterpart of the opposite sex. They were depicted as animals such as a hundred of birds, crocodiles, snakes and cats etc. Therefore according to their tradition, the human life was covered by gods. There were gods, who took care of their duties for love, hatred, female sexuality, parties(?) etc. They could be sometimes depicted in many forms, e.g. goddesses were painted with joined legs.

At the beginning of Egyptian Myth, belonging to the origin of the universe, there was nothing but water called *Nun*. Then the **Atum** god came to this universe to create himself and the earth. After that, god **Geb** and his wife **Nut**, the goddess of the sky, made the sky full in the universe.(?) They had two children too. The boy named **Shu** was the god of the air and a girl **Tefnut**, goddess of the moisture and rain. These four gods were the foundation of the world, because they represented the four basic elements namely earth, sky, air and water. A very old legend in Egyptian myth of creation of man, told that mankind was divided into four types:

1. *Romat* (the men from Egypt)
2. *Aamu* (people from the desert)
3. *Temehu* (people from the Libya)
4. *Nehesu* (black people from the South Egypt)

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31 This part was copied from [http://en.wikipedia.org/wiki/Ancient\\_Egyptian\\_religion](http://en.wikipedia.org/wiki/Ancient_Egyptian_religion) , chapter Cosmology.

32 This part was copied from [http://en.wikipedia.org/wiki/Ancient\\_Egyptian\\_religion](http://en.wikipedia.org/wiki/Ancient_Egyptian_religion) , chapter Cosmology. However, at its end there is a reference to “Allen, James P. “*The Cosmology of the Pyramid Texts*”, in Simpson 1989, pp. 20-26.”

As it is mentioned above, the first family in the world, god **Geb**, his wife **Nut** and their two children built up the earth and the sky. In another legend, it is said, that the Sun god **Ret** became angry with his sister **Nut**. Then he cursed and punished her. Finally **Nut** and **Geb** were planning to be **Ret** family too.(?) To please **Ret**, they went to his superior Moon god **Aah**. So the origin of Egyptian religion with myths and the first family is very interesting.

## ORIGIN OF ANCIENT EGYPTIAN RELIGION

Egyptians had a great variety of gods. They can be labeled as 'spirits' and 'fairies'. The total of them was over 2 000, but many of them had similar characteristics and appeared all over the country by different names. The huge diversity is due to the fact that before the country was united. The Nile valley was divided into about forty self-ruling areas where the ruling tribes had their own deities. Almost all gods had one thing in common – they had a counterpart of the opposite sex and manifested themselves on earth through animals.

Thus, hundreds of birds, crocodiles, snakes, frogs, turtles, cows, cats etc. were considered to be the living images of a particular god and a natural and indestructible part of the environment in which people lived. All parts of life were covered and there were gods for beer, plants, digestion, the high seas, female sexuality, garden, feasting etc. Many of them had lots of duties and were in time combined with each other in a great number of ways. They could also appear in many forms like a goddess having a head of wasp and body from a hippopotamus. The goddesses are easy to single out in depictions – they always had their legs joined together, while the gods used to be shown striding.

Different towns struggled to have just their local gods as the prime deities in the state religion and thus we have many different religious legends over the years. These gods were responsible for vital things like love, joy, dancing, justice, cemeteries, after-life, writing, childbirth, mummification etc.

All aspects of daily life were covered by at least one of these deities and like people on earth they were members of families, were married and had children. They did most of the things that ordinary people did, like harvesting, hunting, eating, drinking, partying and even dying. Most of them were depicted as males and females combined with the heads of the animals and represented by several forms of Egyptian fauna.

The Egyptian gods appeared in many ways and yet some of them were so alike it's impossible to identify them without reading the connected text. They used various names for their gods. They had their original Egyptian ones like **Re**, **Ptah**, **Amon** and the Greek forms like **Isis**, **Anubis** and **Horus**. According to the old tradition from Heliopolis in lower Egypt the creator of all the gods was **Kheper**, who was another form of their local Sun god **Re**. He was self-produced and made the other gods out of the matter of his own body, he was father of many gods like **Osiris**, **Isis**, **Set**, **Horus**, **Nephthys** and others.

(It is clear that Sun god **Re** tried to overwhelm other gods and later on Egyptians only allowed one thing and one god when

all parts of the country came under an umbrella of unity.)<sup>33</sup>

## ORIGIN OF ANCIENT EGYPTIAN RELIGION (LECTURED BY VEN. RĀHULA)

In Ancient Egypt, there were a variety of stories, telling about how the world and all its inhabitants came to be. The legends varied from province to province along the Nile, but after the unification a handful of them grew more popular and other were forgotten. The priesthood in the cult centers of the creator God supported their own version and thus we can get to know about gods like **Atum**, **Re**, **Ptah**, **Khnum** and **Kheper** performing the act as the Maker, but in slightly different ways.

Th most common and probably one of the oldest written records tell us, that at the dawn of time there was nothing but the aster(?) called *Nun* and the first ground coming out of the water, symbolized by fetish called the *Ben Ben Stone* from a slightly irregular shape in time, it turned into a board and short obelisk with a pointed top in four-side shaped pyramid tombs, whereas in other it did not.

On the *Ben Ben Stone*, stone stood made **Atum** and he coughed and spat out **Shu** and **Tefnut**. There are no deluge-legends involved in any of the creation stories of the everything couldn't possibly involve a banality like that.

The world creators in short:

**Atum** from Heliopolis made everything (even himself) of his own sperm through masturbation or spitting. He then created woman from a bit of flesh from his hand.

**Ptah** from Heliopolis in Lower Egypt made the world by simply saying words and made earth raise from the water (very similar story to that one in the Bible).

**Re** (also from Heliopolis) is told by the late poetic legend to be the creator by using a tear from his eye to build all the world.

**Khnum** from the island of Elephantine in Aswan in the South, was the creator who made the world and its entire people on his potter's wheel. The stuff, which he used, was the mud from the Nile.<sup>34</sup>

**Kheper** (representing **Re**) made all other gods from matter taken from his own body. He also created life (symbolically) every morning by commanding the Sun to rise.

**Amon** from Thebes was during the New Kingdom vaguely connected to the creation of the world, saying that he once (like **Atum**) had created himself at the dawn of time.

**Thoth** was in Khemenu (Hermopolis) in Upper Egypt, the maker of the world. The first Egypt had by tradition a greater variety of gods who can be today labeled as „spirits“ and „fairies.“

In here, it is impossible to describe all of gods and their creation because the total of them was over 2000, but many of them had similar characteristics and appeared all over the country by different names. The huge diversity is due to the fact, that before the country was united. The Nile valley was divided into about forty self-ruling areas, where the ruling tribes had their own deities.

Almost all gods had one thing in common. They had a counterpart of the opposite sex and manifested themselves on earth through animals. Thus hundreds of birds, crocodiles, snakes, frogs, turtles, cows, cats etc. were covered and were considered to be the living images of a particular god and a natural and indestructible part of the environment in which people lived.

All parts of life were covered and there were gods for beer, plants, digestion, the high seas, female's sexuality, gardens, feasting etc. Many of them had lots of duties and were in time combined with each other in a great number of ways. They could also appear in many forms like a goddesses, having a head like a wasp and body from a hippopotamus. The goddesses were easy to single out in depictions. They always had their legs joined together, while the gods used to be shown striding.

**Taueret** – Different towns struggled to have just their local gods as the prime deities in the state religion and thus we have many different religious legends over the years depending upon which town had the greatest influence for the moment. Because of this over the years different gods came into fashion and later went out of style, with exception of a group that was in front fight from the beginning and never

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33 This part in the brackets was written by hand under the typed text. Fortunately I could easily unriddle it and submit it here.

34 Nil is a river in Egypt.

lost its population. These were responsible for vital things like love, joy, dancing, childbirth, justice, cemeteries, after-life, writing, mummification etc. All aspects of daily life were covered by at least one of these deities, and like people on earth they were members of families, were married and had children. Many ingredients made it possible for common people to identify themselves with them since their personalities were made of both divine strength and human weakness. They did most of the things that ordinary people did, like harvesting, hunting, eating, drinking, partying and even dying. Most of them were depicted as men and women combined with costumes and were represented by several animals in the Egyptian fauna. In other words – they could appear in many ways and some of them were so alike looking that it's impossible to identify them without reading the connecting text. Just looking at the dresses and the regalia they carry along isn't always enough, because they used to borrow objects from each other. This guesswork is a part of the charm when looking into their in many ways, to us, unlikely world. As to their names today we use a blend of both their original Egyptian ones like **Re, Ptah** and **Amon** and the Greek forms like **Isis, Anubis** and **Horus**.

## 666RELIGION OF EGYPT

Excavations of ancient settlements have uncovered traces of religious practices and beliefs in Egypt from as early as 6000 bc. Some sites near the modern border between Egypt and Sudan include areas that were devoted to rituals and festivals, as well as sections for burials. Little is known about the early religious practices and beliefs. Graves of cattle have been found, indicating some degree of veneration of those animals. Human graves dating to Predynastic times include artifacts, weapons, vessels, and other materials. The inclusion of these objects in graves indicates a belief in some type of afterlife during which the items would be put to use.

By the time Egypt was unified, the early religious practices had developed into a formal religion involving the worship of many gods and goddesses. The environment played a significant role in shaping the nature of the deities the Egyptians worshiped. Their gods and goddesses took the form of humans, animals, or combinations of humans and animals. These forms represented the forces of nature and the elements of the Egyptians' physical world. By picturing the natural powers as recognizable entities and creating mythological stories about them, the Egyptians tried to reach an understanding of the complicated interactions within their universe.

**Egyptian Mummy** The ancient Egyptians are believed to be the first people to practice embalming, in which a dead body is artificially preserved to retard the decaying process. The Egyptians believed that it was necessary to preserve a body in order to allow the soul to survive. Ancient embalming methods included covering the dead body with carbonate of soda and injecting natural substances such as balsamic herbs into its cavities before wrapping the corpse with cloths, creating a mummy. Today embalmers use prepared chemical substances to preserve a body for funereal viewing and to prevent the spread of infection.C. Canet/Liaison Agency

The deities of ancient Egypt can be organized into several groups, but the boundaries are not fixed, and some deities may belong to several groups. Some of the divinities associated with aspects of the Sun were Ra, Horus, Atum, and Khepri. Those identified with the Moon were Thoth and Khonsu. Geb was associated with the Earth. Nut was the goddess of the sky. Shu and Tefnut were identified with the air and moisture. Osiris and Isis were the rulers of the underworld. Many of these deities were also part of myths of creation, of which there are several versions. Each story has a primary deity, such as Amun, Ptah, Atum, or Khnum, as well as several lesser divinities. Amon and Ra became combined into a composite form, Amon-Ra. As king of the gods, Amon-Ra was revered on a national basis. A few other deities also attained this status. Most, however, had a local origin and were worshiped only in the provincial area where they originated. The concept of order and balance, Maat, had as its counterpart Seth, who personified chaos and disorder. A large group, including Osiris, Isis, Nephthys, Selket, Anubis, and Thoth, fell into the class of funerary deities, who figured prominently in funerary rituals. In addition, on a more individual level, there were local, personal, and household gods, and even patron deities for certain professions. Deities of foreign origin were sometimes included among the Egyptian gods. See also Egyptian Mythology.

**Section of the Egyptian Book of the Dead** The Egyptian Book of the Dead was a text containing prayers, spells, and hymns, the knowledge of which was to be used by the dead to guide and protect the soul on the hazardous journey through the afterlife. Beginning in the 18th Dynasty, the Book of the Dead was inscribed on papyrus. This section of one such book, from the early 19th Dynasty, shows the final judgment of the deceased (in this case Hu-Nefer, the royal scribe) before Osiris, god of the dead. Hieroglyphs as well as illustrations portray the ritual of weighing the deceased's heart to determine whether he can be awarded eternal life.Bridgeman Art Library, London/New York

Statues and other images of the deities represented the abstract powers of the gods in concrete form. The ancient Egyptians believed that their gods occasionally resided in the statues. They maintained that the essence of a god could inhabit a statue and then a ritual could complete the process of animating the image. Such a ritual would include recitation

of sacred text and all sorts of attention paid to the statue, such as cleansing, dressing, feeding, and anointing.

In the temple the king was in theory the high priest. In practice, his participation in temple rituals occurred primarily on specific festivals, while the priests performed the daily obligations at other times. Ordinary people had immediate access to their personal gods, but they could not enter the temple at will. However, many Egyptians served as lay priests in the temple when they were not working in the fields. During their service as lay priests, they could enter certain areas of the temple. On some holidays, such as the Feast of the Valley, a portable shrine housing the image of a deity was paraded around outside the confines of the temple at Thebes. The people could then express their piety.

Religion permeated life in ancient Egypt. Many of the daily activities of the people related in some way to their beliefs. The afterlife and preparations for it are a good example. To achieve eternal life after death, an individual had to do many things while he or she existed in this world. One of the most important was to live a just and moral life. In addition, some practical preparations were necessary, including making and furnishing a tomb, providing appropriate tomb decorations and texts, and establishing a mortuary cult to guarantee perpetual care and offerings. After death, the individual had to be carefully preserved as a mummy. Mummification was a process performed by an embalmer, who would carefully remove the internal organs, subject the body to different ointments and resins, dry it out with salts, and then wrap it with linen. Amulets, or charms, were often interspersed among the layers of linen, and other amulets might be placed in the coffin along with the mummy. Magical texts were sometimes written on the wrappings themselves, and they could also be written on papyri or inscribed on the walls of the coffin or of the tomb. These texts served as protection and as a guide for the deceased on the way to and in the afterlife.

### THE MYTH OF OSIRIS<sup>35</sup> (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NAI NYĀNEINDA)

In the beginning of time, **Osiris** was the king of Egypt and his queen was **Isis**. **Osiris** was beloved by the people, because he told them how to worship the God and how to grow up and plant crops, corn and paddy rice in the field having good consequences for them and the country. He also loved his people and his country extremely, therefore he ruled the country in a correct way without corruption and problems. During the reign of this king the life was very peaceful for all the people there.

His brother named **Set** became jealous of him and tried to get rid of him to become a king to rule the city at that time. **Set** got a chance to describe a beautiful coffin that he had built and asked his followers to carry it out to the **Osiris's** palace. **Set** told them that after killing the king to put him into the coffin, because then it would be easy to carry it out. When the killed king was placed into it, **Set** nailed the coffin and threw it into Nile. The queen **Isis** was overcome by sorrow and started to search for her beloved husband. Later she disguised herself as a slave and searched around the seashore. She found the coffin and opened it. After that she began to search for a suitable place to bury him. But at that time **Set** stole the coffin and cut the previous king's body into fourteen pieces.

The pieces then were spread all over Egypt. **Isis** became furious with **Set** and asked **Nephthys** and **Anubis** to help her to regain the pieces of her husband's body. Finally all the parts were found except the penis, which had been thrown into the Nile. **Isis** made a wooden replacement for it and then put the whole body together. She then asked the **Sun** god and **Rain** god to make her husband alive for one night. If gods did that, **Isis** and **Osiris** would be able to have a chance for last night of making love. On the next day, **Osiris** died and his body was burnt by **Anubis** and it was the first such event according to history in Egypt. **Isis** later gave birth to a son named **Horus**. According to history of Egypt related to this king, **Osiris** after death mentioned above became the king of „the world under,“ where all the dead people are subject to go through the last judgment. That judgment (they say) is done by **Osiris**.

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35 It is an Egyptian myth.

## THE MYTH OF OSIRIS (LECTURED BY VEN. RĀHULA)

In the very beginning of time **Osiris** was the king of Egypt and his queen (and sister) was the goddess **Isis**.

**Osiris** He was beloved by the people whom he told how to worship the gods and grow their crops for their daily bread. his brother **Set** became jealous and tried to overthrow him describing how beautiful coffin he had, in a way that made the other guests curious. He was asked to fetch it and so he did and that was according to his plan.

**Isis** Everyone agreed on that the coffin was a magnificent piece and **Set** told them that he would give it away to whomever who would fit for it exactly. Since he had made the coffin himself it was measured to fit one person only – his brother **Osiris**. When he placed himself in it **Set** and his fellows quickly nailed the lid and threw it into the Nile. Queen **Isis** was overcome by sorrow and began to search all over the land for it, but in vain.

One day she heard that a wonderful tree had sprung on the shores of Byblos in the North on the eastern coast of the Mediterranean Sea. A king had cut it down and built a palace there.

**Horus** **Isis** understood that it was the place where the coffin had come to shore and she went there in disguise. She got job at the court as a hairdresser for the queen and now when she could walk freely inside the castle she began to look for the coffin, and finally she found it. She took it and left for Egypt by boat and came to the marshlands in the delta. There she opened it and took a last farewell of her beloved husband **Osiris** and began searching for a suitable place to bury him. But **Set** was aware of all this and was hiding nearby. When **Isis** went to rest for the night he snatched the coffin and cut his brother's body into fourteen pieces and spread them all over Egypt. **Isis** became furious and asked her sister **Nephtys** and her son **Anubis**, the jackal, to help her to regain the pieces of her husband's body.

**Set** They now started a nation-wide search that lasted for many years and finally all the parts were found except the penis which had been thrown into the Nile where it was devoured by a catfish.

**Isis** made a wooden replacement for it and then put the whole body together. She now asked the Sun god **Re** to make her husband alive just for one day, which **Re** did and they could have a last night of love together. The next day **Osiris** died and his body was embalmed by **Anubis** who thus made him the first mummy. **Isis** later gave birth to a son who was named **Horus** and she did all she could to keep it a secret from **Set**, but he found them and almost killed them in an ambush.

**Thoth** They were saved by the god of wisdom – **Thoth**, who told them to hide in the reeds in the marshes. But again the evil **Set** found their hiding place and he transformed himself into a snake and gave the child a deadly bite. When **Isis** came back she found **Horus** lifeless, and took him to the nearest village to get help. A wise old woman examined the child and found out that it must have been **Set** as a snake who had bitten him. **Thoth** came to them to rescue **Horus** one more time and drove out the poison from **Horus'** body, so that he could recover. **Horus** and his mother stayed hiding in the delta until **Horus** was a mature man and one day took the form of a hawk and called **Set** for the final showdown – the revenge for his murdered father. When that moment came they fought for three days until **Thoth** stopped the fight. They were both taken to the Court of

Law in the Underworld and presented their versions of the story. The Court did not believe **Set**, who was sentenced to pull the boat with the Sun across the sky forever. **Horus** then became king of Egypt like his father **Osiris** before him and the good had finally conquered evil.

**Isis** put the body of her dead husband in a coffin and had nineteen identically coffins made in which she put duplicates. Priests from Egypt's twenty biggest towns then were given one each and could all thereafter claim that they had **Osiris'** tomb in their town. Thus many places in Egypt were (and still are) called Abusir – the place of **Osiris**.

## 666RELIGION OF MIDDLE EASTERN

Certain aspects of Middle Eastern religion can be associated with prehistoric environments and subsistence strategies. Among farmers of the ancient Middle East, the gods were invoked for fertility of the soil, availability of water, and favorable weather. Religious festivals were associated with seeding, spring growth, harvest, and the transformation of grain in food preparation. The gods of shepherds and herders were concerned with the fertility and safety of sheep, goats, and cattle. Many herders were nomads who venerated the sun, moon, stars, and the planet Venus. In the marshlands of southern Babylonia, people saw their gods as fish and other creatures of the fertile and mysterious depths of the rivers. Among keepers of orchards, gods were identified with the productivity of the date palm and its clusters of life-giving fruit. Some gods were associated with striking features of the landscape: Ashur, the national god of the Assyrians, had his origins in a promontory beside the Tigris river.

With the growth of complex and stratified societies, beliefs derived from local environments and ways of life were brought together in each region to form unified pantheons, or hierarchies, of all the gods worshiped in that land. These pantheons could include thousands of gods, some of whom were seen as local forms of gods worshiped elsewhere. With the growth of cities, some gods became the patrons of particular communities and were worshiped in large temples. Over time, some gods became conquering warriors and kings, even as they maintained their age-old concern with water, weather, and fertility. By the end of the 4th millennium bc, ancient Middle Eastern gods were generally thought of as having human form but superhuman powers (see Anthropomorphism). Each deity governed a certain part of the universe, such as the sky or earth; an aspect of nature, such as reproduction or rainfall; or a facet of human society, such as warfare or metalworking.

Throughout the ancient Middle East, human beings turned to their gods in prayer, either addressing a god directly or turning to a lesser god who acted as intermediary. The gods were honored with rites carried out by professional priests and priestesses and with public festivals in which the entire population could participate. Since the phenomena of nature were attributed to divine will, the gods were believed to speak to their subjects through natural events. Gods could communicate more directly to people through dreams, which were considered messages from the gods, or through prophets—people whose speech, often uttered in a trancelike state, was considered speech of a god (see Prophecy). People also could read the intentions of the gods through divination, the practice of using supernatural means to acquire hidden knowledge of events.

## TRIBAL RELIGION (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NYANIDA)

Tribal people in Andes and the Andean highlands are like the hill land of the wave coast of South America. From the longer mountain range, on the corner of some spots in the mountain, there are the villages living with many tribes. For them the language, culture and religious belief are created by themselves. But some basic religious traditions are similar to the belief of God, as possession supernatural power.

*Netu* people are living in the mountain region of Ecuador, Peru and Bolivia. There are two groups of people, namely *Ayman* and *Quincho*. The languages of two groups are different but religion is the same. The people of Andes are farmers and used to live in the place near the sea permanently. There a natural land surrounded a cult connected with the worship of a feline animal sprat. Therefore, in Peru, it is appeared to have originated from a stone. In Chavin then there is a temple made out of stone with an image of a tribal village. In Chavin it is full of such temples with galleries. They were located as in a different date and time. In the other parts of the temple, there is a feline in human form on a gallery containing a culture stone. They believed that the feline is the staff of God from heaven.

The people in Moche from the North Peru made many pots showing that the feline was depicted a Moon God. Therefore one part is human and another part is animal. But some images are different too. The people in Chimu believe that the Moon god is more powerful than the Sun god, because the sea was very important for the feline. The people of *Inca* believed that it was concerned with organization of food supply and ritual divination was essential before taking any action. As I mentioned above, regarding with the Tribal Religion, there are some differences in their beliefs.

#### NORTH AMERICAN INDIAN TRIBAL RELIGION (LECTURED BY VEN. RĀHULA)

There are several tribes in North America. In the east were woodland tribes, who both hunted and planted. South-Eastern tribes cultivated extensively, Mid-Western plains tribes were primarily buffalo hunters and South-Western tribes lived in *pueblos* or were nomads. Along the Pacific each case, the tribal economy determined the life-style. Depending on the buffalo meant a life quite different from that which depended on salmon or corn. Nonetheless, scholars think, that some basic attitudes were held by all North America.

The North Americans' original myths, rituals and beliefs likely developed in a culture centered on hunting, warfare and shamanistic activities. For the most part, ancient North Americans did not worship a supreme God. For them, the categories 'nature' and 'divinity' were largely indistinguishable. Some of the agricultural tribes thought of a supreme power associated with the sky or the Sun, but most people worshiped several powers.

For instance, scholars, studying Indian myths, find a variety of creator spirits. **Earth Diver** (an animal or bird who brings the earth up out of the water) is a common one, but the **Zuni** speaks of numerous workers who disappeared once the world was organized. According to the creation myth of the *Maidu* of California, a turtle collaborated with a heavenly spirit, called „**Earth Initiate**“ to pull the land up out of the waters. The turtle wanted a place to rest from his ceaseless swimming, so he volunteered to dive down for some earth. **Earth Initiate** held a rope tied to the turtle's left arm. The turtle went down, stayed six years and returned covered with green slime. Under his fingernails was some sand, which **Earth Initiate** rolled into a ball that swelled up and became the earth. In the slightly different version of the *Yauelmani Yokuts* of California, a duck and an eagle replace the turtle and **Earth Initiate**.

Super-human figure in many tribal mythologies is the spirit, who owns the animals. Unless the people revere the spirit, they will not have good hunting or fishing. A third character in North American mythology is the antihero called **Trickster**. American Indian people interacted with spirits, divinities, and animals since their principal goal was to be in balance with them. No North Americans seem to have thought in terms of original sin or a fall, but all tribes recognized a need for discipline and renewal. A religious ceremony such as the sun dance combined such social and personal functions,

renewing the tribe's good standing with sacred nature and giving warriors stoic courage.

#### AFRICAN TRIBAL RELIGION (LECTURED BY VEN. RĀHULA)

In traditional African religion, one first notes that most tribes have had a Supreme Being. In East African, its most common name has been **Mulugu**, which connotes an impersonal spirit that far away. **Mulugu** is creative, omnipotent and omnipresent. It may be heard in thunder and seen in lightning. Originally **Mulugu** was intimate with the world, but in later days it withdrew. When personified, **Mulugu** is envisioned as having a wife and family. He molds human bodies and gives all life its breath.

West Africans have families of gods and build temples. They tend to pray every day, using simple, personal words and frequently they pray at one of the many shrines with which the countryside is dotted. African religions are especially rich mythologically, so studying the tribes' tales has become a preferred way of understanding the African social outlook. In a *Yoruba* creation myth, the supreme God sends to a marth an artisan, who is carrying a bag that lay between the great God's thighs. From this bag he shakes out soil and until the marsh is covered. Thus, their land is holly, given from above. The *Dogon* says, that God created the Sun and Moon like pots with copper rings. To make the stars he flung pellets of clay into space and he also made the earth of clay. The *Fon* think, that a great snake gathered the earth together after God made it and that the earth still rests on this snake's coils. For the *Gikuyu* of Kenya, God is the divider of the universe. He made Mount Kenya, the „mountain of brightness“ as evidence of his wanders and as a divine resting place. The *Luyia* say, that god first made the Moon brighter and bigger than the Sun. The Sun became jealous and the two fought. The Moon was thrown into the dark, resulting in its muddy face.

A South African asks his God **Gauwa** for help in hunting, complains that **Gauwa** is cheating him, but concludes on a note of hope: „**Gauwa** will bring something for us to kill next day, after he himself hunts and has eaten meat, when he is full and feeling well.“

The African God, then, is both far and near, both inscrutable and able to be petitioned. In general, he is considered kind and good, a father or friend. he creates and sustains all things but no one has ever seen him. In a number of myths, he creates humans out of the ground.

The *Zulu* of South Africa and the *Thonga* of Mozambique both have a tradition that the first man and woman came out of an exploded reed bed. A *Pygmy* story says, that the chameleon heard a strange, whispering noise in a tree. When it cut the tree open, a flood of water came out, which spread over the earth and the first humans, who were light-skinned. The *Ashnti* of Ghana revere Mondays and Tuesdays, because the leopard, who is sacred to some clans, emerged on those days. Also, the first human leader consoled his followers, who were frightened on coming out from under the earth. Because the leader was killed on Wednesday, Wednesday is a feared day.

## AFRICAN TRIBAL RELIGIONS (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NAI NYANEINDA)

The results of studies on African traditional belief had shown that African idea and religious conviction view are in any taught and belief. In ritual and life attribution, there are foolish logical *Madimo*, *Xio*, *Zulu*, *Mulungu* and *Bantu*. Some names of thraditional African religion mean the spirit. Others are linked with the sky and what come from it. The tribal people of southern Africa believed that in a *Being*, there is in some seeing part created and made the power of the universe. In many societies, they have been living as the worship of this *Being*. He was too grate, too powerful and two different from the normal people but He was not a God.

Because of this belief we can see a consideration of God. Consequently, a certain group appeased to him when they needed help in emergency event, such as that their group was strange among of many groups. This consideration should be rather related to *Bantu* people. *Zulu* people who lived in the course of South Africa can be a good illustration of power belonging to this belief. African traditional religion can adduce and accommodate itself to new idea and simple one as they want to be. Early in *Zulu* religious idea was taking back from the hundred years ago. Here it can be seen to indicate that *Zulu* hardly had taught about God. In due to Cristian mission they had developed thinking and ideas regarding the Lord of the Sky.

The Lord of the Sky is a belief which should be considered as an external one. Thereupon He was the source of both good and bad. He was a kind and generous god, but he was unpredictable in various kinds. So *Zulu* people came to him, but at such times he also disguised himself as a normal one. He scribed the nature and He could be approached by someone but the famous form was voided from.(?) But a certain one was known him. In *Zululand*, the people recognized Him as a prayer-source why they are from this *Being*.(?) For instance, it is a praying for them.(?) When anyone went to visit a mountain, first he had to face(?) and pray. Then when everybody was ready with cattle, it was sure that they were offering something.(?) As for them they knelt down and asked to cease results what they did/their sins(?).

## ORIGIN OF KOREAN RELIGION (LECTURED BY VEN. RAHULA) (ORIGINAL FROM VEN. PANNA)

Korean traditional religion *Sinkyō* has been called the religion without a name, it has five magnetic points:

(1) I and the Cosmos

Man is freedom with the world the forces of nature controlling religion become personified in gods, this world as a religious area is inhabited by spirit of heaven in the soil(?)

(2) I and the norms

The mythical **Tongun**, the founder of Korea underlines that senses of cosmic norms to reach the Korean mark conform.(?)

(3) And destiny

man is active(?) and a victim of his fate, destiny. *Sinkyō* finds an answer in a cosmic factor happened(?) man and nature make and nature make a harmony of opposite which complements each other. They are a great force of *Yin* and *Yang*.

(4) I and salvation

Since this harmony is often token, *Sinkyō* must also have been man's salvation like is under a curse. The way back to paradise is by the ritual, sacrifice, when they also offer food to their own ancestors and believe to be born in an ultimate paradise.

(5) I and the Supreme Being

Among the spirit of nature the spirit of heaven has special place, not as a high supreme God, he is said to bring Sun light and rain and disasters are his judgment on the wicked by his form we human breath.(?)

#### DISCUSS THE ORGANIZED ARRANGEMENTS THAT LED TO THE SPREAD OF CHRISTIANITY THROUGHOUT THE WORLD

Christianity not only went to the Mediterranean countries but acruiered its organized framwork from Greek and Roman philosophy. Anglican Church is an offshoot of Church of Rome. Christianity liek Buddhism was in origin essentially ethical reform, born of the generous ardour, the lofty aspiration, the tender compassion of its noble founder.

In order to spread the Christian faith, it was essential to spread the language of the gospel (message), so the church found itself obliged to enter the educational field in a systematic fashion. The missionaries brought Latin literature, thus early English literature was under Latin influence.

The character of **Jesus** is the best possible evidence of the super-natural origin of this religion as it is a unique and perfect union of human and divine natures. **Jesus** began a public ministry with base of operation at the basement in the house of his disciples **Simon** and **Peter**.(?) His teaching was in the form of parables, short stories and narratives in relation to religious reality. The parables were on morals, but more on how God acts.

The event of **Jesus'** resurrection was viewed as a mighty act of God, by which **Jesus** was actually physically raised up from death and exalted from his position of mighty glory at God's right, victory over death. The doctrine then was deliverance of believer from sin and the restoration of humanity and the world to communion with God.(?)

Christian communities were soon established even among non-**Jesus** – Damascus and Antioch in Syndic(?) became important Christian centers. **Jesus** taught potent(?) principles of religious belief and life which have been applied variously in the growth at the Christian church. The teachings of Christianity concerning the forgiveness of sins constitute a very important part of Christianity.

Bible (late 4<sup>th</sup> century A. D.) was the primary source of information concerning the founder, the origin of Christian church and authoritative compendium of the principles of Christianity and most valuable for maintenance of Christian life.

In spite of hindrances the Christian doctrine has been written in various parts of the world. Christianity was written throughout the centre and southern parts of Africa by the activity of Christian missionary in the 19<sup>th</sup> and 20<sup>th</sup> century. African religion does coexist with both Islam and Christianity. Their contact and mutual interaction is a major factor in contemporary African life.

Native American religions have gone through significant change in the past 4 centuries because of their contact with Christianity. The conception life after death among Eskimo changed after their coming into contact with Christianity.

Thus we can see that the spread of Christianity throughout the world is due to the proper organized arrangements of the teachings and the societies concerned in various parts of the world.

**QUESTION: DISCUSS THE SERVICES OF BUDDHIST CLERGY WITH REGARD TO THE SPREAD OF BUDDHISM WORLDWIDE.**

1. Having become **the Buddha**, He decided to teach His philosophy to group of monks , who had once become His disciples and then left Him in despair. Then he made **Uruvela Kassapa** along with His followers to join the *Saṅgha*. Accompanied by them, **the Buddha** went to the hill of Gayasisha and delivered the Sermon on Fire. Then He went to Rājagaha, the capital of Magadha to pay His visit to **king Bimbisāra**.

2. He met **king Bimbisāra** who presented his Bamboo grove to **the Buddha** to use as a place for the *Saṅgha*. Then the community of monks became bigger and bigger. **Saṅjaya**, an ascetic with a large number of pupils including **Sāriputta** and **Moggallāna** lived in the capital of Magadha. Having heard the teachings of **the Buddha** from **Assaji**: »*Ye dhammā hetuppabhavā tesam hetum tathāgato āha.*« - „Conditioned things arise due to their causes, those causes have been well explained by **the Buddha**. Their separation and the great release too had been revealed.“ **Sāriputta** became the follower of **the Buddha**.

3. Years passed by **the Buddha** and his disciples traveled all over the country by conversing all superstitious beliefs. As a result, the value of animal sacrifice too became weaker.

4. The number of the community became more and more. **The Buddha's** arguments were persuasive, but sometimes he performed miracle to support his claim to the disappointment of *Brahmins* and other sectarians. They tried to traduce **the Buddha** with the help of *Ginga*(?). Anyway, **the Buddha** faced these difficulties. Many of his disciples like **Sāriputta** and **Moggallāna** and others helped spreading the teachings of **the Buddha** during His life-time.

5. In the 3<sup>rd</sup> century BC the calmness of a novice named **Nigrodha** made **king Asoka** to become a Buddhist. After listening to the brief sermon of that *sāmanera*, **Asoka** wanted all monks and laity to understand **the Buddha's** teachings. In his edicts, mention is made that by inculcating the teaching of **the Buddha** both men and women would become good people. He wanted people to cultivate moral virtues, such as observance of truth, kindness, charity, purity, gentleness, respect, obedience to one's elders and teachers, loyalty to friends, kinsmen and even servants and slaves as advocated in Pāli *sutta* known as *Sigalovāda* of *Dīgha Nikāya*.

6. It was because of the effort and patronage of **emperor Asoka**, the *Saṅgha* was able to propagate Buddhism not only in all parts of India, but also all parts of the world. It was during his reign, nine missionary groups of monks had been sent to nine different countries, such as Suvaṇṇabhūmi (Burma), Sattapanni (Sri Lanka) and so on.

## ZOROASTRIANISM

Zoroastrianism is one of the oldest religions of the world, which has immense influence for the development of Judaism, Christianity and Islam. Persees(?) of ancient Persia followed this religion, was introduced by **prophet Zarathustra**, also known as **Zoroaster** and **Zendavesta** or *Avesta* are the basic sacred texts of this religion.(?) Because of the influence of *Vedic* teaching, it is believed that the founder of this religion was contemporary of the ancient sages of *Vedic* India. The first *gātha* of *Avesta* inserts the religious confusions prevalent before the emergence of this religion in Persia, which were known as ritualism, ceremonialism, priesthood and polytheism. The God, the supreme creator was requested to send an angel to the earth to undertake heik(?) the reformation. When the angel(?) showed his ability in this regard, the Lord himself named him **Zoroaster**, the savior of mankind. **Zoroaster** led his life as an ordinary householder with his wife and at the age of his 30 he received a message from God. **Zoroaster** met the **angel Vohu Mana** who appeared nine times of the size of a man, who told to **Zoroaster** that there was only one God – **Ahura Mazda** and that he (**Zoroaster**) was to serve as his prophet. Although he was condemned by the people formerly, his effort was successful as he converted his own cousin. Ultimately the monarch was also converted, which was helpful to propagate this religion. **Zoroaster** was murdered at the age of 77 at the hands of an enemy soldier.

### Basic features of Zoroastrianism as a religion

1. Zoroastrianism is a monotheistic religion with a kind of internal dualism in God head.(?)
2. **Ahura Mazda** is the one supreme God, who is regarded as all powerful, all wise and all good. He is also regarded as the creator and ruler of the world.
3. God is subtle and therefore he is not to be given to ordinary knowledge of human beings. However, he sometimes reveals himself to men through his angels.
4. The world is pictured as a battle ground of two forces – the force of good as represented by *Spentas*

*Mamya* of the evil spirit which is also called *Ahriman*. The battle will go on until finally the force of good prevails over that of evil.

5. Man has been granted free-will and he is to exercise his freedom of choice preferably by choosing the side of the force of good fighting against that of evil. For this man has to do nothing else than to lead a life of righteousness. Nevertheless, what each man will choose lied absolutely up to him.
6. Zoroastrianism believed in a future life after death. In this life man's place is determined strictly in accordance with the law of retribution. Those who righteously excel the evil ones are sent to heaven, a place of rejoice, while those who did evil, balance heavily over the righteous ones are sent to hell, a place of fearful suffering.(?)
7. However, damnation to hell is not eternal and Zoroastrianism promises an ultimate happy and good life to all.
8. It also believes in the existence of angels who always stand surrounding God and wait for His order.
9. There are also evil spirits who accompany **Ahriman**<sup>36</sup> in his spreading of evil in the world.
10. It is a religion of perfect ethical purity and dedication devoid of ceremonialism. The basic ethical virtues that men are to incarnate are good thought, good words and good deeds.

### **PRE-VEDIC RELIGION (LECTURED BY MR. JAYANTA BOGODA) 2010**

The *Vedic* religion existed before **the Buddha**. When *Āryan* people entered and conquered the Indus people at about 1500 BC, there was no founder of this religion. Historians believe that Indian history started from *Āryan* invasion. The idea of this religion was that man's destination much depended on the natural forces and gained necessary objects by the way of offering sacrifices to those natural forces.

At that time people believed that there was an unseen supernatural force in everything. When their mind was in the habit of animals, they thought that their mind was influenced by the force of nature. All disasters of the nature that affected mankind were due to unfavorable mood of gods. Hence, people worshiped many gods, but they were recognized as thirty gods, and they were classified into three groups:

1. Gods of sky (**Mitra** and **Varuṇa**)
2. Gods of mid-air (**Indra** and **Marut**)
3. Gods of the earth (**Agni** and **Soma**)

There was no supreme God at that time but some were more imposing than others, particularly **Indra** and **Varuṇa**, the gods respected by warriors and pious devotees.

People worshiped the gods and practiced sacrifices for them because they hoped to get the help from them. They believed that they could succeed in their achievements, such as gaining health, property, power, fame and so on. People prayed for gods to finish their suffering, in other words hear their sicknesses, remove weaknesses, disasters of the nature and get rid of enemies. People did not practice the sacrifices for the gods only for happiness in the present life but also with

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36 **Ahriman** probably means **Satan, Māra**

the expectation to enjoy the life in the heaven, after death. Therefore, they much relied on practicing sacrifices and praising gods in order to gain what they wanted. The *Brahmins* gradually became the executors of sacrifices by means of reciting *mantras* or hymns.

Hence, they took this duty of sacrifices as their career. The material objects of sacrifice were very simple at the beginning. Those were milk, *ghee* and grain. But in the later time the objects for sacrifice included even the living beings. It was related to *Purohita* or *Brahmins*. The *Brahmins* prepared the great sacrifices which included cows, goats, horses, elephants, men, women in hundreds per each kind. Therefore, this kind of sacrifice lacked on morality. The *Brahmins* themselves were not virtuous. The idea of ethics and the way of *mokṣa* were still not introduced at that time. They were the development of the later Hinduism. Therefore, pre-*Vedic* religion is based on *Upaniṣads*, which is the philosophy of Hinduism, which is characteristic by its gradual development since its origin.

## VEDIC RELIGION (LECTURED BY MR. JAYANTA BOGODA) 2010

### Four main periods:

As far as *Vedic* religion is concerned, it can be divided into four main literary periods:

1. *Vedic* literature period (*Bhaktimārga*)
2. *Brāhmaṇic* literary period (*Karmamārga*)
3. *Āranyaka* period
4. *Upaniṣadic* period (*Jñānamārga*)

*Vedic* literature, the most ancient literary record of religions can be considered as mirror to see how the religious concepts developed from the simplest stage to the highest stage of development. In this regard **Radhakriṣṇan** says: “There is no other literature in the world which depicts the origin of and evolution of religious concepts in the mind of people as depicted in the *Veda*.”

### Nature of worship

At the beginning *Vedic* *Āryans* did not have 'god' or notion of 'god'. They just marveled or were surprised at the function of nature. It was surprising for them to see the order of the observable world, regular succession of seasons and day and night. Regularity and orderliness of the function of sun and moon, day and night aroused their curiosity:

"Undropped beneath, not fastened firm, how comes it  
That downward turned he falls not downward?  
The guide of his ascending path,--who saw it?"<sup>37</sup>

Expressing the curiosity in seers in regards to river and sea *Veda* says:

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37 “This translation is from Kaegi-Arrowsmith, *The Rig Veda*, p. 35. The immediately following translations are taken from the same work.” - The quotation and the comment both were copied from [http://www.sacred-texts.com/hin/hm/hm03.htm#fn\\_0](http://www.sacred-texts.com/hin/hm/hm03.htm#fn_0) . More about this topic see “*A history of Indian philosophy, Volume I*” by **Surendranath Dasgupta**.

“As rivers flow into the ocean but cannot make the vast ocean overflow, so flow the streams of the sense-world into the sea of peace that is the sage.” (*Bhagavad Gīta* 2.70)<sup>38</sup> Another *Vedic* hymn says: “Cows of different colours like black, red and spotted ones give white milk.” (RV VIII.93.13)<sup>39</sup> These expressions convey simple and immature stage of thoughts. They were brought out from curiosity together with awareness of dual functions of nature, and therefore made them to kneel down, worship and pay respect to natural objects around them. Thus the sun, moon, wind, rain became objects of worship. At this early stage they did not have concept of 'god'. Referring to this early stage, **Rādhakriśnan** says that seers who express their feeling in *Vedic* hymns first did not worship sun god, moon god or fire god. But they worshiped sun itself which brightened the world, moon which brightened the sky and other observable objects themselves. They had sacred feelings towards nature at the initial stage.<sup>40</sup>

Curious *Vedic* seers noted the dual function of the nature, they considered the relationship between oneself and the world around them. Nature was highly influential for the existence and survival of mankind, nature was supposed to influence in a dual way. Thus they tended to worship nature with awesome feelings.

### Animation of nature

With the evolution of thinking power they thought that the nature behaves and has psychic pattern similar to that of mankind. In order to make the nature happy they offered things and began to pray. Thus gradually worship and sacrifice came into being. This stage is known as 'personification' or 'animation'.

## SHORTNOTES: RELIGION – INTRODUCTION

### Jainism as the oldest religion in India

- The scholars' view until 19<sup>th</sup> century was that Jainism was nothing but divided sect from Buddhism. Now archaeological and historical discoveries proved that Jainism has longer history than Buddhism and all other religions in India.
- **John Marshall** was the one who first discovered that dynamic meditation was a developed religious practice in Indu-Valley-Civilization's human figures found in a meditation posture.
- It is popular view that *śramana* tradition, Indu-Valley-Civilization's Upaniṣadic and other yogic practices in other religions were delivered from the ancient Indu-Valley-Civilization's tradition. (*Vrushabhanatha* → *Parshvanatha*)

**Mahāvīra** was not the founder of the Jainism, but he was the contemporary of the Buddha during last chain of the long historical tradition.

According to this matters of the Jainism's origin go back to prehistoric period.

### Egyptian myth of origin of the universe

**Atun** come – who had created himself. He had created the earth and God and his sister and wife **Nun** the goddess of the sky to hold up and fill the sky. They had two children:

1. **Shu** (boy) – the god of air
2. **Jefnut** (girl) – the goddess of moisture

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38 Copied from <http://www.unification.net/ws/theme074.htm> .

39 “It is a metaphor used in Vedas for diversity yielding to unity.” The quotation and the comment both were copied from <http://www.paklinks.com/gs/religion-and-scripture/88527-vedas-hindu-scriptures-prohibit-casteism.html> .

40 Original was very confused, there may be mistakes in the correction. **Radhakriśnan**, it seems, didn't ever express this kind of sentence, however this may be inferred from the things he wrote.

This family of four, this family of the very foundation upon with the world existence as they refrested(?) earth, sky, air and water. These are true for basic elements of the universe.

### Egyptian myth of creation of man

The whole religion in Egypt spoke about that mankind was divided into four types. When they were made by the creator *Khunum* he made them all out of mud of various colors from the Nil valley. The first was **Romut**, which means man and these were the Egyptians. The second was **Aamu**. The people from the river Temhu were the people from the Libya.

### Origin of Egyptian religion

Egypt by tradition had a great variety of gods and the total number of them was over 2000, but many of them had similar characteristics and apart all over the country by different names almost all gods had one thing in common – they had a counterpart of the opposite and manifested themselves on earth through animals. Hundreds of them, crocodiles, snakes, frogs, cats were considered to the living images of a particular god.

All parts of the human life were covered with gods. **Deyer** (god of plants), **Highsus** (female sexuality), **Gordence**, **Datice** etc. Many of them had lots of duties and were combined with each other in a number of ways. They could also appear in among forms like a goddess. The goddesses were easy to identify, but in defection they all had (on pictures of them) their legs joined together while the gods had their legs straight.

### Black people of South Egypt

*Romut* (= men, Egyptians)

*Aamu* (= people from the Eastern desert)

*Temehu* (= people from the Libya)

*Nehisu* (= black people from South Egypt)

### The first family

**Geb's** wife **Nut** – they had twins **Shu** and **Jefnut**. One legend tells that Sun gods had been angry with **Nut** and laid a curse upon **Nut** and family. They turned to the gods of wisdom, **Thoth** for advice. He went to his superior Moon god, **Aam**, who was in charge of the Egyptian calendar.

### Historical Relationship among Judaism, Christianity and Islam

- Judaism, Christianity and Islam belong to one family of religions.
- They can be known as homogeneous religions since they belong to one family.
- **Nicholas de Louge** says, that Judaism, Christianity and Islam are so close in believe and being a family of religions.
- These religions have developed in close counteract with one another for each religion.
- Judaism, Christianity and Islam are prophetic religions. The prophet of Judaism is **Moses**, **Jesus** is the prophet of Christianity and the prophet of Islam is **Mohammad**.
- They are monotheistic religions in its full sense. They unanimously believe in one supreme God, who is omnipresent and the creator of the world and mankind. He exists beyond the world.
- The fundamental belief of these religions is remarkably same. The God is the creator of the world and mankind.
- One of the main fundamental objectives common to these three religions is having unwavering faith. Judaism recognizes acting according to covenant (= agreement). Faith in Christianity is different from faith of Judaism and Islam. Having faith in Jesus as equal to God is understood as the path to the final salvation.
- As well as to achieve everything desired, reward is equal to faith.
- Judaism is a religion rich in traditions and rituals rather than in faith.

### Origin of Religion

What was the first ever religion of man? The answer depends very much on what view is taken regarding man's origin. According to the Bible, religion was not invented by man from the day of his creation by God. Then he worshiped this God through sacrifices.

Origin of religion was in a form of monotheism.

According to **E. B. Tylor** the original form of religion was the end of animism. This view developed to animism. It is a belief in supernatural power in plants and supernatural beings.

**Sigmund Freud** regarded totemism as the original form of religion.

**Karl Marx** said, that religion was invented by man as a social need of oppression.

Most ancient literature of the Greeks, Egyptians, Chinese, Hindus and the traditions of many races agree, that the first man bowed to animals to represent and substitute for them in three(?) worship of God.

There are some attributes relevant to original religions, These are: sacrifices, gods, myths, priests, rituals and religious places.

### What is the Religion; Definitions of Religion

A dictionary may define word „religion“ as „a bond,“ „an obligation,“ and „a relationship“ between two parties. It goes in to say, that religion is spiritual and is also connected with belief in a super-human God, who created the universe and all life in it.

According to **E. B. Tylor** religion is belief in spiritual beings.

According to **Immanuel Kant** religion is recognized of all our duties as divine commands.

**Ludwig Feurbach** said: „Religion is a dream in which our own conceptions and emotions affect us as a separate existences being but of ourselves.

According to **Jnoustone** religion can be defined as a system of beliefs and practices by which a group of people interpret and respond who what the full as super-natural and secret.

By using different definitions denotes of religion can be identified as:

1. A sacred thing or place
2. A system of beliefs
3. Rituals
4. Organization of believers

**Karl Marx** defined religion as „the sigh of the oppressed creature,“ „a protest against real suffering.“ „It is the opium of people,“ „the illusory sun, which revolves around man for as long as he does not evolve around(?) himself.

**BONUS: CLIFFORD GEERTZ – DEFINITION OF RELIGION - RELIGION AS A CULTURAL SYSTEM, COPIED FROM**  
[HTTP://SSR1.UCHICAGO.EDU/NEWPRE/CULT98/GEERTZ1.HTML](http://ssr1.uchicago.edu/newpre/cult98/geertz1.html)

### **What Needs to be Accomplished**

The approach of Clifford Geertz is that of the interpretive sociology/anthropology broadly in the tradition of Weber, and he is mainly concerned about interpreting and providing a "thick" description of cultural systems so that they can be apprehended by those who are not insiders to that cultural system. Here, Geertz' task is to develop a theory of religion based on the view that it is distinctively a part of the cultural system. He laments the fact that sociological theorizing on religion has not really advanced at all since the works of "four big men" of Durkheim, Weber, Freud and Malinowski, and asserts that in order to advance the theoretical understanding of religion one needs to broadly encompass different frameworks provided by these different theorists and advance them in a coherent fashion. Now, in order to analyze religion as a cultural system, one first needs the working definition of the term culture. Geertz defines this term as "a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (p. 89).

### **A Word on Relevance to other Works**

The basic assumption Geertz' works rest upon is the notion that since people basically act according to the system of meanings they have, it is the job of sociologists/anthropologists to interpret these meanings and provide for their description. However, the key relevance Geertz has to other readings in culture section is that the relationship between system of meanings and actions is not that of one-way street. The system of meanings both act upon and are acted upon by people's actions in a continuous dialog - so that cultural systems both shape, as well are shaped by, individual actions. So, in effect the same concern with dialectical nature of structure and action is seen as the works of Berger and Luckmann, Bourdieu, Sahlins, etc.

### **Developing a Theory of Religion as a Cultural System**

In developing a theory of religion as a cultural system, Geertz starts right out by first providing the definition of religion at the onset. Religion is defined as (1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic (p. 90). He then goes on to expound more fully on each of the five parts of the definition in some detail. Here I will note of key ideas from each of these 5 parts.

(1) The first important characteristic of the system of symbols, or in another word the cultural patterns, is that they are the extrinsic source of information. By "extrinsic" it is meant that this source of information results out of cultural constructs, and not innate or genetic characteristics of human beings. The other important point is that this system of symbols is the "model" for empirical reality, in a dual sense. That is, it has the aspects of being "model of" and "model for" reality - model of, in the sense that it helps people apprehend what is the nature of true reality by providing the graspable depiction of that reality, and model for, in the sense that the model also has the function of actually determining people's actions by providing for the blueprints of how things are ought to be conducted. This point is particularly important, for it touches on the same issue of the dialect between structure and actions mentioned in my point #2. Geertz says: "Unlike genes, and other nonsymbolic information sources, which are only models for, not models of, culture patterns have an intrinsic double aspect: they give meaning, that is, objective conceptual form, to social and psychological reality both by shaping themselves to it and by shaping it to themselves" (p. 93).

(2) Religion establishes certain dispositions in people, that is, they do not cause certain activities or occurrences to take place directly, but increases the probability of certain activities or occurrences taking place. The distinction between *moods* and *motivations* are made in the pages 96 and 97. Briefly, the difference is that whereas motivations have certain ends in conception and are defined according to that ends they conduce, moods go nowhere and are rendered meaningful only according to the source of that "mood" but not ends they pursue.

(3) Religion, if it is not to be a mere jumbled collection of moralisms, must affirm something; and it must affirm that life we live in is comprehensible, that we are not living in total chaos in which everything is incomprehensible. There are three spheres of life that this threshold of comprehensibility may be broken, and life may come to be seen as incomprehensible: in terms of analytic capacities, in terms of endurance, and in terms of moral insight - which religious systems in turn have to make sure that this threshold is not broken and the life is made meaningful. Or, in another word, the analytic capacity problem may be seen as accounting for the events seen as odd, strange or uncanny; endurance problems may be seen as accounting for the problem of suffering, and moral insight problems may be seen as accounting for the problem of evil. In all of them, the key idea is that religion does not try to directly deny the existence or the reality of undeniable problems, but rather that religion merely tries to deny the notion that there is not any way that these problems may be accounted for in some way.

(4) But how do people come to accept, believe in, this denial of the notion that nothing can be accounted for, in another word, how do people come to accept the world view presented by religion? Geertz' basic answer seems to be that people come to accept this by *doing* - acting out and participating in religious rituals. In another word, for the participants in religious rituals, religious rituals are not merely the *model of* reality but also the *model for* reality. That is, not only religion depicts what they already believe, but it also sets example in what to believe and is therefore the enactments, materializations, and the realizations of certain belief systems.

(5) The power of religion largely stems from its ability to act upon and transform people's conceptions of the everyday, common-sense world. That is, the moods and motivations induced by religion seem so powerful to believers that only they seem to be the sensible version of what things "really are" - and thus when people move out of the world of religious rituals and back into the common sense world it is the latter that is altered. Further, another important point Geertz makes here is that just how each different religious systems act upon the everyday world is entirely particularistic and there is no one single functional assessment of religions that can tell whether religion is good or bad, or whether it is functional to the society or not.

## Critique

As noted earlier, this is basically an interpretive sociology broadly in the tradition of Weber. Also, it shares some commonalities with those authors concerned with the integration of structure-based sociology and methodological individualism, since Geertz regards the cultural system as involving both the elements of being a repository for social reality as well as guiding and effecting people's actions. Further, there is also the problem of Geertz' denial of the possibility of ever giving a functional assessment of religions leading ultimately to the philosophical existentialism. This point having been mentioned in the summary for the Balinese cockfight essay, I do not go over it again.

## Clifford Geertz - Deep Play: Notes on the Balinese Cockfight

*You may be puzzled as to how this piece should be interpreted in the broader scheme of preparing for the prelim, as it is almost entirely ethnographical. Actually, there is a passionately assertive theoretical claim made in this article, which I would discuss in the last critique and relevance section. In the meantime, since I thought it might be helpful to outline the overall theoretical framework Geertz is utilizing, I have decided to first provide for a brief synopsis of the chapter 1 of the book The Interpretations of Cultures - which is an exposition on Geertz' theoretical foundation.*

1. First, Geertz is foremost concerned with the interpretive sociology/anthropology of *meaning*. That is, interpretation of meanings people attach to their actions should be the central focus of the study of culture in the double sense, both because meanings are the results of their actions as well as the causes of actions. In short, this framework is similar to most other cultural sociologists/anthropologists in our prelim reading list, in the sense that Geertz perceives of the meanings as both being shaped by, and shaping, peoples' actions.
2. Insofar as meaning is the central focus of the study, then it follows that the job for the anthropologist/sociologist is the inscription - recording of these meaning systems so they are accessible to outsiders - and what Geertz calls the "thick description" of these meanings. "Thick description" is basically defined as the collection of inscriptions rich and detailed enough to disentangle layers of structure of meanings in a socially constructed web of world.
3. Ethnography Geertz intends to do is fundamentally microscopic - that is, whatever is found is not generalizable beyond the societies in which it was found.
4. Ethnography Geertz intends to do is also fundamentally incomplete - that is, it is essentially a *fiction* that has no end to it.

*Though these theoretical outlines are necessarily rather abstract, we will see that each of the points are well-illustrated in the ethnographic chapter of "Notes on the Balinese Cockfight". Accordingly, here is the summary of the article, organized according to the headlines Geertz himself has provided.*

## The Raid

No need for discussion here. Read it for fun. According to the Introduction to Anthropology course that I took when I was in college, this anecdote is one of the most affectionately cited story in discussing how anthropologists get accepted by the society they study.

## Of Cocks and Men

The cockfight is the coming together of two different systems of meanings both extremely important to the Balinese - sheer devotion to their beloved cocks as the symbolism of masculinity, and the intense hatred toward animality and anything associated with animals. Geertz says (my favorite passage in the article): "In the cockfight, men and beast, good and evil, ego and id, the creative power of aroused masculinity and the destructive power of loosened animality fuse in a bloody drama of hatred, cruelty, violence, and death" (pp. 420-1). In short, the cockfight cannot be analyzed from the perspective of one coherent set of meanings, but rather it results of the complex interplay of different meanings Balinese are concerned with.

## The Fight

Description on how the fight is actually conducted. Umps and rules never get disputed (American ballplayers may take heed here). Goffman's "focused gathering" notion. I'm sure you don't have to remember anything in this section for the prelim.

## Odds and Even Money

Interesting descriptive account of how betting is actually done. Betting is divided into two portions, the collective, quietly arranged center betting and the rather cantankerous side betting involving individual gamblers. Being closer to even-matched fights makes it to be a "deep" match, which Balinese find to be more interesting and intense. When the fight is deep, there is a tendency for, the higher the center bet, the greater the pull on the side bet toward short odds, and that the higher the center bet, the greater the volume of the side bet, and vice versa. The Balinese make conscious effort to make matches as deep as possible by arranging for even-matched fights.

## Playing with Fire

Save for some addict gamblers who are contemptible, betting is not about money for the Balinese. Rather, it is about the social honor, prestige and status. It is not that money does not matter - rather, in a sense money matters as precisely because money involved is pretty big, then metaphorically social honor placed on line is also big. Anyhow, social meanings accorded to the event are more important than the material concerns. In fact, this is revealed by the Balinese behavior in actual process of betting. For instance, one almost never bets against one's kinsmen. In inter-village fight, one almost always bets on their own village's cock. Almost all matches are sociologically relevant, that is, seldom two outsider cocks fight or there is a fight of cocks with no clear socially demarcated backing - these matches, when they take place, are naturally considered "shallow". I stop here, but the more elaborate rules are codified in propositions listed in pages 437-41.

## Feathers, Blood, Crowds, and Money

So one of the points of the article seems to be that the social meanings are more important than the material or financial concerns - yet Geertz does not stop here, and provides for more insightful analysis in the last two sections of the work. What is the "deep" point of the article? The first key quote is the passage - "the cockfight is a means of expression; its function is neither to assuage social passions nor to heighten them, but, in a medium of feathers, blood, crowds, and money, to *display* them" (p. 444). The second key passage, also from the same page - "it brings to imaginative realization a dimension of Balinese experience normally well-observed from view". In short, Geertz is presenting the cockfight as a form of interpretations of life the Balinese have created for themselves, displayed in a manner so that these interpretations are in fact accessible to their own members. Further, these interpretations are not restricted to what is seen as real, but how things are in the imaginative sense. Take notice of the following passage - "The slaughter in the cock ring is not a depiction of how things literally are among men, but, what is almost worse, of how, from a particular angle, they imaginatively are" (p. 446). Finally, the last passage from this section just about says it all as far as what Geertz' central claim is. "Its (the cockfight) function, if you want to call it that, is interpretive; it is a Balinese reading of Balinese experience, a story they tell

themselves about themselves" (p. 448).

### Saying Something of Something

Once again, rather than provide for my own interpretations, I have decided to extract key passages that speak for themselves in this final section.

"Attending cockfights and participating in them is, for the Balinese, a kind of sentimental education. What he learns there is what his culture's ethos and his private sensibility look like when spelled out externally in a collective context" (p. 449).

"Drawing on almost every level of Balinese experience, it bring together themes - animal savagery, male narcissism, opponent gambling, status rivalry, mass excitement, blood sacrifice - whose main connection is their involvement with rage and the fear of rage, and binding them into a set of rules which at once contains them and allows them play, builds a symbolic structure in which, over and over again, the reality of their inner affiliation can be intelligibly felt" (pp. 449-50).

"In the cockfight, then, the Balinese forms and discovers his temperament and his society's temper at the same time. Or, more exactly, he forms and discovers a particular facet of them" (p. 451).

Now, since Geertz is aware that the cockfight is only a "particular facet of them", like most of other people in our prelim reading list, he asserts for the continuously contested nature of culture. So, he writes,

"What it says about that life is not unqualified nor even unchallenged by what other equally eloquent cultural statements say about it" (p. 452).

Finally, these two passages give a clue in figuring out what Geertz' theoretical and philosophical stance is.

"The culture of a people is an ensemble of texts, themselves ensembles, which the anthropologist strains to read over the shoulders of those to whom they properly belong" (p. 452).

"The guiding principle is the same: societies, like lives, contain their own interpretations. One has only to learn how to gain access to them" (p. 453).

### Critique, Relevance

I have noted in the synopsis of the introductory chapter that Geertz is centrally concerned about the interpretations of meanings. We have seen in the last two sections of the cockfight essay that these "meanings" are actually subjective interpretations of lives various peoples provide for themselves and display in various forms, in this case the cockfight. Then, it follows that, in short Geertz' interpretive sociology may be summed up as "interpretations of interpretations". In another word, insofar as these interpretations of life people provide for themselves are the pivotal determinants of their actions, in the sense that these interpretations are both effected by and effect their actions, then it follows that the task for sociologists/anthropologists is to provide for the interpretations of these interpretations in turn.

However, notice that Geertz does not try to answer another crucial question that probably nags the mind of many of the social scientists - *why* certain people provide for certain interpretations of their life in the first place. The reason that he tries not to answer this question is not that he is unaware of it, but rather that he believes such questions cannot be answered to start out with. In fact, Geertz' stance is very clearly anti-functionalist. Whereas functionalists try to answer this question of why by attributing the origin of the meaning system to the supposed existence of the functional requirements of society, for Geertz such reasoning is entirely fallacious. So, in line with the Weberian notion that science cannot answer questions regarding subjective values, for Geertz there is no objectively identifiable functional reasons as to why certain people interpret their world in certain ways, but rather that the all that scientists can do is to provide for the "interpretations of interpretations" so that outsiders can at least share the same lens in interpreting the world subjectively. In this sense, Geertz' works may be regarded as a variant of an existentialist philosophy - in the sense that he takes it *a priori* that we cannot answer the question of why people interpret their world in certain ways. There is then a conflict of philosophical nature between works as that of Geertz and the functionalist scholars, or the Marxist scholars who answer this question of why by attributing the origin of the meaning system to the objectively existing conditions in the relations of production. This conflict is obviously purely epistemological in nature. My own opinion regarding this conflict is that such philosophical

conflict is entirely futile, as it cannot be answered with empirical scientific method. If you think about it it is really discomfoting, that sociology of culture is divided on the basis of a philosophical question that we probably can never give an answer to.

Finally, even when we leave aside this epistemological question and look at this particular essay by Geertz, the problem of the validity of subjective interpretation remains. That is, I cannot see how Geertz can give a definite retort to the criticism "By the way, my interpretation of the cockfights as I have seen them three years ago is entirely difficult from yours... The way I see it the Balinese are concerned with, blah blah blah...". So, again, though this is only my own opinion, while I like this essay in the sense that this is one of the most beautifully crafted piece of ethnographic depictions I have ever seen, still it appears to be misguided in rather fundamental sense as a social science piece.

## BONUS: ENCYCLOPEDIA BRITANNICA: **PREHISTORIC RELIGION**

Prehistoric religion comprises the religious beliefs and practices of early man. In the absence of any written records, statements about the nature of prehistoric religion are necessarily dependent on a complex body of theory, concepts, and data, and on inferences and reconstructions from archaeological remains.

### Basic problems and methods of study

#### **Problems: nature and scope of prehistory**

The term prehistory refers to the course of human events and to the study of these events, in so far as they were decisive in shaping contemporary and later conditions, before the invention of writing. As a subject of inquiry, prehistory comprises both the course of events in preliterate times and man as a cultural being in a state of illiteracy. Similarly, the study of prehistoric religion comprises two subjects: the history of early man's religion and the study of religion as a part of human culture or human nature or both.

(The significance of material remains)

*Reconstruction of the past from material remains.* As the British prehistorian **G. E. Daniel** has noted, „prehistory is written from many sources – the material remains of the past, deductions from language, physical anthropology, place names, and comparative ethnology. All these are sources that in historical times are auxiliary to the written sources. But in prehistory they are the main sources,“ and, he emphasizes, material remains are „by far the most important of them.“ The „reading“ of such material remains requires, in the main, a functional interpretation; *i.e.*, discernment of their cultural and spiritual function in the life of prehistoric man. Above all, this functional interpretation makes use of comparisons with objects, circumstances, and processes that are directly known or that have been transmitted in written, pictorial, or oral form. Since the major part of prehistory leads back into the realm of so-called primitive cultures, comparative studies must take into account the conditions and behaviour patterns that research on contemporary „primitive“ people has revealed. Such studies also serve to demonstrate the fragmentary character of archaeological finds. In addition, they show that for many archaeological objects, various functional interpretations are possible.

*Problem of discerning cultural and religious phenomena.* Religion is a mental or spiritual phenomenon in which the sacred or supernatural „word“ plays an important part. Obviously, this essential expression of religion cannot be investigated archaeologically – the remains are wordless. Religious meanings can only be inferred directly and in exceptional circumstances from the material finds. The investigation of prehistoric religion faces the problem of determining which objects and finds are to be taken as signs of religious intention, experience, and activity. Not all unusual and puzzling finds necessarily reflect something religious; moreover, there are some remains that may have had a profane as well as a religious or magical function.

*Conjectural nature of scholarly statements.* In all probability, only a small number of the material remains of prehistoric religious practices have been preserved and still fewer of them discovered and adequately documented. This intensifies the necessarily fragmentary nature of all statements about prehistoric religion. Uncertainties about methodology further aggravate disputes among scholars as to the reliability or probability of their interpretations. As with historians in general, there is a positivistic position, the proponents of which desire little more than to classify, describe, and define their specific

finds and findings. That stance is opposed by another position that, in addition, considers it important to relate these findings to common human experiences and to seek out analogies with situations in more recent times; that is, to attempt a reconstruction of prehistoric spiritual life.

## Methods

*Material remains.* Although religion is largely a mental phenomenon, it involves numerous material accessories: artifacts and places of cultic and ceremonial significance, pictures and symbols, sacrifices, and votive offerings. In many cases religion makes use of art and, to some degree, certain inferences about religious conceptions can be drawn from burial sites. The interpretation of such sources from analogies with present-day religious practices means, in effect, that a more or less complete congruence or similarity is being inferred from a partial congruence that is observed. Not infrequently, particular findings can be explained in various ways. It is often unclear, for example, to which religious category a find belongs, since a sacrifice and a burial, cannibalism and human sacrifice, or animal sacrifice and an animal cult are frequently not distinguishable archaeologically. Thus, it is not enough to select some particular present-day „primitive“ religious phenomenon and apply it automatically to archaeological material; rather, it is first necessary to carry out extensive comparative studies in order to ascertain connections of sufficient scope and to establish a basic congruence of meanings. Usually only general trends, rather than concrete particulars, can be comprehended in this fashion. Nevertheless, the find may be interpreted in various ways and, hence, it becomes necessary to select the most workable, or the most probable, interpretation.

(Archaeological finds and cultural stages)

*Archaeological concepts.* The first step in interpreting prehistoric finds consists in relating them only to those recent phenomena that are truly comparable, that is, that have basically similar or congruent structures. A historical religious phenomenon that is connected with the cultivation of domesticated plants, for example, cannot be employed, without further inquiry, to explain an object from a Paleolithic (Old Stone Age) hunting and gathering culture. Such an explanation, if it is to be valid, presupposes that the chronological sequence of the archaeological phenomena has been determined and that certain stages of the cultural development can be worked out. Today this task may be considered as solved in its main outlines, although the reconstruction as a whole still needs some refinement.

Less clear, and still disputed, is the reconstruction of corresponding stages on the basis of modern „primitive“ phenomena, as well as the connection of the latter to the prehistoric stages; *i.e.*, the answer to the question of whether and how phenomena that still exist may be correlated with those of the past. Even where this can be done only tentatively, constructing comparable cultural stages or structures in the past is important for the interpretation of the phenomena. This is even more the case if the phenomena can be attributed to certain smaller units within the stages, such as „culture circles.“ The best way to establish such connections is a direct demonstration of continuity; *e.g.*, connecting the content of North African rock-pictures with recent religious conceptions within the „culture circle“ of „Eurafrican hunter-collectors“ of past and present times. Even where continuity or diffusion cannot be demonstrated, conformity or analogy in cultural structure or style furnishes valuable clues.

*Methods of interpreting archaeological materials.* Criticism of the use of historical-cultural analogies – particularly that of prehistoric phenomena to modern „primitive“ religions – points especially to the large time span between prehistoric and contemporary „primitives,“ the numerous possibilities for changes in meaning, and the present proliferation of phenomena. At the same time, numerous examples show that a long elapsed time does not necessarily mean that fundamental changes have occurred, but rather that there are very strong tendencies toward stability. During all of prehistory, for example, the first truly epochal transformation, in terms of the total culture (*i.e.*, the new form of developed hunter-collector cultures of the Upper Paleolithic Age), took place around 30,000 BC; thus, in comparison to the hundreds of thousands of years of early humanity, the time elapsed since then is rather insignificant. Consequently it is less unimaginable than one might think that primary elements of very early conditions have endured to the present time. In addition, in contrast to the present multitude and diversity of phenomena, it can be shown that the number of possibilities that can be realized under simple conditions is really rather limited. Further, a mental phenomenon, such as religion, does not develop entirely freely but is also governed by functional interdependencies and limitations, *e.g.*, even by economic or ecological conditions (see below). Temporal duration, the interaction of the tendencies of stability and change, the multiplicity of possibilities and limitations through general conditions, independent development, and functional interdependence are all to be weighed carefully one against the other. The different conceptions of the value of each of these criteria are to a large extent the basis for disputes

among scholars over the meaning and persuasiveness of the inferences they draw from them.

(Assumption of the psychic unity of mankind)

A fundamental prerequisite for the use of historical-cultural analogies is the assumption of the psychic unity of human nature (*i.e.*, that human beings in all times and places are essentially the same mentally); hence, the basic question arises as to whether or not early prehistoric humans can be included in that unity. The particular answer on gives to this question corresponds to a great extent to his particular approach, whether from the point of view of biology or the humanities, of biological evolutionism or history. The biological sciences tend to view early man – even psychically – as half animal, while human studies emphasize more strongly the fundamental similarities that connect even the earliest humans and cause them to stand apart from the animals. Whatever the case, it can no longer be doubted that earliest man stands closer to present-day man from the evolutionary and biological aspect than to any of the animals known today (including the „highest“ apes), and that the quality of early man's mental accomplishments separates him from other animals and binds him fundamentally to present-day humans. For that reason it is generally sound – at least as a guiding principle in empirical research – to view prehistoric man as essentially human, to understand him in terms of human nature, and to proceed from the assumption of the psychic unity of mankind without thereby excluding further evolution and development.

Inferred practices and beliefs

### **Burial customs and cults of the dead.**

(Implication of life after death)

The oldest known burials can be attributed to the Middle Paleolithic Period. The corpses, accompanied by stone tools and parts of animals, were laid in holes in the ground and sometimes the corpses were especially protected. In some cases, the findings give the impression that the dead were to be „held onto.“ Whether or not that meant that the dead were to be cared for lovingly or that their return was to be feared, it implies, in any case, a belief in life after death in some form. But it is not necessary to infer a belief in separate souls; rather it could also indicate the concept of a „living corpse.“

From the Upper Paleolithic Period on, the burials manifest richer grave goods; however, it is not possible to conclude from this that religious concepts had changed. The same holds for the adoption of other burial practices, as, for example, secondary burials, in which the bodies were first allowed to decompose fully and then the bones were buried, or in the burning of bodies (evident from the Neolithic Period). From these facts it is not possible to infer the existence of a definite belief in souls; it is also not possible to determine the advent of such concepts from archaeological evidence. Even the increase in the discoveries of grave goods, occasionally also including other human remains, is evidence not for a change of religious concepts but for increased needs of the dead in the beyond – *i.e.*, needs after death, that are dependent on economic and social status in life. Analogies to recent (primitive) phenomena demonstrate that it is not possible to connect particular burial customs with particular notions of the beyond, or to any other religious conceptions.

(Burial of skulls and skull cults)

Other than the burial of the whole body, the disposition of the individual parts of the body, and especially the skull, is important. Ritual deposition of skulls is confirmed for the Middle Paleolithic Period. From even earlier periods, however, individual or multiple human skulls and long bones have been found within a single site (for example, with Peking man). It is not necessary to interpret these findings as remains of headhunting or developed skull cults; for even today some simple hunting and gathering societies have the custom of preserving such parts of corpses for long periods of time and even of carrying them around on their bodies. The same practice is observed also in the Upper Paleolithic and even later periods; but it is not possible to infer an elaborated ancestor cult directly from such prolonged connections of the living with the dead.

The situation is different with findings from permanent settlements of agrarian people, in contrast to constantly shifting hunter-collectors. Evidences for ancestor cult practices dating to the 7<sup>th</sup> century BC were first discovered at Jericho in Palestine, where several skulls were deposited in a separate room, some of them covered with a plastic modelling of faces similar to that found on the ancestral skulls of present-day agrarian peoples of South Asia and Oceania. An elaborated skull cult is usually connected with the veneration of ancestors. An important theme of ancestral cults is the belief in a connection between the dead and the fertility of the land of their descendants.

(Megalithic graves)

An especially noteworthy kind of burial is that of the megalithic (huge stone) graves that appear in various areas from the

Neolithic Period on. It is probable that in this practice there was also a vital believed link between the living and the dead, and that occasionally sacred areas and gathering places were connected with such graves. The practices of the megalith builders were probably rooted to a considerable extent, in ideas about the dead and in ancestor cults to which their stones gave a particular durability and a monumental form. It is more difficult to explain the individual erect stones (menhirs), which, of course, could be the symbol of seat of ancestors, especially where they show indications of being sculpted in human form. It surely would be a mistake, however, to look for a uniform interpretation of all megalithic monuments or even to speak of a distinct megalithic religion. The megalithic monuments are rather to be understood as a complex of grandiose manifestations of ideas that could well have been diverse, but among which the cult of dead, nevertheless, played an important role.

### **Cannibalism**

In finds belonging to the Paleolithic Period, pieces of human bodies as well as the bones of other animals are found scattered throughout the archaeological layers and are sometimes broken or charred. This is often taken as evidence for cannibalism, but other interpretations are just as likely (*eg.*, the action of carrion-eating animals [such as hyenas] turning up the bones to the surface and thus causing their burning by later fires at the same place). To be sure, the finds allow the interpretation of cannibalism; however, they do not necessarily or intrinsically require it but rather permit that explanation if one proceeds from the prior conviction that cannibalism already existed at that time. This obsolete conception, still held by some scholars today – *i.e.*, that cannibalism is an especially „primitive“ phenomenon and therefore very ancient – must be abandoned. Ethnological studies show clearly that cannibalism appears almost exclusively in the practices of agrarian peoples, that is, in a later cultural stage, and evidently is essentially bound up with religious or magical conceptions in which cultivated plants play a large role. Even if a Paleolithic cannibalism existed on a large scale, it could not be explained by means of concepts that originated in a cultural stage so differently structured. The situation in later periods, especially in the Neolithic, is different. Here, rather than isolated parts of human skeletons scattered about a settlements, human remains occasionally are found in association with remains of foodstuffs in waste pits or in holes and tunnels that served as sacrificial sites.

Especially where human skulls have been broken open and the hollow bones split, the interpretation of cannibalism is unavoidable. Since this inferred practice occurred in the realm of agrarian cultures, it is more feasible to make comparisons with present-day cannibalism, where the meaning is generally the acquisition of the powers and other qualities of the victim.

### **Sacrifices.**

Sacrifices (*i.e.*, the presentation of offerings to higher beings or to the dead) appear as early as the Middle Paleolithic Period. Pits with some animal bones have been found in the vicinity of burial sites; thus, it is a likely possibility that they represent offerings to the dead. There is a dispute over the interpretation of the arrangement of the skulls and long bones of bears, since they are deposited in such a manner that it is hardly possible to discern a profane explanation. (Cultic and magical significance of sacrifices)

It is assumed that they had a cultic or magical significance. Most likely, certain parts of the prey, such as the head and the meaty shanks, or at least the bones with brain and marrow, were sacrificed. Even if it cannot be definitely stated who the recipient of these sacrifices was, analogies with present-day „primitive“ phenomena make it likely that a part of the prey was offered to a higher being who was believed to dispense nourishment. It could also, however, have been a matter of preserving parts of animals in order to resurrect the entire animal and preserve the species. Further more, finds of bones and drawings show that the preservation of skulls with still attached vertebrae, ribs, and front legs of oxen are reindeer played a certain religious or magical role. The sinking of whole reindeer into lakes is hard to explain other than as a sacrifice. This might be traced to the idea that what occupies the centre of attention is not the individual hunted animal but the whole herd; no longer only a part of an animal but a whole animal as part of a herd is sacrificed. The custom also existed in recent times among hunters and herders of central and north Asia. As such finds become more numerous, it seems evident that certain specific animals and parts of their bodies are selected for sacrifice.

It is difficult to differentiate between animal sacrifices and the immediate cultic veneration of an animal at the burial sites

of animals. In the Neolithic Period, the sites become especially profuse and are usually found in connection with human burials; nevertheless, there are such burial sites of animals that are not related in this manner and that occur with pronounced frequency, characteristically in particular groups or cultures. In these cases, domestic animals almost exclusively are involved, and among them the dog and the ox predominate.

The question of human sacrifice is of special significance here. Human sacrifices often were related to cannibalism and to the sacrifice of animals. With conspicuous frequency victims discerned in ceremonial remains are females and children, sometimes along with young pigs. This practice is similar to fertility and agricultural rites that are known to have been practiced in the early Mediterranean civilizations. It is also similar to beliefs and practices observed among present-day „primitive“ agrarian peoples (in which pigs are often substituted for humans), such as in ceremonies of secret societies, initiation rites, sacrifices, celebrations of feasts of the dead, and notions about fertility, especially in connection with the growing and ripening of cultivated plants.

In comparison, the inclusion of servants or women in the burial sites of highly placed persons can hardly be called sacrifice in a strict sense – that is, an offering to a higher power or deity. Such inclusions most likely reflect the social status of the deceased leader and his need for servants in the afterlife, rather than an offering. It is a sacrifice in the wider sense of respect and awe for the person and status – and all that this conveyed – of the deceased leader. This practice becomes more important only where correspondingly differentiated social conditions are found (such as in the royal graves at Ur in Mesopotamia and in those of the Shang dynasty in China). Sometimes it took on almost unbelievable forms, especially in terms of the numbers of persons and animals interred with the deceased leader.

(Ritual preservation of objects)

The ritual preservation of objects also must be included in the realm of sacrifice (in a wider sense). This can be demonstrated for the first time in the Neolithic Period (for instance, the ritual depositing of axes); in later periods, it plays a large role. In finds from the Bronze Age on, weapons and jewelry frequently are found in wells and springs. In Iron Age finds, such objects are found in almost unbelievable quantities in a number of swamps and other bodies of water. It seems probable that they represent the sacrifice of war booty.

### **Hunting rites and animal cults.**

In the oldest known examples of graphic art, the representations of animals play a large part; humans appear rarely and then frequently with animal attributes or as mixed human-animal figures. In the context of the whole situation, the view that these representations were merely ornamentations or served a purely artistic need may be dismissed; they are found without boundaries and background on rock walls and are not part of an interrelated scene. It is evident that animals played a predominant role in the mental world of the Upper Paleolithic Period insofar as represented is, first of all, that which is essential to the animal, partly in its relation to the hunt, but also in relation to anthropomorphic figures showing the intermixing of human and animal forms. This indicates a special and intimate relationship between humans and animals that transcends and overcomes the boundaries between different realms of being that modern concepts and understanding require.

This phenomenon is similar to what is still known today as animalism (or nagualism or therioscentrism). It is characterized by close magical and religious ties of humans with animals, especially with wild animals. It is also characterized in terms of otherworldly and superworldly realms and practices, such as placating and begging for forgiveness of the game killed, performing oracles with animal bones, and performing mimic animal dances and fertility rites for animals. Animals were thought to be manlike, to have souls, or to be equipped with magical powers. Animalism thus expresses itself in various conceptions of how animals are regarded as guardian spirits and „alter egos,“ of the facile and frequent interchangeability between human and animal forms, and also of a theriomorphically (animal-formed) envisioned higher being – one who changes between human and animal forms and unifies them. Higher, often theriomorphic, beings are gods who rule over the animals, the hunters, and the hunting territory, or spirits in the bushland and with the animals. It is obviously not possible to identify special occurrences or forms of such higher beings during the Paleolithic Period, but their general features may be safely assumed.

Animalism is, to a large extent, a basis for totemism, which involves various permanent relationship of individuals or groups to certain animals or other natural objects; hence animalism is occasionally called „proto-totemism.“ Individual and cultic totemism, as opposed to group totemism of an almost solely social function, are particularly close to animalism, whereas religious and cultic meanings in group or clan totemism are usually poorly developed. It is not possible to

determine to what extent animalism had already assumed the character of true totemism in the Paleolithic Period; the early existence of clan totemism is improbable because it occurs primarily among peoples who are to some extent agrarian, and possibly a certain kind of sedentary life was prerequisite to its development.

Also, special sacrificial traditions were closely connected to game, particularly the custom of preserving the animal skeleton or a part of a skeleton in order to placate the ruler of the animals (see above) and to provide for continuation of the species.

A certain kind of bear ceremonialism is rooted in this conception and is to be recognized in several finds and pictures from the Upper Paleolithic Period on. A skin with attached head was evidently draped over the body of a bear made out of clay; the skull and long bones of the bear were buried separately (a practice begun in the Middle Paleolithic Period); the bear was shot with arrows and killed by a shot or a thrust into the lungs; the animal or a bearlike figure was surrounded by dancers. Similar phenomena are documented for more recent periods, above all for the hunting cultures of Neolithic Siberia. These observations can be effortlessly fitted to the practice of bear ceremonialism that is still widely distributed in northern Eurasia and North America.

The question of whether animals were the immediate objects of a cult is extremely difficult to judge in each particular case. Nevertheless, with the beginning of the Neolithic Period, animal phenomena appear that probably go beyond functioning merely as a sacrifice and symbol. This applies especially to representations of oxen and bulls and to the symbolism of bull heads and bull horns.

### **Female fertility deities.**

(Fertility statuettes)

Small female figures, the so-called Venus statuettes, appear for the first time in the Upper Paleolithic Period. In some cases they are very schematically formed, and it is often difficult or impossible to recognize female attributes. In other cases, however, they are naturalistic representations of corpulent women whose secondary sexual characteristics (their breasts and buttocks) were given special prominence, though their faces, feet, and arms were almost completely neglected. Such strong emphasis on the anatomical zones that are related to the bearing of children and nourishing them easily conveys to one the idea of female fertility. Nevertheless, it is not necessarily true of all these small figures.

Ethnological analogies with present-day primitive phenomena offer the equally plausible view that such figures were regarded as the representations of the abodes of spirits whose function was to help and protect, and especially during hunting. They also may have been conceived, among other things, as mothers or rulers of the animals, goddesses of the underworld, helpers during hunting and donors of game, and as sovereigns of the land and other regions and of natural forces, including that of fertility.

No known direct continuum connects these earlier Paleolithic figures to similar ones of the early Neolithic and later periods. In settlements and shrines of these later periods are found large numbers of female figurines of widely differing types. They may have been representations of deities and symbols or, perhaps, votive offerings, somehow connected with female fertility. This can be safely assumed for figurines that show an obvious indication of fertility or are connected with children, and even more for shrines containing figures with sculptured pairs of breasts, and figures on the walls of women in childbirth. Not all female figures can, however, be understood merely as fertility symbols; rather, in many cases they are assumed to be house gods or representations of ancestors, and, especially when appearing in graves, as substitutes for the bodies of maids, wives and concubines. An appearance of a large number of smaller figures suggests a votive or magical usage.

### **Shamanism, sorcery, and magic.**

(Belief in guardian spirits)

Shamanism is a rather variable and highly stratified complex of practices and conceptions; characteristic among these are the use of ecstasy, the belief in guardian spirits (who are often in animal form, with the function of helping and guiding the dead on their voyage to the beyond), and beliefs concerning metamorphosis (change of form) and travelling to the beyond. Pictures from the Upper Paleolithic Period indicate the existence at that time of ecstatic practices and of beliefs in protective and helping spirits, which assume the form of birds and other animals. On the other hand, it is doubtful

whether shamanism existed in fully developed form at that time. Also, in the course of prehistory, objects appear that may well have belonged to the paraphernalia of shamanism. Noisemaking objects (to drive away evil spirits) are often found in the material remains of the Iron Age and probably are connected with shamanism.

Recent studies stress the religious character of shamanism, though in practice it is related to sorcery and magic. Shamanism is not to be identified with sorcery and magic if they are understood as attempts to manipulate the supernatural through certain human techniques, in contrast with religion, in which man approaches higher beings (gods) in an attitude of supplication. Magic or sorcery thus appears as the opponent of true religion and gains importance when religion declines or is overwhelmed. In fact, magic and sorcery may take over cultic forms and rob them of their religious meaning when this occurs. For these reasons, it is often difficult to decide whether prehistoric phenomena were of religious or magical character.

Magic also can be practiced to a large degree without the use of material objects, and it is, therefore, as hard to grasp archaeologically as true religion. In the interpretation of the art of the Upper Paleolithic, scholars have given great importance to magic because, for example, missiles (spears and arrows) were drawn on the pictures of animals. This has been interpreted to mean that an effort was made to insure and compel the success of hunters through magical action. But this interpretation is highly speculative and it remains uncertain what these drawings mean. It is just as difficult to decide whether or not other pictures, sculptures, abstract symbols, amulets, and similar objects were used to make magic in this and later periods.

### Historical development

#### **Religious patterns and economic stages.**

Religion is always closely related to other realms of life, such as economic activities. These relations are partly direct and partly mediated by social forms. The latter are, on the one hand, at least partially dependent on economic conditions; on the other hand, social structures influence the formation of religious phenomena and often serve as models for their elaboration. In a negative sense, then, it is often possible to eliminate certain religious phenomena as inappropriate to a particular society. It is inconceivable, for example, that the religious conception of simple hunters and gatherers included an elaborately organized hierarchy of gods with detailed division of labour between the individual figures. Similarly, it is a mistake to attribute to hunters and gatherers conceptions that are bound up with agriculture and the fertility of fields. In a positive sense, however, certain economic and social conditions will encourage the development of certain corresponding religious conceptions. Animalistic notions will be especially effective in situations where animals play a large role as partners of humans. Nevertheless, the spiritual ties to animals will be considerably different among hunters or agrarian peoples who still find it necessary to rely heavily on hunting for their meat supply as compared with pastoral peoples. In fully agrarian cultures, on the other hand, ideas about the fertility of fields and cultivated plants play an important part; they are connected with other notions about fertility and influence other spheres of life.

#### **Religious patterns in the various periods.**

##### *Lower or Early and Middle Paleolithic.*

(Burial sites that indicate a belief in life after death)

The oldest burials that attest to a belief in life after death can be placed in the period between about 50,000 and 30,000 BC. The earliest evidence of human activity in any form, on the other hand, goes back more than 1,000,000 years. Yet, since religious conceptions are not always bound to material objects, and since there is evidence that truly human beings existed even during early Paleolithic times, it is inadmissible to infer that earliest man had no religion from the mere fact that no identifiable religious objects have been found.

A study of very simple hunters and gatherers of recent times shows that several religious conceptions generally considered to be especially „primitive“ (e.g., fetishism) hardly play an important part, but rather that, among other things, the supposedly „advanced“ conception of a personal creator and preserver of the world does play an important part. Such a belief could never be discovered by examining archaeological sources—the material remains— and hence cannot be ruled out

for the Early Paleolithic Period. Whether or not the sacrifices in that era involved divine creators or preservers or other beings can only be a matter of conjecture. Features of animalism, magic, and various other views and practices may have played a role, but probably less so than in later epochs.

*Upper Paleolithic and Mesolithic.* The animalistic features encountered in the art of the Upper Paleolithic Period were most likely only a part of the religion that existed at that time. Among present-day „primitives“ the animalistic realm often occupies only a lower sphere of what can be considered religious, and beyond and above that sphere are still other notions about gods. Practices concerning the resurrection of animals and the preservation of species evidently also played an important part and were closely tied to animalistic conceptions. The corresponding rituals clearly took on a special significance in relation to bears and became the basis for the bear ceremonies that were later widely diffused. Although shamanism may have been initiated somewhat earlier, it was now evident, at least in some of its aspects.

The realm of hunting was primarily a masculine sphere; nevertheless, it also includes in religious phenomena the feminine aspect, as symbols of female fertility (and probably also of female deities) demonstrate.

*Proto-Neolithic and Neolithic.* The characteristics of early religion were continued but transformed in the proto-Neolithic and Neolithic periods. Shamanism developed, especially among the pastoralists of central and north Asia. Animals, viewed as the hypostases (essences) of higher beings, especially the eagle or falcon and the raven, became highly significant in shamanism. Animalistic conceptions continued and often assumed the proportions of a true animal cult. Hoofed animals, especially sheep and oxen, played an important part as sacrifices and bulls particularly assumed a leading role; they seem to have been relegated to the masculine sphere. Horses appear as domesticated animals and as sacrifices only toward the end of the Neolithic Period. They may have been connected with a heavenly divinity, as later evidence suggests.

In the early period of agriculture, before the full development of the Neolithic Period, deposits of human skulls appear that suggest the presence of ancestor cults. A spiritual identification between humans and plants apparently played a predominant part in conceptions connected with headhunting and cannibalism. The death of a god was often considered a prerequisite to the appearance and prospering of the plants, and this mythical event was repeated through human sacrifice that was either accompanied by or replaced by animal sacrifice.

(Dualism of masculine and feminine element)

At an early stage, in addition to an agricultural connection with the earlier feminine aspects, the masculine aspect appears in the form of portrayals of sexual union and, perhaps, of the „holy wedding,“ or sacred coupling, as well as in portrayals of couples and families. Among the material remains, however, the direct representation of the male element recedes sharply, yet perhaps the symbol of the axe and probably also that of the bull may indicate the male element. This dualism of the masculine and feminine aspects can possibly be interpreted in terms of father sky and mother earth, and in their union as a couple by which they become parents of the world. In the early civilizations, the conception of a supreme being or a heavenly god (which cannot clearly be recognized either in pictures or in other material objects) plays a minor role. That does not mean, however, that such a conception is necessarily of recent origin but rather that it probably existed at an early period in places where there was no literate tradition (predominantly among pastoral cultures).

### **Prehistoric religions and religions of the early civilizations.**

The decisive factors that brought about the early civilizations were the new kinds of economic and social organization, the large-scale exploitation of human energy, the formation of ruling classes, hierarchical organization, and the administrative division of labour. Under such conditions polytheism, which had undoubtedly been nascent before, could develop fully. The social order is mirrored in the conception of city and state gods and of a hierarchically organized „state of gods“ with a division of labour. The concentration of power and people in one place, in contrast with the wandering of earlier nomadic cultures, enabled fixed central shrines to become influential. Yet the old traditions continued, and not least among them, that of animalism, in the form of conceptions about a ruler of the animals, animal cults, and similar phenomena. Female fertility figures remain generally prominent, such as the Great Mother and the Earth Mother.

#### Present status and prospects for the study of prehistoric religion

The material remains of prehistoric times naturally furnish more information about economics, technology, and society than about spiritual meanings. The poverty of the sources and the conjectural nature of what can be said point to the fact that the study of prehistoric religion remains predominantly at the periphery of scientific research. Its future expansion

will depend not so much on an increase of source material and of research, but on whether or not it progresses methodologically – in its methods of inquiry and interpretation and its basic theoretical concepts.

Knowledge of prehistoric religion will always remain fragmentary. Every attempt to sketch broad outlines of the area contains its own particular dangers. On the one side are the enthusiasts who try to make too much out of meagre sources; and on the other, the positivists, who set unnecessarily narrow limits to their interpretations. The use of preconceived evolutionary concepts is just as dangerous as undertaking a reconstruction that does not take into account the fact that the chronological sequence of material remains that reflect religious phenomena is not the same thing as a developmental sequence of great religious ideas. Some day perhaps the proper combination of factual, theoretical, and reconstructive capacities will provide a more satisfactory picture of prehistoric religion.

## BONUS: ENCYCLOPEDIA BRITANNICA: **PRIMITIVE RELIGION**

Because of the misleading connotations of the term primitive, most present-day scholars hesitate to classify any religious phenomena as primitive. Nevertheless, for lack of a satisfactory substitute, „primitive religion“ still appears in the title of many books and articles. In a study by **E.E. Evans-Pritchard**, an outstanding contemporary anthropologist, *Theories of Primitive Religion* (1965, primitive religion means the religion of peoples „living in small scale societies with a simple material culture and lacking literature.“ The term is generally used in this article in the sense, but other meanings that have been attached to it are also considered, particularly those that refer to the elements and basic forms of religious experience and behaviour, whether historical or psychological. Those beliefs and practices that have been labelled „primitive“ are still of central interest to students of religion in general and, in many cases, are still very much alive today.

Nature and significance of „primitive“ religion

### **Importance and influence of the study of primitive religion**

The religions considered „nonprimitive“ - *e.g.*, Judaism, Islām, Christianity, and Buddhism – are characterized by literate theological and philosophical traditions, even though their adherents are often neither literate nor educated in the literature of their faiths. These religions, however, represent only a fraction of the total religious experience and expression of mankind, which have been mainly „primitive.“ „Primitive“ religion then claims attention as representing the religions of most human beings for most of human history; and, though followers of supposedly „advanced“ religions have often looked down on these „primitive“ faith, the more philosophically and sociologically minded have also sought to learn something essential about the nature of man and divinity from them.

(The basic form of human religion)

During the 18th- and 19th-century confrontations between a religious and a scientific view of the world, when the validity of all religious belief became a matter of general dispute, the nature of the primitive religion that supposedly underlay and preceded all formal creeds became a subject of central interest. Primitive religious belief and practice could be invoked either to demonstrate that all religion was based on delusion or that since men had always been religious, religion must relate to the deepest realities of human nature and of the universe.

Thus, many writers whose influence is still widely diffused in intellectual life made use of information about primitive

religion. In theology it was notably represented in the voluminous writings of a German priest and anthropologist, **Wilhelm Schmidt** (1868-1954), and his school, in which it was ultimately held to corroborate orthodox Christian doctrine. In political and social theory, **Friedrich Engels** drew upon the religions of North American Indians in *The Origins of the Family, Private Property and the State* (1902), and **Karl Marx** must have been acquainted with such information. His view of the essentially social nature of religious sentiment has been widely shared by students of primitive religion. **Sigmund Freud** and **Carl Jung**, the outstanding innovators in psychology, brought primitive myth and symbolism into the mainstream of psychoanalytic theory, **Freud's Totem and Taboo** (1913) in particular basing its argument upon what was then known of Australian Aboriginal religion. Through classical scholars like **Jane Harrison** and **Gilbert Murray**, the living religions of then remote societies were brought to bear on the interpretation of Greek and Roman texts; and the distinguished Sanskrit scholar and philologist **Max Müller** referred to African and other beliefs in his works on mythology and language. (Effect on imaginative literature)

In creative literature the characteristically modern writers of this century – e.g., **T.S. Eliot**, **Ezra Pound**, **D.H. Lawrence**, and **W.B. Yeats** – received some inspiration from accounts of primitive religious experience; and in more popular literature, writers of adventure stories – e.g., **Henry Rider Haggard**, perhaps the best informed – exploited anthropological sources with varying degrees of sensationalism, as they still continue to do. Behind the use all these writers made of anthropological knowledge were scholars who collected, organized, and sifted information, especially in the English-speaking world (see below *Development of the study of primitive religion*).

### The problematic meanings of the term primitive and suggested substitutes

The word primitive has had pejorative overtones, intensified by 19th-century reconstructions of human evolution that placed primitive man low in a scale of human development from prehuman ancestry to contemporary civilization. Thus used, the term constantly confuses what is historically primary with what is psychologically immature, the early with the crude or simple, and for this reason various substitutes are often used in modern writings. Thus „ethnic,“ „tribal,“ „preliterate,“ „reindustrial,“ „small-scale,“ and now „underdeveloped“ and „developing“ appear where once „primitive“ would have unhesitatingly been accepted. Any one of these may well be somewhat more suitable in a particular study of a particular people. In a short general survey one must retain the older term, but it may still be necessary to state that, for serious students of the subject, primitive religion, far from connoting „savage“ superstitions, exhibits the very basis of man's religious constitution, to which the professional theologians and philosophers have but added their own systematic rationalizations. Thus, although **William James** in *The Varieties of Religious Experience* (1902) has nothing to say about the religions considered below, he shares something of the spirit in which they are now studied in pleading for more attention to be paid to the religious experience of the common man, as against the highly intellectualized theological constructs of professional thinkers. Attempts to rediscover in primitive religion forms of experience that seemed to have been superseded by scientific materialism and dogmatic religious orthodoxies have also characterized the middle years of this century, two examples being the writings of **Henri Frankfort** and **Mircea Eliade**.

### Development of the study of primitive religion

(Observations of travellers)

From classical times observations on the customs, including the religions, of the „barbarians“ and „pagans“ occur in anthropo-geographical writings, the most famous being those of **Herodotus**; but these classical and later and fuller medieval references reveal more about the outlook of their authors than about primitive religion. By the Renaissance, travellers' observations on cults and beliefs from distant parts of the world had been further assimilated, if still without much real understanding. What was known of primitive religion was fitted into the biblical and Christian context of belief, where it appeared either as a special category of religion, idolatry, or, as in **Sir Thomas More's Utopia** (1516), was introduced more sympathetically to suggest what „natural“ religion without the Christian revelation would be like. The idea that primitive religion started with idolatry, or more precisely with the worship of animals and material objects called by Portuguese voyagers „fetiches,“ was widespread into the 18th and well into the 19th centuries.

In the 18th century also, with such work as the French Jesuit missionary **Joseph-François Lafitau's** comparison of the North American Indians with the ancient Hebrews and Egyptians (*Moeurs des sauvages américains comparées aux*

*moeurs des premiers temps*, 1724), debate arose as to whether extant primitive religions had emerged independently or represented degenerate and fatimentary survivals of the religion of Genesis. **Montesquieu**, and 18th-century French philosopher, took primitive religion into account in his sociological history, and the British moral philosopher **David Hume** (in *The Natural History of Religion*, 1757) argued that monotheism had grown with the growth of human reason out of an original polytheism. **Hume's** account of the origin of religion in the personification of the unknown causes of natural events has lived on in one or another form until the present day.

But it is to the 19th-century scholars, with their vastly greater knowledge of the peoples of the world, that present-day students more particularly look back. They were obsessed with positing one or another origin for religion, with evolutionary reconstructions of human society and psychology that now have a merely historical interest; but their theories at least encouraged argument and the later effort to test them by accumulating reliable empirical evidence.

(The great English and French scholars)

Two writers who made very substantial contributions to the study were the great English scholars **Sir Edward Burnett Tylor** and **Sir James George Frazer**. **Tylor**, regarding the basis of religion as „a belief in spiritual beings“ (a more acceptable view than earlier suppositions that primitive men worshipped material idols), coined the term animism for this primitive faith and argued that man had arrived at the conception of spirits by reflecting on the experience of incorporeality found in his own dreams and the withdrawal of a vital principle, the soul at death. **Herbert Spencer**, who, especially in the first volume of *The Principles of Sociology* (1896), compiled a great deal of information on primitive religion, came apparently independently to the same conclusion. In *Golden Bough* (1890), probably the most famous single treatise on primitive religion, **Frazer** proposed a vast scheme of psychological and theological evolution, beginning with magic, for him a primitive attempt to coerce nature by technical acts and formulas, which was replaced by religion, involving the propitiation of unknown forces controlling human destiny, and which was in turn being superseded by modern experimental science.

Such were in principle psychological theories of the primitive basis of religion, but in **France Émile Durkheim** and his followers (as also **W. Robertson Smith** in Britain) rather emphasized its social and collective nature. In *The Elementary Forms of the Religious Life* (1915), a still indispensable work, **Durkheim** saw a totemic belief of the Australian Aborigines as those most elementary forms and suggested that gods, like the totemic clan animals revered by the Aborigines, symbolized and expressed social cohesion. These streams of thought, along with others concerned with the interpretation of primitive mentality, myth, and ritual, meet in the writings of later anthropologists. From early in the 20th century and increasingly during it, direct contact with „primitive“ peoples by trained observers with a thorough knowledge of their languages has opened up far deeper channels of enquiry into the refinements and complexities of their thought. Among the immediate forerunners of contemporary studies may be mentioned **Bronisław Malinowski**, **A.R. Radcliffe-Brown**, **Paul Radin**, and **Robert H. Lowie**, of whom the last two wrote general works on primitive religion.

Although his work is probably less often referred to than theirs, perhaps a more pervasive influence in this century was **Lucien Lévy-Bruhl**, who in several books argued that primitive thought was prelogical and exhibited an interest in mystical participation with the life of the natural world quite unlike the analytic habit of thought of scientific Western man. It would now be admitted that **Lévy-Bruhl** underestimated the rational and empirical elements in the thought of his „primitives.“ He drew attention, nevertheless, to the possibility of approaching their religious propositions and symbolism in their own right as forms of mystical thought and not merely seeing them as a failure to develop the mental procedures of European natural scientists. Work done in the field since the 1940s at least has been more and more concerned with elucidating religious symbolism and (under the impact partly of the widely acclaimed contemporary French anthropologist **Claude Lévi-Strauss**) with the elaborate analysis of belief and myth, in an attempt, ultimately, to deepen understanding of human thought and imagination through study of its spontaneous expressions in primitive life.

### Religion in primitive culture

#### **Specific characteristics and functions in primitive communities, life, and thought**

The societies that most students of primitive religion have been concerned with are, or were, similar in three principal aspects:

1. As compared with urban and more particularly industrial cultures, they are small in scale, with a corresponding emphasis on face-to-face or personal relations between their members. The three common characteristics.(?) Local

groups of kin and neighbours' play a more significant part in national or tribal life than it is the case in modern states, and much of primitive religious belief and practice is bound up with the needs and structure of these local communities.

2. With some important exceptions, they have been economically poor, without great distinctions of wealth, and technologically unable to dominate their natural environment. The close economic interdependence of their members and their ultimate dependence on the forces of nature had important consequences for their religions, which emphasize the communal aspects of human life and common subjection of all men to forces beyond their control.
3. Though often rich in oral tradition, they had a lack of written tradition and, with them, the accumulative records of private introspection that would eventually produce systematic and formalized philosophy and theology. It is often said, therefore, that they are religions of action rather than of reflection, though this distinction can be overstressed.

Following from the first point, primitive religion has been said to be largely polytheistic, for there are family gods, clan gods, gods of the local community, and other gods associated with features of the locality and with the needs and shared experience of the local community. The effect of their cults is to bind believers in communions based upon kinship and neighbourhood. To take one example, the highland people of New Guinea present a pattern of many local communities, each with its different gods; but the gods are of a basically similar kind, and belief and practice are generally uniform over the whole territory.

But to say that primitive religion is polytheistic is to disregard other significant and widespread characteristics. Belief in some kind of high god, a transcendent being in whom the nature of divinity in general is conceptually unified, is widely reported, and **Wilhelm Schmidt** devoted much attention to investigating this aspect of primitive belief. It is often reported that these high gods are too distant from men to concern themselves with local affairs, though a single inclusive concept of divinity emerges when local needs and interests give way to broader national, tribal, and intertribal concerns. It is less usual, however, to find a pantheon with gods or gods and spirits arranged in a fixed hierarchy. The god (or gods) dominant in a particular situation has first place, corresponding to a mode of belief which **Max Müller** called henotheism

(adherence to one god, while acknowledging the existence of others).

(The moral sanctions of the gods)

The relative lack of centralized coercive secular power in primitive cultures leaves to the gods the important sanctions for correct behaviour. It is not that gods announce moral rules; rather, they support the moral principles traditionally taught by the ancestors with whom they tend to be closely connected. So if a man had to carry out binding obligations to his kin, his immorality may be corrected by illness, interpreted as divine retribution, more than by other social and merely secular pressures. When the relations between kin form the fabric of local community, this idea of the retributive justice of the gods is a powerful sanction for approved behaviour. Similarly, when comparative and general poverty make for great local interdependence, the belief that the generous man has the blessing of the gods encourages the mutual economic support actually essential for communal survival.

A simple technology and the absence of extensive scientific knowledge mean that many results brought about in the modern world by purely technical acts and events explained in the modern world by tested scientific generalizations are in the primitive world part of the province of religion. Thus, rainmaking ceremonies and rites to promote fertility – *i.e.*, to promote life – are central social concerns. At the individual psychological level, too, religious action gives the reassurance of being able to deal symbolically with suffering and misfortune, of being able to divine truths that men need to know for their own well-being, and of making direct contact, often through spirit possession, with the suprahuman forces believed to affect human health and happiness. Hence the growing study of ethno-psychiatry examines primitive religious belief and ritual seriously with regard to their psycho-therapeutic effects.

### **Various types of religiocultural configurations**

In the past many attempts were made to construct typologies of religion, but with increased knowledge it has now become clear that any attempt to divide forms of belief and ritual into mutually exclusive types is bound to do violence to the facts. Thus, such terms as fetishism, animism, totemism, ancestor worship, and shamanism can no longer be regarded as denoting well-defined and distinct modes of religious belief. Rather, certain dominant themes appear in the religions of different societies.

(Relation to the dead: ancestral ghosts)

So for all peoples contemplation of the dead and, more particularly, of dead ancestors excites some sentiment of piety and often of fear, but the extent to which the ancestral dead are placed at the center of a religious cult varies greatly from one society to another. An example of a people whose religious outlook is concentrated on the power of ancestral ghosts is that of the *Manus* of Melanesia, who regard the father's or sometimes some other kinsman's ghost as supervising the affairs of the living household, sometimes protecting and sometimes punishing its members. This **Sir Ghost**, concretely present in the skull of the person from whom it derives and which his family preserves in the home, is thought in particular to punish sexual transgressions by causing illness. When illness occurs diviners are consulted to discover which **Sir Ghost** or other ghost is angry. The *Manu* are fishers and traders, and **Sir Ghost** also requires the correct fulfillment of economic obligations.

A concern with the power of ancestral ghosts, however, is also found among many African peoples whose way of life and systems of morality are very different from those of the *Manus* and among whom religious service to the dead is combined with cults of nonhuman spirits and gods. The *Nuer* of the southern Sudan, whose political system is based upon patrilineal descent and who therefore trace their ancestry much further back than to the *Manus*, have in common with many peoples of the Nile region a belief in the ghostly vengeance of the embittered dead. But here, despite the importance of genealogy, there is no cult of the dead, and graves are not for long remembered. Instead there is a concentration upon an entirely spiritual high god, **Kwoth**, and many nonhuman spirits who partake of his nature. To these prayers and sacrifice are offered, and diviners are employed to suggest which spirit has caused any particular misfortune. Here the dominant theme of the religion is belief in spirit in numerous manifestations, or „refractions,“ as they have been called by **E.E. Evans-Pritchard**. *Nuer* have little or no interest in the material representation of spiritual forces, in great contrast to the proliferation of images and shrines of the gods found among the *Yoruba*, the *Akan*, and many other West African peoples.

Where kingdoms have developed, the cult of kingship, as represented in the king and his ancestors, has often become the dominant theme of religious practice. It was so in ancient Egypt and remains so in many African kingdoms where, just as the kingship itself must not die, the king in person must not appear to die like other men. This sacralization of the king, sometimes as high priest of the nation as, for example, in Ashanti (now in Ghana) and other West African states and sometimes as himself divine, is one of the main interests of **Sir James Frazer's** *Golden Bough*, which gives examples from many parts of the world and not only from peoples who have been called „primitive.“

Among many peoples the commonest cultic practices are centred round certain animals, plants or other species are regarded as emblems or material symbols of the spiritual vitality and integrity of particular social groups within the society, and in some cases elaborate myths explain their association with those groups, while ceremonies are performed to further their well-being. This aspect of primitive religion, called totemism (from a North American Indian word) by both past and present writers, was more particularly identified among the Australian Aborigines. There a wide range of species, the totems, are thought to link those who revere them with what they call „the dream-time,“ which was defined by **Adolphus Peter Elkin**, an eminent Australian anthropologist, as „the ancient time of the heroes .. the eternal dream-time of spiritual reality...“

(Individual religious experience)

But it is not only through totemic observances that their contact with spiritual reality is sought. In some primitive religions (and again, not only the religions of peoples who have been called primitive) the quest for an individual spiritual experience that will provide guidance through the dangers of life might be said to be the dominant theme. This is particularly so among some North American Indian groups, where men will prepare themselves for this significant vision by solitude, fasting, and self-mortification. Sometimes also, as in American Peyote cults, drugs are used to produce this vital experience of the ultimate situation of the individual psyche. Widespread also are cults of spirit possession, in which the worshipper invites ultrahuman, spiritual forces to enter his body and speak through him, both to exorcise injurious spiritual influences from himself and from others and to announce truths beyond rational investigation. Emphasis on possession, ecstasy, and exorcism is characteristic of what has been called shamanism (after the Tungus word for „medicine man“ in East Siberia) amongst Amerindians, Eskimos and Mongolians, but it is a widespread and apparently increasing feature of many African religions. Shamanism, however, involves special experiences and techniques in some respects different from those of

African mediums.

### **Salient distinctions from or similarities with the advanced religions**

Not only it is impossible to differentiate mutually exclusive types of primitive religion (and still less to place them in an evolutionary hierarchy) but also what has been called „primitive“ religious practice and belief has far more in common with „advanced“ religions than it has apart from them.

(Tradition, institutions, and doctrines)

The literary heritage of the latter does indeed permit the formation of longer and more varied traditions and the incorporation into them of a wider range of individual opinions, intuitions, and experiences, but the oral traditions of nonliterate peoples (which tape recording makes more fully available than ever before) also display a greater depth, range, and consistency within the particular community than had previously been supposed. To take only two examples, *The Mythi of the Bager* from northern Ghana (**Jack Goody**, ed.; 1972) runs into some 12,000 lines of verse that are memorized in a fixed form as a recapitulation of man's historical relation to the gods, while the priesthood of the Maori of New Zealand has long been known as the repository of a rich historical and religious tradition. Priesthood, prayer, sacrifice, and asceticism, as well as elaborate mystical symbolism and mythological validation are found equally in those religions which have been called primitive and those which are described as advanced. Doctrinal dispute following from wider confrontations of opinion in religious matters is probably much more characteristic of literate religious traditions than of the rest, and it is widely reported of primitive faiths that they make no claim for the exclusive truth of their own teachings. Nor, on the whole, do they have any doctrinal certainty in asserting what happens beyond this life. Their emphasis lies rather on communal well-being than on the cultivation of individual virtue, and their ethical teachings are often less centrally incorporated in religious lore than those of the more moralistic „religions of the book.“ And as compared with the literary form in which the spiritual beings of those religions often tend to be presented, primitive religions seek and appear to provide direct experience of the power of the gods. It is, of course, a return to some such primal spirituality that revivalists of the „advanced“ religions have often sought.

Primitive world views

### **Distinction between sacred and profane**

It is commonly accepted in modern western society that religion is concerned with the supernatural; however, as **Durkheim** recognized, the notion of the supernatural depends upon a notion of the natural as being governed by scientifically established laws, an intellectual construct of a specialized and historically recent kind. Hence, like **Durkheim**, many students of primitive religion would still hold that religion is not concerned with the supernatural so much as with the sacred – with sacred periods in time, sacred places, and sacred persons set apart from the ordinary flow of common life for special religious attentions. Primitive (and not only primitive) religion, then, would be concerned with the knowledge of sacredness and its protection, and with distinguishing the sacred from its complementary opposite, the profane. For **Durkheim**, the sacred represented the collective strength and aspirations of the community, experienced in some special periods of time (as in the religious cycle of a church calendar), in some persons (such as priests and kings), and in some places (such as shrines or centres of pilgrimage). All these are connected with rituals and religious prescriptions and proscriptions that do not apply to the daily sequence of ordinary life, to ordinary men, or to ordinary places, which represent the realm of the profane. Also, of course, „to profane“ may have the meaning of actively opposing the sacred and, thus, desecrating or polluting. For a comprehensive discussion of the sacred and profane, see SACRED OR HOLY.

### **Dynamistic, daemonistic, and theistic views of the sacred**

(*Mana*, animism, and high gods)

A main point of departure for students of the sacred was the Melanesian and Polynesian concept, *mana*, first noted by **Robert Henry Codrington**, an English missionary and anthropologist, in a book published in 1891. Like the words totem and tabu (*tapu*), that indigenous term became part of the technical vocabulary of anthropological and religious

studies. *mana* signifies the intensity of an impersonal force or power attributed to some persons, things, and situations.

*Mana*, **Codrington** stated,

„is what works to effect everything which is beyond the ordinary power of men, outside the common processes of nature; it is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation.“

The apprehension of this ethically neutral sacredness, a spiritually dynamic power, which in some contexts might readily be translated simply as „luck“ and in others perhaps as „strong effectiveness,“ was regarded as the psychological basis of religion.

Closely connected with *mana* in earlier discussion was the idea of *taboo*, indicating in its original Polynesian meaning something set apart or forbidden. **R.R. Marett**, another British anthropologist, considered at length whether *mana* was a magical or a religious conception and whether *taboo* was „negative magic“ in the sense that „to break a *taboo* is to set in motion against oneself mystic wonder-making power in one form or another.“ In any case, for him a belief in *mana*, a generalized impersonal power, was historically and psychologically prior to animism, a belief in spiritual beings, asserted by **Tylor** to be the original form of religion. Preanimism (belief in *mana*) thus gave way to animism, and animism and polytheism, with more advanced thought, were superseded by monotheism. As against this it was argued by some, particularly **Wilhelm Schmidt**, that many peoples then called „primitive,“ the Bushmen of the Kalahari Desert and the pygmies of the Congo, for example, had a conception of a supreme god, often associated with the firmament and, hence, a high god. Whether or not primitive religions incorporated the conception of a supreme divinity now appears more a matter of theological and missionary controversy than a scientific problem. The evidence now available shows that some peoples do emphasize the unity and transcendence of divinity more than others and that the same people will stress divine unity and transcendence in some circumstances and divine multiplicity and immanence in others, as, indeed, in the so-called higher religions.

These early attempts to define the fundamental features of „primitive,“ as distinct from any other religion, have little relevance to contemporary discussion, except that it is from them and from the vocabulary they adopted that the general reader is bound to take his bearings. What they were concerned with, however, were three very profound and perennial themes in religious experience, exposed, as we now see, not only in the „advanced“ religions but also in a rich variety of ethnographic literature from all over the world. The first is that of divine unity and divine multiplicity. The second is what may be called the ambivalence of the quality of sacredness. Not only do sacred things, persons, and places both attract men in veneration and keep them at a distance in avoidance and respect but also the gods themselves often have, from the human point of view, both benevolent and malign aspects. Hence they are sometimes called to help men and others to leave them untroubled. In much of what has been reported of „primitive“ religion, the gods, though they may sanction morality, are themselves ethically neutral, uniting the goodness and badness that are recognized as categories of merely human experience, so that what kills men in one context cures them in another. And, finally, there is the theme of man's ultimate passiveness in relation to a universe animated by powers beyond his technical or rational control.

### **Primitive cosmogonies and cosmologies; sacred time and times, sacred space and places.**

In the absence of modern astronomy and physics, explanations of the structure of the universe and the origin of the world are incorporated in „primitive“ religious teaching.

(Creation myths)

All peoples have some form of cosmology, though not all have the elaborate cosmogenic myths of the evolution of the universe that are characteristic of the religious traditions of ancient Egypt and Mesopotamia. But that the Australian Aborigines, regarded by earlier anthropologists as the most primitive of living men, should have particularly complex cosmological myths that are periodically dramatized in liturgical performance is sufficient to show that primitive religion is far from impoverished (or „primitive“) in this respect. Indeed, the myth of Genesis is an unusually simple account of creation, a fact that may well explain how widely men have found it possible to accept it.

That myth, however, does provide what all cosmological myths incorporate as a central teaching – an account of how the palpable world of a particular population in a particular geographical location emerged from an earlier state regarded as more formless, more constricted, and less diversified. So, for example, in *Maori* cosmology from New Zealand, as also in much African cosmology, sky and earth are represented as having been originally conjoined. Only when sky and earth are separated (often through some act of the first human beings) does the world as it is now known emerge, with a clear

distinction between what is above and what is below, between light and dark, and so on.

From this separation follows one of the major polarities of religious thought and symbolism – that of higher and lower powers and orders of being. With the complementary opposition of sky and earth, high and low, often go other symbolic oppositions: that between male, usually associated with the higher, and female, usually associated with the lower; the earth, often represented indeed as a mother; that between superior strength, particularly intellectual and spiritual strength, and human weakness; and that between light and dark, knowledge and ignorance. Similarly, the complementary oppositions of east and west or of what is on the right hand and what is on the left are commonly associated, respectively, with the auspicious and the inauspicious, the strong and the weak, and life and death. Consequently, in many rituals the east and the right are directions symbolizing birth and vitality, and the west and the left are reminders of death and grief.

As with space, so with time. There are not only these seasons of innumerable religious calendars, often running parallel to and sacralizing the seasonal cycle upon which the well-being of those who live at a subsistence level depends. There are also times of crisis at which special precautions of abstinence must be taken – for example, the exclusion of sexual intercourse before hunting, as among the Lele of the Congo, or in the various periods and forms of abstinence kept by the Crow and other Plains Indians of North America in preparation for their guiding visions.

(The cause of suffering)

In a sense, as primitive religion seems at least implicitly to acknowledge, all human suffering comes from the limitations imposed upon fulfilling, in the material world dominated for human beings by time and space, the freedom of action that can be present to the imagination.

Hence, in many rituals a sacred time is represented. In the individual's experience of time, life ends with death. In the collective and religious representation of time, life and strength are recreated regularly in a repetition of the same cycle of ceremonies. And this sacred time of ritual is accompanied by the sacred spaces and places to which men attribute what values they will: the altar, the shrine, the marking out of the particular area in which rituals are to be held, and the recognized abodes of gods and spirits – all represent the imposition of a special form of order, a sacred order, upon the flux of ordinary spatial and temporal experience. Thus, in „primitive“ religions of which the historical provenance is known or recent, such as the Ghost Dance religions of North America or the Christian separatist churches of Africa, the deliberate recreation of time and space in religious terms is found, so that, for example, the return of the ancestors or the coming of a messiah are imminently expected. In general it may be said, however, that an elaborate eschatology (doctrine of the final state of the soul and world) is not a common feature of primitive religions, which fix the attention on the sufferings of this life and usually pretend to little knowledge of any other.

### **Primitive views of man's nature, origin, vocation, and destiny**

In many myths, including the biblical ones, man is represented as having been originally nearer to God than he now is. In some myths he is made by God, as a potter makes a pot, for example. Among the Nilotic Dinka and other African peoples, man at one time had easy access to God, and suffering and death were unknown. But having imagined such a state, which reflects the good fortune and well-being that men even now associate with the necessary help of the gods, many primitive religions concentrate on man's condition as it is now, rather than as it was in the past or on what it might be in some ideal future.

(Views of the soul and afterlife)

When men die, they return to or are merged with the ancestors in conditions of „another world,“ which is rarely elaborately defined. Man's original destiny, myths frequently suggest, was not to die, but what happened to bring death to him in the beginning cannot be reversed. His own vocation is to live his life according to ancestral teachings and to reproduce himself so that a line of descendants will secure for him the only certain immortality. Consequently, though some peoples have quite complex representations of the composition of the human personality – the Akan of Ghana, for example, recognize in it three constituents – speculation about the qualities and fate of anything that could be called the individual human soul is minimal. Only when (as it seems from a modern standpoint) the guilty conscience of the living is disturbed by the dead, particularly when illness is attributed to their dissatisfaction, are attempts made to identify its cause. So with all the rich imagination of primitive religious exegesis, the basic view of man's place in the universe probably held by most people for most of human history has been little different from that reported by **Knud Rasmussen**, explorer and ethnologist, from an Eskimo:

„We fear! ... And therefore our fathers, taught by their fathers before them, guarded themselves about with all these

old rules and customs, which are built upon the experience and knowledge of generations. We do not know how or why, but we obey them that we may be suffered to live in peace.“

### Primitive mythology and symbolism

#### **The role of myth in primitive cult and culture**

The form in which the knowledge of previous generations is handed on is, of course, partly in practical teaching of practical knowledge. But metaphysical truths are apprehended through myth. As **H.** and **H.A. Frankfort** wrote, „Myth is a form of poetry which transcends poetry in that it proclaims a truth; a form of reasoning which transcends reasoning in that it wants to bring about the truth it proclaims; a form of action, of ritual behaviour, which does not find its fulfillment in the act but must proclaim and elaborate a poetic form of truth.“

**Malinowski** and many followers have rightly pointed out that myths provide a „charter“ for contemporary belief, action and social relationships. More particularly they often explain the principles, if not all the details, of contemporary rituals. Here what modern historians would distinguish as myth, legend, saga, fable, or history shade into one another, especially in an oral tradition. But myth, which reveals and perpetuates a body of truths to live by, is a way of interpreting the essential structure of the little moral and physical universe in which many people live and, hence, is recognized as a mode of thinking about man's place in nature and society. The cosmological myths earlier mentioned, which explain how the world as a whole came to be arranged as it is, are accompanied by others establishing and validating the innumerable local forms of social and religious order.

#### **Symbolism in primitive thought and action**

With mythical thought, which connects the past and the present to representations of the human condition that transcend them both, go symbolic thought and action, which reorder the given word according to principles both intellectual and affective.

(Symbolism in imitative and contagious magic)

**Sir James Frazer** had already identified two elementary features of symbolic thought and action in what he called „homoeopathic or imitative magic“ and „contagious magic,“ though his interpretation of them as misunderstandings of the relation between cause and effect would no longer be accepted. In the former, objects and experiences that were in one sense similar were related by the mind so that one could stand for (or as it would now be said, symbolize) the other. The Arunta, a group of Australian Aborigines, have as their totem the witchetty grub and perform ceremonies to multiply it. „A long narrow structure of branches,“ wrote **Frazer**, „is set up to imitate the chrysalis case of the grub. In this structure a number of men, who have the grub for their totem, sit and sing of the creature in its various stages. Then they shuffle out of it in a squatting posture, and as they do so they sing of the insect emerging from the chrysalis.“ In „contagious magic“ things which have been in intimate contact and thus are united in thought are treated as though one could stand in belief and ritual for the other. Thus, in sacrifices a part of the sacrificial beast is often offered to the gods as substitute for the whole, or a relic of a holy man is venerated (for example, **the Buddha's** tooth) in commemoration of all the man has stood for. This use of a part to symbolize the whole is a very common feature of symbolic thought and behaviour. More complex are whole systems of symbolic classifications that increasingly command attention. Here the basic features of the spatial ambience and of human social life – what is „higher“ and „lower“ in nature, for example, and what is socially or spiritually superior and inferior are assimilated to one another in thought. Hence, to take the simplest example, priests, kings, and temples are often associated with high places. Of great interest to students of primitive religion are also the variety and permutations of colour symbolism: white often representing enlightenment, peace, and life (with its association sometimes also with sap and sperm); black representing danger and misfortune; and red representing blood and physical vitality. The general principle behind all this symbolic activity is to bring experiences of the natural and material world together with the „inner“ moral and imaginative experience of man and, thus, to express, in a form accessible to the sense, truths accepted on the moral and mental plane.

## **Primitive art and iconography**

The extent to which spiritual realities are represented in man-made material forms (whether „art“ forms or not) varies greatly from one culture to another. Peoples whose sacred objects are few, simple, and produced with little artistic or craftsmanlike effort, such as the Nilotes and the Bushmen of Africa, often have a wealth of verbal art at the service of their religions; therefore, the richness of a religious tradition is not to be judged by the complexity of its iconography.

(Non-aesthetic functions of primitive art)

Further, where images of the gods are numerous and deploy the talents of specialized craftsmen, they are often produced less for aesthetic effect than to preserve a material impression of divinity that may be so placed in the home or the temple that it can rarely be fully seen, like the supposedly „magical“ pictures of prehistoric cave art. Primitive iconography is thus, from the primitive point of view, less a form of art than an effort to give physical form to realities of the religious imagination. Since the evocation of divinity, whether in words or in materials, is a form of creation, those who are skilled in the activity are often accorded a special religious status under the auspices of the divinities they reveal. The forms in which divinities are depicted vary from schematic and abstract diagrams and pictograms to the fully rounded forms most familiar in West African or Melanesian carving, but both abstract and representative forms are found in the religious art of both these areas; their purpose, decorative as they may be, is less one of decoration than of bringing vividly to the mind and the senses the direct impact of the divine on men.

Practices, institutions, personages

## **Primitive religious experience and its expressions**

In earlier European writings of primitive religion, much was made of a supposed contrast between the fear that inspired primitive religious practice and the hope, love, and confidence preached by the „revealed“ religions, Christianity in particular. But even in biblical teaching „the fear of the Lord is the beginning of wisdom,“ and it is now accepted that the societies formerly called „primitive“ are no more obsessed with fear of the unknown than are the advanced societies of today. Nevertheless there can be no doubt that anxieties, which in scientifically and technologically advanced societies are dispelled for some by a sense of scientific and technological competence to deal with their causes, are the therapeutic province of primitive religion. Only when the spiritual cause of suffering is diagnosed and named can proper action be taken to remove it by prescribed ritual action. As a result, in much of the world today, where both „primitive“ religion and modern medical science are available, it is common to find that patients turn for relief both to medical science, which deals with their symptoms, and to their own religious practitioners, who deal with the cause of those symptoms. For them, the phenomena of their world are not, as theoretically in some modern science, simply „objects“ to be controlled by technical and scientific knowledge: the world is also a living subject, and its life is to be respected, as when, for example, North American Indians objected to the injury done to the earth itself by the metal implements of rationalized agriculture.

## **Basic religious actions**

(Sacrament, sacrifice, and prayer)

Thus, a sacramental view of man's relation to his world is implied in primitive belief and ritual, in that the nonhuman creatures and phenomena with which he shares the world (and especially those he regards as vitally affecting his own life) are regarded as signs of a further spiritual reality. They are to be understood and propitiated, even bargained with, rather than dominated as in rationalistic scientific tradition. A central act in man's relationship with the divine is sacrifice, often blood sacrifice, when the life of the sacrificial victim, be it a beast, a vegetable, or even a human being, is offered in exchange for the lives of those who sacrifice and, often, also to augment their own fertility and vitality. Formerly, the essence of primitive sacrifice was thought to lie in the notion of communion with the god through eating the flesh of the sacrificial victim, but it is clear now that this interpretation was strongly influenced by the Christian doctrine of the Eucharist. The commonest sacrificial rituals are probably piacular (expiatory), involving giving satisfaction to the ancestors and the gods so that men may live in peace and health. Thus, sacrifice may be seen as a form of exchange relationship, in which basically, a superior vitality is received from the gods in exchange for an inferior form of life. In hymns and prayers, the suprahuman powers thought to determine human well-being are praised, exhorted, and sometimes cajoled to come near

to men to help them or, as frequently, to accept the offerings men make to them and leave the human sufferers in peace.

### Salient rites

Since what is sought from primitive religious practice is „life,“ ritual develops primarily around critical periods in the life of the individual or the community. These critical periods may be times in the natural cycle when rain is needed for the crops and herds, when game is migrating and may be more or less accessible to the hunter, or when the harvest, with its promise of future plenty or its threat of future deprivation, is gathered in. The local communal cycle of yearly rituals is often complemented by other cycles covering several years, which draw together and affect the welfare of many local communities normally living in comparative isolation from one another. Also there are the „rites of passage,“ performed when the persons are passing from one social role or status to another. Such major crises are birth and the purification of the mother when the child seems likely to live, initiation when children and youths are recognized as having grown to the status of adults, marriage, and death, sometimes accompanied by exhumation and re-burial when the dead person is finally accepted in human memory as having left the community of the living. Similarly, there are rites to mark the passage of an heir to the kingship itself or of a neophyte to the assumption of the full priestly role.

### Worship or veneration centred on natural objects or forces

Modern students of primitive religion, not unlike its own practitioners, are concerned with the different forms in which „Nature“ is sacralized and brought into contact with human life. Therefore, the innumerable forms in which sacredness is thought to manifest itself, itemized at length in **Frazer's** *Golden Bough*, are matters for detailed symbolical investigation in each particular culture. It helps little, however, to learn that people „worship“ animals, plants, and celestial phenomena; what counts is how the religious imagination apprehends the relationship of these phenomena to human affairs. (Totemism)

So, for example, totemism, the intimate association of natural beings and forces both with a transcendental world of spirit and with specific social groups, may be seen as the systems of ideas and metaphors in which particular peoples conceive the relation of the natural to the social and mental world. The totemic species, be they species of animals, plants, or trees, are symbols of invisible, intellectual, and affective realities. Hence, in an oft-quoted aphorism, **Claude Lévi-Strauss** wrote „that natural species are chosen not because they are 'good to eat' but because they are 'good to think'.“

### Worship or veneration centred on human or ex-human beings and qualities

Many writers, following **Durkheim**, have seen some analogy between the material emblems of totemic spirits and heraldic devices, national flags, and the like that also symbolize communal solidarity of different kinds. All such symbols call to mind a community embracing past, present, and future members, and, where the more strictly totemic representations are found, they are usually closely associated with the ancestors. But, as with the Manus of Melanesia, the ancestral dead may themselves provide the main focus of religious attention. Among the Tallensi and LoDagaa of northern Ghana, the main emphasis seems to be upon the spiritual authority of the dead, a reflection of the moral and legal authority of living parents. On the other hand, **Maurice Freedman**, a contemporary British anthropologist, writing of the filial piety for which the Chinese are particularly well known, refers to „the relative ineffectiveness of Chinese ancestors, their general air of benevolence, and ... the lack of strong feelings of hatred or guilt towards them on the part of their descendants.“

But in either case the dead command religious veneration and are commemorated by sacrifice. To attend properly to their burial, their graves, and their supposed postmortem wishes is an important religious duty. A single Chinese text quoted by **Freedman** serves to suggest the spirit and intention of such piety:

„I, **Ling Kwang** ... presume to come before the grave of my ancestor ... **Ling Kung** ... Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrated I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious ... Always grant your safe protection. My trust is in your divine spirit ... Reverently I present the fivefold sacrifice ... earnestly entreating that you will come and view them.“

(The special quality of dead kings)

In general, the wider the community for which the dead are significant, the more elaborate the ritual and ceremonial surrounding them and the more they are assimilated in idea to a transcendental divinity. Thus, the kings of the *Shiluk* of the Sudan have the title *jwok piny* („god on earth“) in their lifetime, and, like many other kings in whom divinity itself is held to be manifest they must not be thought to die like ordinary mortals. Their spirits, like the spirits of national or tribal heroes, do in fact continue to inspire the communities which they serve and which serve them, and their immortality suggests to their followers that they themselves, not as individuals but as generation after generation of the same people, are immortal.

### **Special disciplines and practices to attain religious states**

The assumption of important social roles, such as those of king or priest, is usually accompanied by special forms of self-discipline, as are also initiation and mortuary rites. Commonest among these are abstentions from certain foods and from sexual intercourse, fasting, and periods of seclusion or withdrawal from the normal round of social life. The theme of „rebirth“ is frequently stressed. Similarly, the officiants at important religious ceremonies may prepare themselves by various forms of purification involving self-mortification in order to achieve a special religious condition. In addition to this, there are the deliberate and positive efforts of individuals to make personal contact with divinities. These are most strikingly exemplified in spirit mediumship and shamanism, when the medium or medicine man sets out, as it were, to relinquish his own personality so that he may become the vehicle for divine activity. Mediums and shamans get their „call“ very commonly through illness, during which they receive divine instructions about the particular forms of self-discipline they are to practice. This very prominent feature of primitive religious experience continues to assert itself in syncretic religions, so that leaders of Melanesian Cargo Cults, African separatist churches, and other millenarian movements have revealed to them forms of self-abnegation considered necessary for a new and more satisfying way of life. In Cargo Cults, this has often taken the extreme form of the wholesale destruction of traditional forms of wealth. The objective of such disciplines is to acquire a deeper insight into spiritual reality and to lift the practitioner, if only transcendence. Many American Indian tribes are specially noted for this deliberate visionary quest, undertaken with fasting and other forms of self-inflicted suffering and accompanied by the use of drugs. Such practices, like the persistent dancing and drumming of *voodoo* rituals, appear to produce a state of dissociation in which the ordinary human personality subordinates itself to the gods.

### **Magical, divinatory, and spiritualistic practices**

The religious practices summarized above are concerned basically with an effort to perceive the true nature of human vitality and human suffering, so that the former may be augmented and the latter diminished. Consequently, the occasional arbitrariness of the *taboos*, rules, and procedures by which this supra-rational truth is approached may itself appear as a guarantee of its divine origin. In this respect it is no longer easy to draw a firm line, as was common in the past, between magical and religious practices; for if „magic“ involves, as was once maintained, the attempt to influence events by a quasi-scientific knowledge and „religion“ involves the attempt to do the same through the supplication of higher powers, both are commonly represented in the very same rituals.

(The divinatory and spiritualistic paths to truth)

This is most clearly seen perhaps in the immense range of divinatory practices throughout the world, one famous example being the complex system of divination called *Ifa* among the Yoruba of Nigeria, where spiritual guidance is sought through the systematic manipulation of 16 palm nuts. Here the truth, usually about a client's illness or misfortune, is arrived at by precise, quasi-scientific procedures, but it is a truth which is thought to have divine sanction and authority: „Truth is the character of **Olodumare** [God]. Truth is the word that cannot fall. *Ifa* is truth. Truth is the word that cannot spoil. ... 'Those who speak the truth are those whom the gods will help.'“ Similarly, in the voice of the spirit speaking through its human medium and manifested commonly by violent trembling and shaking of the body followed by entry into trance, the true nature of the condition about which it is being consulted is thought to be announced. It should be recognized, however, that such primitive religious practices leave room for a good deal of skepticism about individual mediums, whose possible fraudulence is well-known to their clients. Nevertheless, as **Raymond Firth** has noted, „skepticism about the validity of the performance of some spirit mediums [does] not extend to the performances of all.“ **E.E. Evans-Pritchard** made the same point about the Sudanese Azande's consultation of oracles and „magicians“ about witches.

### **Religious personages; types of religious authority.**

Contact with truths hidden from other men thus confers religious authority, and knowledge of those truths permits the religious leader to restore and maintain health and harmony, whether in the body of the individual patient consulting a diviner or in the body social in which a sacred king reigns. The Mughal emperor **Akbar** (1542-1605) claimed that „... a king possesses, independent of men, the ray of Divine wisdom which banishes from his heart everything that is conflicting“ (quoted by **Max Müller**, *Introduction to the Science of Religion*, 1873), and it is essential in many religious ceremonies that the congregation and officiants should be at peace with each other. This peace may encompass more than a single tribe or nation where, as commonly in reaction to foreign rule, prophets have arisen who claim to speak for God on behalf of all their followers. From the family elders serving their own ancestors, to the minor priests officiating for local gods at local shrines, to the national or tribal cult, and finally to intertribal unions under the auspices of an inspired prophet, religious authority embraces larger and larger communities. As it does so, it claims to define truths that have more and more general application. The teachings of primitive religions, profoundly relevant in their specialized social and natural environments, here begin to give way to intuitions of more universal significance.

### **BONUS: THE INDUS CIVILIZATION (FROM WIKIPEDIA, PREPARED BY VEN. SAMNANG PHY) (2009)**

In 1922 the Indian Scholar **Rakhal Das Banerji** from Bengal began to excavate a mound in the Larkhana district in Sind, between the Indus and an old branch of this river. It was called Mohenjo Daro, and this name was, wrongly, considered to mean “Dead men’s mound.” On the top was a Buddhist structure, which

seemed to belong to the first centuries A.D., and to begin with there was nothing especially remarkable about the finds.

As he dug downward, however, they gradually became different. *Inter alia* he found several curious seals of a kind which had long ago been recovered at Harappa in the Panjab, at an old bed of the river Ravi, inscribed with signs which looked like letters. These had been eagerly studied by eminent epigraphists, but without success. It was then a likely assumption that we had come across remnants of an old forgotten civilization, which had once flourished in Sind and in Panjab. Other sites of the same kind have since been found or discovered by photographing from the air, and we now know that we have to do with an extensive territory, which towards East reaches at least to the Ganges, and in the West through Afghanistan and Baluchistan towards the Persian Gulf.



Picture of Staircase Mohenjo Daro

It had been spoken of as the Indus Civilization, because it was the finds in Sind which first opened our eyes to its existence, but most scholars are inclined to think that it formed part of a culture extending over a great part of the whole ancient world, from China in the East perhaps to Egypt in the West.

It has also been thought possible to arrive at an approximate dating. Antiquities which have evidently been transferred from the Indus territory have been found in Mesopotamia in strata from ca. 2800 B.C., and the prevailing opinion is now that we may have to go back to about 3000 B.C. or even earlier. And this old civilization was much superior to that of the old Aryan invaders of India, and much older.

In some places we seem to be able to trace deterioration, and then the old civilization disappears. It has been supposed that this may have been a consequence of the Aryans invasion, and a saying of an eminent German scholar has been quoted in this connection, that the much-admired old songs of the Indo-Aryans are barbarian's hymns to barbarian gods.

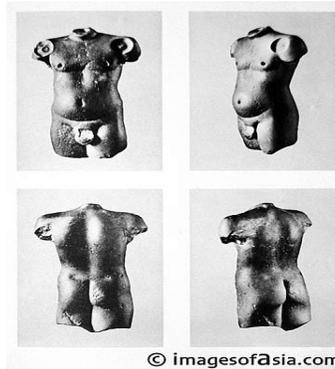
It has already been indicated above that some curious signs have been found on several seals of antiquities; they are far too numerous to allow us to think of an alphabet, but they might be a kind of hieroglyphs or pictographs. Some scholars have thought they can trace similar signs on prehistoric Chinese antiquities and also, even in quite modern times, on the Easter Island. It has also been attempted to derive some of the letters of the oldest known Indian alphabet from this source. But it has not been possible to get further than to more or less unlikely guesses.

The discovery of this highly developed pre-Aryan civilization has raised new problems for the student of Indian culture and Indian religions. One of the first inferences we must draw is that Indian applied art, which plays such a great role in the decoration of religious buildings, is largely indebted to it. Among the Aryan

Indians this art does not seem to have been the concern of the upper classes. But in the Indus Civilization it was highly developed. One find, a headless statuette, shows an artistic feeling and technique which seem to be inexplicable at such an early time; but Sir John Marshall states that it was found in such circumstances that it cannot have come down subsequently from higher strata. It is made from a fine red stone, which must have been important from outside, but we cannot say whence. Nothing of the same kind has come to light in the Indo-Hellenic or any other Indian school. The round belly reminds us of the *Parkham* status in the Mathura Museum.



Dancing Figure. Mohenjo Daro



Torso from Mohenjo Daro

We seem to be justified to think that much of the best products of Indian sculptures have its roots in the Indus Civilization. Another statuette, found in similar circumstances, is made of dark grey schist and represents a dancer, standing on his right leg, with the body turned the left and the left leg raised. There seems to have been three heads, and Sir John is probably right in thinking of a prototype of the dancing **Civa**, **Civa Natesan**. And we also remember **Kālidāsa's** invocation, Kumārasambhava II, 3, of **Brahmā trimūtri**, the three-shaped god Brahmā, who was one before creation, but subsequently split himself up for the development of the three *gunas*, qualities.

Without any doubts we are on religious ground in the case of some primitive images. On a seal we have a god who has been



Horn Deity from Mohenjo Daro

compared with a male figure on the *Gundestrup* vessel. He sits on his haunches on a throne. On one side of him an elephant and a tiger are standing, on the other a buffalo and a rhinoceros. Below the throne are two deer or harts. The god wears arm-rings and a high cap. We at once think of certain representation of **Civa**, **Kālā's** wild

consort, but also of images of **the Buddha**, and we are no doubt justified, in both cases, to assume a continuation of a type from the Indus civilization. Then we have several examples of a female deity, with a high head-dress and often richly decorated. The breasts are clearly marked, so that the sex is certain. Scholars have, no doubt with right, thought of the Great Mother, who plays such a prominent role in so many religions. She, it is no doubt, also who reappears



Picture of the **Great Mother**. Mohenjo Daro.

as **Civa's** consort, the deity with the many names, the valiant slayer of demons, but also the beloved mother, whom the Bengalis invoke in their national hymn *Bande Mataram* "I greet our Mother".

Beautiful they are not, these gods, but bearers of irresistible power, vitality, and fertility, death, and annihilation. The symbol which we know so well from India, the male and the female member, *Linga* and *Yoni*, respectively, are frequently met with in the Indus civilization, as they still are at the present day, the Indo-Aryans had had the same fate as other invaders: they became Indianized.

It is only at a later date that we find more good-looking gods, after the ideal of human beauty had exercised its influence. As the Indians say: "What food man takes, that food his gods take," i.e. man creates his gods his own image, because it is one and the same eternal reality which underlies man and gods.

And yet, there is a difference: not so much because the gods have a longer span of



*Linga* from Menjo Daro

life, for they are not individually eternal; their exalted position is at an end when their stock of religious merit is exhausted; but men are after all what the Romans called *homines*, "earth-beings", while *deva*, the Sanskrit word for "god", is derived from the root *divi*, which denotes "light" and "heaven". They are not limited to one locality, as is often the case with Semitic gods, but they soar through space, and high pillars are raised for them to rest on. And they do not touch the earth when they seem to be walking along. Therefore, **Damayanti** was able to

distinguish them from **Nala**, when they appeared, in his likeness, and presented themselves suitors.



Humped bull. Mohenjo Daro

Just as in modern times, it was not only anthropomorphic deities who were worshiped. In many, often very fine, representations, we see the Indian humped bull (*Bos indicus*). We are reminded of the *Brāhmanic* bull, which is sacred to *Civa* and wanders about as it likes and eats what it wants, as we read in **Kinpling's Kim**.

Common is also an apparently one-horned bull standing before something which looks like a censer, and we are irresistibly led to think of some kind of worship.



Bull before censer. Mohenjo Daro

We have representations of elephants, bears, fowls, rhinoceroses, tigers, etc. it is here also tempting to think of the animal mount of various gods in Indian religion. Once we see a horned deity with long hair and arm-rings, standing between two branches of a tree, before which is a half-kneeling woman. We evidently have to do with a tree deity, apparently residing in a Pipal (*Ficiius religiosa*), and a tree which is viewed with reverence in India. It was under a Pipal that **the Buddha** had his revelation.

Also water seems to have religious significance. Bathrooms have been found in private houses, and a big bathing establishment has been dug out, which may have been used for sacred lustrations. We remember the ceremonial bathing in sacred wells and rivers in Modern India. But nothing has hitherto been found which leads us to think of such, e.g. of the holy Ganges, in the Indus civilization, if we leave out some pictures which seem to represent *Nāgas*.

On the whole there is so much that reminds us of religious features and conceptions in India at the present day, that the connection cannot be doubted. But we are of course mainly reduced to guesses, which can only be considered as provisional.

No structure has been excavated which can, with any certainty or even probability, be considered to have been a temple, though some of them may also have had their use in worship. In one of them were found several

ring stones, which have been supposed to have had something to do with the cult. One big hall with twenty brick-pillars bears some resemblances to Buddhist establishments and basilicas, and reminds us of the problems connected with them but they may have been intended for ordinary or festival gatherings, and it is worthy of notice that no representation or symbols of deities have been found in them.

The old Indo-Aryans had, in the same way, no temples. The gods were worshipped in the open air, or in the house of the worshipper, and real temples have only been found at a later date. And then it is possible to think of foreign, presumably Semitic, influence or, again, of the old Indian saying that man creates his gods in his own image. The kings were called Deva, "god," and the gods were kings. When the kings got their palaces the gods would get theirs, viz. the temple.

The oldest religious buildings discovered in India are much later than, and have nothing to do with, the *Vedic* period. They are due to the Buddhists, and none of them is older than the fifth, or the third, century B.C. From excavations at Pataliputra, the capital of the Magadha empire, the present Patna on the Ganges, from the imitation of wooden roofs in ancient cave temples, and other sources, we know that wood was largely used as building material, but wood is perishable. And we have, moreover, no reason for assuming the existence of very old wooden temples in the country.



Picture: Ring stone

When the Indians began to build temples the architectural technique of the *Indus* Civilization made its influence felt. We can infer this already from the use of bricks in the plinth, for the making of bricks the Indians learnt from the older inhabitants.

About the cult and the racial affinities of the people of the *Indus* Civilization we know next to nothing. We have already seen what we may infer with regard to their religious conceptions, and as to their possible connection with other ancient peoples. It is tempting to think of the Sumerians, whose name reminds us of the *Sauv2ras*(?) and *Sindhusauviras* known from fairly old sources as



*Svastika*. Mohenjo Daro

inhabitants of the lower *Indus* country, but influences drawn from similarity in designation are usually doubtful.

To the left of what we interpreted as a tree deity, we see a man and a woman. She is raising her hands in adoration, or perhaps rather imploration, while he carries a stickle-shaped knife in his hand. The scene has been interpretation is, of course, uncertain. Such sacrifices are not, however, unknown in later times, as we shall see below in connection with Hinduism. The *Svastika*, which is found represented as turning both to the right and to the left, has probably some religious significance and is certainly pre-Aryans.



Picture: Yogi or priest king. Mohenjo Daro

We should also take note of a small bronze statuette with its arms quite covered with bracelets, the right one is bent towards the hip, and the left supported on the knee. It is possibly an ancient girl who had been dancing in worship of the Great Mother.

We have also a small statuette of steatite, with a stylized dress of a trefoil pattern, its eyes directed towards the tip of the Yogi's nose.

**Note:** It must be continued because this lesson the lecturer gave us copied-paper. I decided to retype it into computer in order to keep all the consecutive lessons. I don't know from which part of the books it was copied. I think it was quoted from *The Religion In India*. You should read and find some related information for this.

## BONUS: THE ENCYCLOPEDIA OF RELIGIONS - PREANIMISM

In the years around 1900 the scholarly debate about the origins and evolution of religion was still in large measure dominated by the theories but forward by **E. B. Tylor** thirty years previously, notably in his *Primitive Culture* (London, 1871). The key concept was *animism*, which denoted both a primitive belief in spiritual beings and a belief in the „animation“ of nonhuman beings – from the higher mammals down to trees, plants, and stones – by spirits or spirit forces. [See Animism and Animatism.] By 1900, however, **Tylor's** theory had been challenged by two of his Oxford disciples, both of whom were and remained his personal friends. In his *Cock Lane and Common Sense* (London, 1894) and definitively in his celebrated *The Making of Religion* (London, 1898), **Andrew Lang** had questioned the animistic hypothesis from one direction, suggesting that „perhaps there is no savage race so lowly endowed, that it does not possess, in addition to a world of 'spirits,' something that answers to the conception of God“ (*Cock Lane and Common Sense*, p. 334). At a meeting of the British Association in 1899, the animistic theory was questioned from another direction, this time by the philosopher-anthropologist **R. R. Marett**. Whereas **Lang** was saying that adherents of the animistic theory had been prevented by their presuppositions from even noticing the evidence in favor of what he called „high gods“ among peoples on a low level of material development. **Marett** claimed that the term *animism* was ambiguous and that the mental processes it assumed were too sophisticated to have been present at the lowest level of human evolution [See the biography of **Marett**.]

**Marett's** paper „Pre-Animistic Religion“ was first published in the journal *Folk-Lore* (June 1900, pp. 162-182): it subsequently formed the first chapter of his book *The Threshold of Religion* (London, 1909; 2d exp. ed., London, 1914). Although brief, its argument was revolutionary. On the one hand, it suggested that in view of the double meaning of the word *animism* in **Tylor's** *Primitive Culture*, a distinction might be drawn between animism proper, as a belief in spiritual beings, and the belief in the „animation“ of animals, plants, and natural objects, which he proposed to call „animatism.“ This of course had nothing to do with any theory of the origin of religion as such, but was merely a plea for greater terminological precision. On the other hand – and this appeared to be an outright challenge to the **Tylorian** hypothesis – **Marett** also ventured the opinion that animism was simply not „primitive“ enough to represent the earliest form of religion. Beneath (though not necessarily chronologically prior to) the belief in spirits, he argued, there is a more amorphous sense of the world as being filled with the manifestations of supernatural power. [See Power.] This notion was unlikely to have been reasoned out in the first instance; rather it involved a „basic feeling of awe, which drives a man, ere he can think or theorize upon it, into personal relations with the supernatural“ (**Marett**, 1914, p. 15). In search of a word to characterize this power, **Marett** settled finally upon the Melanesian word *mana*, as described by the missionary **R. H. Codrington** in his book *The Melanesians* (Oxford, 1891). Mentioned only in passing in his 1899 paper, alongside other „power-words,“ over the next few years *mana* came to eclipse the others as a *terminus technicus* to describe what lay at the root of preanimism.

*Mana*, however, was by no means an exclusively Melanesian concept. It was common to the whole of the Pacific, to Polynesia as well as Melanesia. It had been first noted by **Captain James Cook** in 1777 and long before **Codrington's** time had been fairly fully discussed in relation to the Maori of New Zealand. **F. E. Maning** in his book *Old New Zealand* (Auckland, 1863) had stressed, for instance, that *mana* had no single meaning but was associated with such diverse ideas as „virtue, prestige, authority, good fortune, influence, sanctity, luck“ (**Maning**, [1863] 1927, pp. 239-240). However, the early preanimists remained generally unaware of the New Zealand material and were content to rely for the most part on **Codrington's** evidence as transmitted first by **Marett** and subsequently by the German and French sociologists.

**Marett** himself was most unwilling to „dogmatize“ about religious origins and always expressed himself with great caution. Thus although in his 1899 paper he went so far as to suggest that what he there called „supernaturalism“ might be „not only logically but also in some sense chronologically prior to animism“ (**Marett**, 1914, p. 11), he did not say in what sense. Again – and this is important in view of the direction subsequently taken by the debate – he did not categorize *mana* as unambiguously impersonal. In a later paper, in fact, he stated explicitly that *mana* „leaves in solution the distinction between personal and impersonal“ (1915, p. 119) and noted that although it may in some circumstances be used in a somewhat impersonal way, it is always necessary to take account of „the ambiguity that lies sleeping in *mana*“ (p. 121). Other writers on the subject found this degree of ambiguity unmanageable and unwelcome.

In the wake of **Marett's** work, the first decade of the twentieth century saw the appearance of a great deal of writing on the subject of preanimism and on *mana* and its various equivalents. In Germany, Wilhelm Wundt of Leipzig wrote extensively

in his *Völkerpsychologie* (1900) about „die präanimistische Hypothese,“ followed by **K. T. Preuss** in a series of articles in the journal *Globus* (1904-1905). Both, however, seem to have assumed **Marett's** theory to have been conceived in direct and complete opposition to **Tylor** – a charge that **Marett**, who admired **Tylor** greatly, strenuously denied. In France, the *Année sociologique* school (which included **Durkheim**, **Hubert**, and **Mauss**) produced a theory very similar to **Marett's**, perhaps independently, though **Hubert** and **Mauss's** article „Esquisse d'une théorie générale de la Magie“<sup>41</sup> appeared in *Année sociologique* only in 1904, and **Durkheim's magnum opus** did not appear until 1912.

By this time, however, *mana* had been coupled with a bewildering variety of terms drawn from primal cultures in various parts of the world, all of which it was claimed, conveyed the same basic sense of that supernatural power that had inspired an initial human response of awe. A proportion of these words had been culled from the vocabularies of various Amerindian peoples: from the Iroquois came *orenda* (as in **Hewitt's** „*Orenda* and a Definition of Religion.“ *American Anthropologist*, n. s. 4, 1902), from the Algonquin *maniton* and from the Lakota *wakan* and *wakanda*. The Australian Aranda (Arunta) term *arungquilha aunkulta*, the Malagasy *andramanitra*, the Fijian *kalou*, and even the Old Norse *hamingja* and the Hindu *Brāhmaṇ* were added to the list, which by 1914 had assumed considerable proportions. *Mana*, however, continued to serve as the flagship of the preanimistic fleet.

It is important to remember that **Marett** had stated (not in his original article but at the Oxford Congress of the Science of Religion in 1908) that it was by now his express intention to endow *mana* with „classificatory authority to some extent at the expense of the older notion [i.e., animism]“ (**Marett**, 1915, p. 102). Every new science had to create its own specialist terminology; this being so, **Marett** was proposing the use of *mana* whenever and wherever circumstances appeared to warrant it as a technical term expressive of preanimistic meaning of the word in its original Pacific context. In the light of **Marett's** express intention, it is slightly embarrassing to note that solemnity with which some scholars have subsequently believed themselves to be demolishing **Marett's** argument by pointing out that the etymology of *mana* is not altogether what he supposed it to be.

Another critical point concerns the supposed impersonality of the power of *mana*. As we have seen, **Marett** was initially insistent that *mana* is an ambiguous concept, even as he knew perfectly well that his chief informant **Codrington** had stated that it was always associated with and derived from persons, spirits, or ghosts. On at least one later occasion, however, in his article „*Mana*“ in **Hasting's Encyclopedia of Religion and Ethics** (vol. 8, Edinburgh, 1915), he was prepared to state that *mana* was „in itself impersonal“ while always associated with personal beings. (Often in such contexts he used the analogy of electricity, which remains latent until tapped and channeled.) The ambiguity between personal and impersonal remained in force nonetheless. But just as **Marett** read *mana* through the prism of **Codrington**, one feels that almost all later debates have read **Marett** through the prism of the greater international celebrity **Émile Durkheim**.

To **Durkheim**, writing in *The Elementary Forms of the Religious Life*, first published in French in 1912 and in English in 1915, there were no ambiguities. Caution was replaced by assertion. According to **Durkheim**, **Marett** had shown „the existence of religious phase which he called *preanimistic*, in which the rites are addressed to impersonal forces like the Melanesian *mana* and the *wakan* of the Omaha and Dakota“ (1968 edition, p. 201). **Durkheim** categorically stated that *mana* was „an impersonal religious force“ (pp. 192, 198) „an anonymous and diffused force“ (p. 194), because it was not, according to **Codrington**, a supreme being. **Durkheim** concludes that it must possess „impersonality“ (p. 194). We need look no further for the later impression that preanimism must of necessity involve belief in impersonal forces; it comes not from **Marett** but from **Durkheim**.

The preanimistic theory of the origin of religion (as it had developed between 1900 and 1914) first began to be called in question in the years following World War I. In 1914 **Nathan Söderblom** (who had been a professor in Leipzig from 1912 to 1914) published in the *Archiv für Religionswissenschaft* an article, „Über den Zusammenhang höherer Gottesideen mit primitiven Vorstellungen,“ in which the customary preanimistic points were discussed (see also **Söderblom**, *Gudströms uppkomst*, Stockholm, 1914, pp. 30-118). One of his students, **F. R. Lehmann**, was inspired by this article to take up the question of *mana* and in 1915 presented his dissertation on the subject, in which he penetrated beyond **Durkheim** and **Marett** to **Codrington**, and beyond **Codrington** to the etymology and implications of the common Polynesian/Melanesian word *mana* itself.

**Lehmann's** researches had the effect of discrediting altogether the notion that the term *mana* had ever been used in the Pacific region to denote an impersonal force. Even when trees, stones, or other inanimate objects were declared to possess *mana*, this was because spirits had associated themselves with those objects, and not by virtue of their having an impersonal

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41, „Esquisse d'une théorie générale de la Magie“ (from French – „A draft of a general theory of Magic“)

force of their own. **Paul Radin** had made substantially the same point in 1914, when he asked, „What warrant have we for thinking of the god as a deity plus power, and not merely as a powerful deity? Are we not committing the old error of confusing an adjective with a noun?“ (*Journal of American Folklore* 27, 1914, p. 347). Following **Lehmann**, and in the increasingly antievolutionary atmosphere of the interwar years and beyond, more and more frequent criticisms were leveled against the preanimistic hypothesis, the interpretation of *mana* that had supported it, and against those who had written in these terms. A powerful broadside against the theory was produced by the Germanist **Walter Baetke**, in his book *Das heilige in Germanischen* (Tübingen, 1942), and another by **Geo Widengren**, in a polemical article, „Evolutionism and the Problem of the Origin of Religion“ (*Ethnos* 10, 1945, pp. 57-96). **Widengren**, incidentally, admired **Baetke's** work; and it was in the **Baetke** festschrift that **Lehmann** described the course of his research in the area of *mana*, in an article called „Versuche, die Bedeutung des Wortes 'Mana' ... festzustellen“ (pp. 215-240). **Widengren** summed up: „The best experts in the field of Melanesian religion have explicitly stated that *mana* is actually never an impersonal power“; it is „in reality a quality. It goes without saying that not *mana* in itself but persons and things possessing *mana* are the objects of worship“ (p. 84). One last critic may be quoted. In his 1958 *Patterns in Comparative Religion* and in virtually identical terms in his 1968 *Myths, Dreams and Mysteries*, **Mircea Eliade** denies the existence of any such „impersonal and universal force“ as *mana* was once thought to represent, not least because „impersonality“ is „without meaning within the archaic spiritual horizon“ (**Eliade**, 1968, p. 129). All these critics, however, have tended to attribute to **Marett** extreme opinions that were actually those of **Durkheim**.

It remains to be noted that **Rudolf Otto**, in his celebrated book *Das Heilige*, produced a theory of the origin of religion in an ineffable *sensus numinis*, in the course of which he praised **Marett** for coming „within a hair's breadth“ of his own views. **Otto**, too, was criticized by **Baetke** and **Widengren**, who used arguments very similar to those they had used against **Marett** and the preanimists. **Otto's** *menen* could hardly be called „impersonal,“ however.

Preanimism and the debate about preanimistic religion belong less to the world of religion as such (and hardly, it would seem to the area of primal religion at all) than to the intellectual history of the early twentieth century in the west. Possibly the popularity of the concept was not unrelated to the West's growing estrangement from fixed forms of religious belief and doctrine and its simultaneous maintenance of a sense that there might be „something“ (rather than „someone“) in charge of the world's destiny. It involved the evolutionists' conviction that religion had emerged out of something other than, and simpler than, religion. It also made assumptions about personality and (at least after **Durkheim**) impersonality that later critics found it all too easy to demolish. The critics, however, may have gone too far in the opposite direction. In their desire to disassociate themselves from the evolutionists, they have frequently misrepresented and misinterpreted them, without realizing that the evolutionists themselves were quite capable of raising objections – often the same objections – to their own work. Preanimism as such can be neither proved nor disproved as a rudimentary stage in the evolution of religion. There are, however, remain an area of religion within which supernatural (or at least uncontrollable) power is sensed, while remaining inchoate and unconnected with any firm notion of deity. This need not be a stage out of which more precise notions emerge. It is just as likely to be found at the end of a long process of decline, and thus to be as much posttheist as preanimist. We have no word that can be used as a technical term to describe this. *Preanimism* clearly will not do, because of the implicit sequence involved. Some use might however still be found for the term *mana* in this connection. In 1907 **Marett** wrote, that „the last word about *mana* has not been said“ (p. 219). By 1965, *mana* had almost been dismissed from the technical vocabulary of the study of religion. It may be high time for its reexamination.

[See also Evolutionism]

## BONUS: ENCYCLOPEDIA OF RELIGIONS - PREHISTORIC RELIGIONS

[This entry consists of three articles on the religious expressions of prehistoric peoples:

An Overview

Old Europe

The Eurasian Steppes and Inner Asia

*the first considers the notion of prehistory and its applicability in the study of religion. The companion pieces focus on two areas where study of prehistoric cultures has been particularly fruitful.]*

### An Overview

The term *prehistory* refers to the vast period of time between the appearance of humanity's early hominid ancestors and the beginning of the historical period. Since the invention of writing is used to mark the transition between prehistory and history, the date of this boundary varies greatly from region to region. The study of prehistoric religion, therefore, can refer to religious beliefs and practices from as early as 60,000 BCE to almost the present day. Generally, however, the term *prehistory* is defined by its European application and hence refers to the period from the Paleolithic period, which occurred during the Pleistocene epoch, to the protohistoric neolithic period and the Bronze and Iron ages.

The biases of a literate culture are apparent in the term. Clearly, a people's literacy bespeaks their accessibility by a literate culture, but it is not, as has often been assumed, an adequate criterion for determining intellectual or cultural depth and complexity. To divide human cultures by the single invention of writing suggests that literacy somehow marks a specific stage of mental development or a radical turning point within the development of human culture conceived of according to an evolutionary scheme. Neither such a radical break nor such an inevitable evolutionary development can, however, be demonstrated.

This division notwithstanding, it should be noted that prehistory is understood to be singularly human. In his *Philosophical Investigations*, **Wittgenstein** quips, „If a lion could talk, we could not understand him.“ **Wittgenstein** is suggesting that language would not enable us to understand a „world,“ or perspective, that was so radically distinct in kind from our own. In contrast to **Wittgenstein's** lion, prehistoric humanity is regarded as understandable: a psychic unity between prehistorical and historical humanity is assumed. We believe that with sufficient evidence the prehistoric „world“ can be grasped. The problem is accessibility, not difference in kind.

Access to prehistoric culture, however, is highly problematic. And when one attempts to understand phenomenon such as religion, the problem becomes acute. We understand religion primarily in terms of „language,“ that is, its principal characteristics and its interpretive meanings and valuations. The wordless archaeological remains of prehistoric religion – cults or ceremonial artifacts and sites, pictures and ??? sacrifices – have provided limited access to the religious „language“ of prehistoric cultures. For example, knowledge of how corpses were disposed during the Neolithic period does not reveal why they were so disposed. Consequently, even when there is clear evidence of a prehistoric religious practice, interpretation of the nature of prehistoric religions remains highly speculative and disproportionately dependent upon analogies to contemporary „primitive“ cultures.

Our knowledge of prehistoric religion is therefore ??? product of reconstructing a „language“ from its silent material accessories. Among the oldest material ??? of cultic practice are burial sites dating from the Middle Paleolithic. [*See Funeral Rites.*] One can trace ??? the Upper Paleolithic on a growing richness and diversity of grave goods that reach extravagant proportions during the Iron Age. The practices of second burial ??? burning of bodies, and the ritual disposition of skulls are also common. Megalithic graves date back to the Neolithic period. Despite the cultic implications of these massive stone constructions (e.g., ancestor cults - a uniform religious meaning remains undemonstrated).

Evidences of sacrifices from the Middle Paleolithic period in the form of varied quantities of animal bones near burial sites suggest offerings to the dead. Sacrificial traditions that were associated with game (e.g. bear ceremonialism) date back to the Upper Paleolithic. There is no evidence of human sacrifice prior to the Neolithic period, and hence this practice is

associated with the transition from a hunter-gatherer culture to an agrarian culture and, consequently, with the domestication of plants and animals. [See Sacrifice.]

Prehistoric works of art dating back to the Paleolithic period – paintings, drawings, engravings, and sculpture – are the richest form of access to prehistoric religion. The primary subjects of these earliest examples of graphic art were animals, humans, rarely depicted were often drawn with animal attributes. The intimate and unique role of animals in the physical and mental lives of these early hunter-gatherers is clearly demonstrated. (This role is also evidenced in the sacrificial traditions) though some form of animalism is suggested the religious significance of these animal figures is difficult to interpret. [See Animals.]

Shamanistic practices are also reflected in this art, especially in the paintings of birds and of animals that have projectiles drawn through their bodies. Common in prehistoric sculpture is the female statuette. Although frequently related to fertility, these figurines are open to numerous interpretations of equal plausibility (e.g., spirit abodes, ancestor representations, house gods, as well as spirit rulers over animals, lands and other physical or spiritual regions, hunting practices, and natural forces). [See also Lord of the Animals.]

It is unlikely that we shall ever be able adequately to interpret the „language“ of prehistoric religion. The material evidence is too scarce and the nature of religious phenomena too complex. There is, however, a meaning in these wordless fragments that is itself significant for any study of religion. The power and depth of these silent archaeological remains cause one to recognize the limitation of written language as a purveyor of religious meaning. The connections one is able, however tenuously, to draw between the evidence of religious life among prehistoric peoples and the beliefs and practices of their descendants address the conditions that have inspired human beings, from our beginnings, to express our deepest selves in art and ritual.

[See also Paleolithic religion and neolithic Religion.]

**BONUS: RELIGIOUS TENDENCIES IN THE PRIMITIVE AND PREHISTORIC TIMES (BOOK: SCHOOLS OF INDIAN  
PHILOSOPHICAL THOUGHT)**

*Primitive Time:*

In the primitive period, there was no hard and fast rule for controlling and conducting the daily lives of the primitive peoples, but the simple minds would choose or select very simple methods of their works and activities, and they would rather enjoy family life according to their very simple choice, needs and environments. Between heaven and earth, they would recognise only the Sun, the Sky and the Fire. They had respect for the Sun and the Fire for their domestic as well as religious uses. They had simple songs and dances, which used to be presented to their Nature-gods. They used to worship the Sun, the Moon, the Fire, the Stars, the Trees, the Mountains and the Earth, and also the departed Spirits. Their religious faith and offerings were very simple and crude, and they used to pay their respect to those gods for fear as well as for love with mixed feelings of joy and sorrow. (Vide. **E. B. Tylor**: *Primitive Culture*, Vo. II (1913), pp. 362-422)

*Prehistoric Time:*

In the prehistoric time, we come in contact with more developed and cultural society, and the peoples of that time were more acute in sense, taste and feeling. In the prehistoric cities of Mohenjo-Daro, Harappa, Chanhu-Daro etc. we meet with the Pani or merchant class of people, who were more intelligent in understanding the duties, both domestic and religious – worldly and other-worldly. **Dr. Laxman Svarup** and others are of the opinion that *R̥g Vedic* culture and civilization had penetrated the air and atmosphere of the prehistoric society, but most of the scholars do not admit this view, and they believe that culture and civilization of the two times, prehistoric and *Vedic*, were quite different from each other. **Sir John Marshall** showed strong reasons for believing that there are no grounds for identifying the authors of the civilization with the Indo-Aryans of the *Vedic* literature. **Rai Bahadur Rama Prasad Chanda** has said: „Nothing as yet discovered affords any indication that the builders of the prehistoric cities at Harappa and Mohenjo-Daro were akin to the *R̥g Vedic Āryans*. On the other hand, the civilization of those builders appears to be of a non-*Vedic* type. So, **Rai Bahadur Chanda** proposes to identify the authors of this (prehistoric) civilization with the *Panis* described by **Yaska Muni** in one place as ‘merchants’ and in another place as ‘demons’. Further, he has said that the *Vedic Ārya* had no place in his social system for trade and traders, so, the conclusion is not difficult that the much maligned *Panis* were the representatives of an earlier commercial civilization. While dealing with the *Pre-Āryan Elements* in *Indian Culture*, **Prof. Atul K. Sur** has written: „That the pre-*Āryan* peoples of the Indus Valley not only worshipped the Mother Goddess, but like the ancient peoples of Western Asia and the modern Hindus, paid their devotion also to a male cosmic deity is evident from the representation of the three-faced male deity depicted on a seal recovered from Mohenjo-Daro.“ (Vide. *The Indian Historical Quarterly*, Vol. X, March, 1934, No. 1, p. 18.) **Rai Bahadur R. P. Chanda** has mentioned the fact as: „He (*Yogi*) is seated on throne with chest, neck and head quite erect and feet crossing each other. His arms are outstretched, his hands with thumbs to front resting on his knees. The posture is pervaded by the spirit of concentration as the later *paryanka* (cross-legged) *āsana*. On two sides of the figures evidently indicating the four cardinal points are engraved four animals, elephant, tiger, rhinoceros and buffalo. Below the throne are two deers standing with heads turned backward.“ (Vide, *Modern Review*, August, 1932, pp. 158-159.)

There is no doubt that the figure of the *Yogi* is the prototype of **Śiva**. **Prof. Sur** said: „We recognize here the germs of at least three fundamental concepts connected with the later **Śiva**, namely, that he is: (i) *Yogīśvara* or *Mahāyogi* (ii) *Paśupati* and (iii) *Trimukha*.“ The feature of the *Yogi* reminds one of the *Vedic Rudra*, whose cult in later time was replaced by that of **Śiva**. In the *Ṛg Veda Rudra* is described as wearing golden ornaments. (It is to mention that the *Yogi* as depicted in the seal, excavated from the mounds of Mohenjo-Daro, wears some ornament on arms and possibly on neck too, which the official archaeologists have missed to mention). Now it seems, says **Prof. Sur**, that *Rudra* in the *Ṛg Veda* „was an Aryanised form of the pre-*Āryan proto-Śiva*. This supposition to a certain extent finds support in the fact that the word *Rudra* in Sanskrit meaning ‘red’ is identical with the Dravidian word for ‘red’ *Śiva. Rudra*, it must be noted, was a very important deity in the *Ṛg Veda*. Only three hymns have been given to him, and he has been identified with **Agni**. In the study of *Vedic* religion, it should always be borne in mind that the cult of **Agni** has the most predominant place in *Vedic* ritualism.“ (*Vide. The Historical Quarterly*. Vol. X. Marth, 1934, pp. 18-19.)

In the prehistoric culture of Mohenjo-Daro, we also find the remains of the worship of the Mother Goddess, which is taken as the representation of *Śakti* of the *Tantra* cult. **Bherumal Mihirchand** has said in this connection that the most enlightening relics, though very few in number, are, however, those of religion. „They constitute the only authentic and contemporary evidence of pre-*Āryan* religion and show how firmly established was the cult of the Mother Goddess, or the Goddess of Earth, the most catholic of all goddesses, be her name *Amba, Durga* or *Devi Mata* in India, and **Istar, Isu** or **Aphrodite** in Asia Minor. She is the prototype of the power *Prakriti*, Nature or the original source of the material world, as distinguished from **Puruṣa** (or **Śiva**).“ (*Vide, Mohenjo-daro* (Karachi. 1933), p. 70) **Dr. Krishnasvami Iyer** has also discussed this question of Mother-worship in different ancient countries in pre-historic time.

**Prof. A.K. Sur** has further discussed in this connection that it is well-known that feminine deities occupy a very prominent place in modern Hinduism, but yet they played a very significant role in the religion of the *Ṛg Vedic Āryans*, and it is also a historical fact that a nude figure of the Mother goddess is depicted in a seal, discovered from the mounds of the prehistoric Mohenjo-Daro. The Mother Goddess of the prehistoric city may be the representation of the spirit of fertility of the vegetable kingdom. And in the *Ṛg Vedic* India, we find the conception as well as the worship of the Mother Earth, which is sometimes connected with the Sky or **Varuṇa**, as we find mention of the word *Dyaus-Prithivi*. The Mother Earth of the *Ṛg Vedic* India can be taken as the replica or representation of the Mother Goddess, **Śakti** or **Durga**, found in the seal of Mohenjo-daro. **Mr. Vats** has also discussed about the similar culture found in the excavation of Harappa.

Besides *Śiva-Śakti* worship, we find the seals, excavated from the dead mounds of those prehistoric cities, Mohenjo-Daro and others, show abundant evidence of the cult of a Tree-Goddess, the patron of vegetation. „She stands, receiving sacrifice, in the branches of a *pipal* tree, the tree of life, or of knowledge, which is still sacred and still entitled to offerings of flowers, etc. The seal shows the sacrifice of a goat to this Tree of Life.“ It seems that human and animal sacrifices were adopted from the primitive people by the peoples of the prehistoric time. **Mr. K. N. Dikshit** of the Archaeological Department has pointed out that a terracotta tablet from Mohenjo-Daro bears clear evidence of tree-worship. On either side of the tablet is impressed „a scene consisting of six or seven human figures standing above and a goat-drawn vehicle driven by a man below. These persons are probably approaching a tree in the right hand corner in the bifurcated branches of which is to be seen a human figure, probably the presiding deity of the tree.“

Animal-worship was also prevalent in those prehistoric cities. The figures on the seals discovered and the terracotta, faience, and stone figurines form an interesting study. The animal almost commonly depicted is a strange one-horned beast like an antelope or zebra except for the horn. He is apparently the mythical unicorn. „In the ancient world the unicorn was traditionally believed to be an Indian animal and **Viṣṇu**’s title as *Ekashringa* (having only one horn) may conceivably embody some memory of this prehistoric beast.“ (*This statement is of Sir John Marshall. Vide, B. Mahirchand: Mohenjo-daro* (Karachi, 1933), p. 75) Some scholars are of the

opinion that *Ekashringa* is the symbol of the Sun, and it reminds us of the *Vedic* Sun-worship. It is also a fact that sacred tree-worship, animal-worship, water-worship were also in practice in the *Rg Vedic* period.

### QUESTIONS

- Give short answers (02 marks each)
  - i. Name two African tribes
  - ii. Who is the wife-goddess of Osiris?
  - iii. What was the purpose of mummification?
  - iv. What do Yin and Yang represent?
  - v. How do we distinguish the 'Pre-historic' era?
  - vi. Who are North Amerindians?
  - vii. What is the native religion in Japan?
  - viii. Name two ancient Greek gods.
  - ix. Give two reasons for the nature worship.
  - x. What is 'animism'?
- What are the definitions of religion? Make a summary.
- Write an essay on „Religion and Science.“
- Point out the origin and the evolution of religion with special referring to early primitive religions.
- Describe the main themes of primitive religions.
- Explain the religious beliefs of early Korean religion.
- Present an adequate description of Latin American tribal religions.
- Examine the close affinity between ancient Roman and Greek religions.
- Write an account of the early Egyptian gods and their functions.
- Write short notes on any two of the following. (10 marks each)
  - i. *Vedic* religion
  - ii. Egyptian concept of creation and evolution
  - iii. Non-religious question
  - iv. Religion and Modernity
- Write down forms of definitions on religion put forward by various sociologists.
- Examine whether it is possible to introduce Buddhism as a religion or a philosophy.
- Examine the common characteristics of religions according to definitions put forward by sociologists.
- Describe distinguished characteristics in Hinduism which lead to the emergence of various religious thoughts.
- Discuss the common features which surrounds the origin of religion with special reference to India and China.
- Examine the specific reasons for rapid spread of Buddhism in comparison to Christianity.
- Examine the relevance of Buddhist thought as a rational thinking to the modern world.
- Point out various aspects of God concept in religious teachings.
- Describe the similarities and dissimilarities of various religious traditions all over the world.
- Write notes on two of the following:
  - I. Characteristics of Hindu lay life
  - II. Teachings on *kamma* in Jainism
  - III. The structure of Buddhist religious scriptures

#### IV. Life-style of a Buddhist monk

- What is religion? Explain how religious concepts have been established in the society throughout thousand of years. (Reasons for establishment of religious concept.)
- Is Buddhism a religion? Examine the exceptional features of Buddhism as a religion.
- Origin of religion. Examine the origin of religious belief in India and their extension to roganized religions.
- Propagation of Buddhism. Examine the reasonfor the rapid expansion of philosophical aspects of **the Buddha** in India.
- The characteristics of religion. Describe the distinguished characteristics of Hinduism when compared with other religions.
- Religion in subsequent stage. Enunciate characteristics of religious performances in buddhism, developed in subsequent stage.
- Religious tradition. Examine the similar characteristic of multiplicity of religious tradition in China.
- Spread of Christianity. Examine the variety of reasons for the expansion of Christianity.
- Religion and modern world. Examine whether some religious teachings are valid fto modern world.
- Describe two of the following:
  - The concept of God
  - The concept of *ātman*.
  - Theory of *kamma* in Jainism
  - Polytheism
- (a) Give short answers.
  - i. What does it mean „Religion“ etymologically?
  - ii. How many apostles are there in the Old Testament?
  - iii. What are Semitic Religions?
  - iv. According to the ancient Egyptian Religion who was **Osiris**?
  - v. What does it mean ‘*Yin*’ according to early Chinese Religion?
- (b) Fill in the blanks with suitable terms
  - i. The Greek God **Zeus** was worshipped by Romans as .....
  - ii. At Mount Sinai God revealed truth to .....
  - iii. .... man had the habit of extracting and eating the brain of the dead.
  - iv. In Arabic al-Islam means .....
  - v. According to Christianity the dogma of Trinity consists of ..... Son and Holy Spirit.
- What is religion? Answer using the definitions given by the scholars.
- Examine the various views on origin of religion.
- Describe the main themese of primitive religion.
- Explain the religious ideas of Indo-*Āryans*.
- Either – write an essay on ‘Religion and Science’ or - „What are the alternatives of religion?“
- Explain briefly the origin and themse of Zoroastrian religion.
- „The pre-historic man did not have a religious consciousness.“

- Present the common views of Semitic religions.
- Write short notes on any two of the following:
 

I. Ancient Egyptian religious ideas	III. Non-religious question
II. Religion and Modernity	IV. Ancient Chinese religions
- Explain how the religious concepts are established in the world throughout thousands of years.
- Examine the specific features in Buddhism in relation to other current religious beliefs.
- Examine carefully the evolution of religious beliefs and the establishment of such beliefs as religions in society.
- Examine reasons for the rapid expansion of philosophical aspects of Buddhism in India.
- Describe the distinguished characteristics of Hinduism in relation to other religions.
- „Buddhist religious performances gradually developed during the subsequent stages.“ Discuss this statement in detail.
- Examine the basic features of multiplicity of religious teachings of China.
- Examine the variety of reasons for the spread of Christianity.
- Discuss carefully how far certain religious teachings that are in existence could fit the modern world.
- Describe two of the following:
 

I. The concept of god	III. Theory of <i>karma</i> in Jainism
II. The concept of <i>ātman</i>	IV. Origin of Indian religions
- Explain the common features, which enabled for the evolution of various religions among social groups in the world.
- Examine the basic features of Buddhism as a rational way of thinking.
- Describe the various modes of religious thinking relevant to theo-centric religions in Greece, Egypt, China, Africa and Latin American countries.
- Discuss the philosophical trends in the religions, originated in India.
- Examine the ethical values of the teachings of buddhism and Hinduism.
- Elucidate the teachings of creation built due to the concept of almighty<sup>42</sup> God in Islam and Christianity.
- Examine how the life-style of the founders of some modern religions caused their popularity.
- Examine the reasons for the rapid expansion of Buddhism in India.
- Examine how Buddhism was spread in and out of India as a result of the missionary activities of **emperor Asoka**.
- Describe two of the following religious concepts.
 

1. Monotheism	3. Theory of <i>Karma</i>
2. Polytheism	4. Teaching of rebirth
- Write short notes on any three of the following.
 

1. » <i>Aparimāṇavaṇṇo hi so bhavaṃ Gotamo.</i> «	4. » <i>Cetanāhaṃ bhikkhave kammaṃ vadāmi.</i> «
2. <i>Ariyo aṭṭhaṅgiko maggo</i>	5. » <i>Attahitāya paṭipanno parahitāya.</i> «
3. » <i>Sankhittena pañcupādānakkhandhā dukkhā.</i> «	6. » <i>Attā hi attano nātho.</i> «

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42 In the original question paper there was ‘old mighty God’, so, that made me laugh. The God, though he might be ‘old’, that is not at all an important feature of Him. But ‘almighty’ is one of his most important features.

**RELIGIONS: CLASS ROOM TEST 01 – UNDERLINE THE CORRECT ANSWER.**

(1) As you know what is the most important religious function in the society:

- |  |  |
|--|--|
| (1) Religion unites people   | (3) It keeps the harmony among adherents                                   |
| (2) <u>It proscribes an ethical system that creates a peaceful society</u> | (4) It teaches its followers to be faithful to the super natural existence |

(2) According to your point of view piratical movement can be recognized as a religion if it has:

- |               |                      |
|---------------|----------------------|
| (1) Followers | (3) Believes         |
| (2) Rituals   | (4) <u>All above</u> |

(3) Who holds the view that the religion gives a temporary satisfaction?

- |                        |                          |
|------------------------|--------------------------|
| (1) <b>Max Weber</b>   | (3) <u>Karl More</u>     |
| (2) <b>E. B. Tylor</b> | (4) <b>Emil Durkheim</b> |

(4) What is the most correct statement, Buddhism is a:

- |              |                              |
|--------------|------------------------------|
| (1) Religion | (3) Philosophy               |
| (2) Science  | (4) <u>Complete teaching</u> |

(5) The Capitoline Triad consists of:

- |                                  |   |
|----------------------------------|---|
| (1) <b>Jupiter, Juno, Athena</b> | (3) <u>Jupiter, Juno, Minerva</u>       |
| (2) <b>Juno, Diana, Venus</b>    | (4) <b>Juno, Hera, Hestia/Hermes(?)</b> |

(6) Where did ancient Greek gods reside:

- |                        |                           |
|------------------------|---------------------------|
| (1) In Athens          | (3) <u>On Mt. Olympus</u> |
| (2) On Capitoline Hill | (4) In Rome               |

(7) How many gods and goddesses were there in the ancient Roman religion:

- |                |         |
|----------------|---------|
| (1) 201        | (3) 189 |
| (2) <u>179</u> | (4) 161 |

(8) What is the Greek name given for Res(?) Roman god **Jupiter**?

- |                   |                    |
|-------------------|--------------------|
| (1) <b>Apollo</b> | (2) <b>Demeter</b> |
|-------------------|--------------------|

(3) Zeus

(4) **Ares**

(9) **Hera** is a:

(1) God

(2) Goddess

(3) Totem

(4) Hero

(10) The term 'religion' comes from:

(1) Latin

(2) Greek

(3) Arabs

(4) Hebrew

## R.S.F. 102 – HISTORY OF RELIGIOUS TRADITIONS

### Objectives

The content of this course unit comprises the history of each major religious traditions of Asian region. The history of the thought of each religion and the evolution of the cultures based on such thought will be the main focus. The study will take into account the historical periods, personalities, literary works and movements related to each religion.

### Course Contents

Indian Religious Traditions, History of Brāhmaṇic Religion (Hinduism), Jainism, Buddhism, *Theravada*, *Mahayāna* and Tibetan Buddhism, Chinese Religious Traditions, Taoism, Confucianism and Chinese Buddhism, Different schools of Chinese Buddhism, Japanese Religious traditions, Shintoism and Zen Buddhism, Korean Religious Traditions (*Sinkyō*).

### Recommended Reading:

- |  |  |
|--|--|
| 1. <i>2500 Years of Buddhism</i>   | Bapat P. V., Ministry of Information and Broadcasting,<br>Gove. of India (1959), 1987        |
| 2. <i>A Short History of Buddhism</i>  | Conze Edward, Allen George & Unwin, London, 1980   |
| 3. <i>From Primitives to Zen, A Thematic<br/>Source Book of the history of Religions</i> | Eliade Marcia, Collins Fount Paperbacks, 1967  |
| 4. <i>An Interpretation of Religion (Part I)</i>   | Hick John, Yale University Press, 1989   |
| 5. <i>The History of Religion</i>  | Jevons Frank Byron, Orient Publications, New Delhi, India (First<br>Published in 1904), 1985 |
| 6. <i>Buddhism and Confucianism</i>  | Sumanasiri G. Ven., 1969   |
| 7. <i>Religions of Man</i>   | Whiting Roger, Thorness (Publishers) Ltd., England, 1987                                     |

**THE HISTORY OF RELIGION (LECTURED BY VEN. GALLËLLE SUMANASIRI) (ORIGINAL BY VEN. SAMNANG PHY)  
(2009)**

- 1) Indian Religious Tradition
- 2) Chinese Religious Tradition
- 3) Judaic, Christian Religious Tradition
- 4) Japanese Religious Tradition

- 1) Indian history can be divided into period:
- a) Indus Valley Civilization (2500-1500 B.C)
  - b) *Vedic* Period (Aryan invention 1500-500 B.C)
  - c) Epic and *Purāṇic* Period (1500 B.C to 500 A.D.)
  - d) Medieval Period (500 A.D to 1500 A.D)
  - f) Modern Period (500 A.D upward)

Note (1) in the Epic period there are four kinds of religions or sect, those are: 1. *Rāmāyana*, 2. *Mahābhāratha*, 3. *Vaishvamism*, 4. *Shaivanism*.

Note (2) Chinese traditions can be divided as following:

1. ¼ populations are Chinese
2. Posses ancient Civilization

The Civilization of Chinese was derived from three main forces or cultural tradition.

- (1) Two forces are indigenes (named Taoism introduced by **Lao-Tze**)
- (2) One force is foreign (named Confucianism introduced by **Confucius**)

Note (3) Buddhism was influenced in China in 1<sup>st</sup> century AC.

Note (4) Judaic Religious Tradition can be divided into

- 1) Judaism
- 2) Christianity
- 3) Islam

These three religions are called or named as Semantic religion or family religion. Why? It is said that Judaism gave the birth to Christian and Christian gave the birth to Islam.

Note (5) Japanese religious tradition, in this point, **Ven. Prof. G. Sumanasiri** did not mention as much. He just revealed that Buddhism in Japanese was introduced from Korea and Buddhism in Korea was brought from China. So it can be concluded that the origin of Japanese Buddhism was from China. There are two main religions in Japan, viz.

- 1) Shintoism
- 2) Buddhism

Finally Ven. Prof. had given us some guides to read or find out for more detail from some books. Those books are

- ❖ Chinese “Buddhism and Confucianism”
- ❖ Judaic “Root of Archaism”

**CHRONOLOGICAL ORDER OF INDIAN HISTORY (LECTURED BY VEN. GALLÈLLE SUMANASIRI) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

The history of India can be divided into five periods as following;

- 4) Indus Valley Civilization (2500-1500 B.C)
- 5) *Vedic* Period (Aryan invention 1500-500 B.C)
- 6) Epic and *Purāṇic* Period (1500 B.C to 500 A.D.)
- 7) Medieval Period (500 A.D to 1500 A.D)
- 8) Modern Period (500 A.D upward)

Furthermore, we can call or name these five periods that

- a. Pre- *Āryan* invention
- b. Pre- Indus Valley Civilization
- c. Pre- *Vedic* Religious Tradition

C). Pre-Vedic Religion

Although, human settlement in India goes back to 400 million years, there was no evidence in support of their activities. We cannot properly say what were the forms of their religions as we have no clear evidence. But during Stone Age they have used various types of instruments made of stone. These archaeological drawing depicted about their actives in the main livelihood of early inhabitants in India must be hunting. If those people had some religions; those religions must be connected with supper natural power and associated with hunting activities. When we consider Pre-*Vedic* religion in India considerable amongst of evidences are found in Indus Valley Civilization. Those archaeological evidences were found in Mohenjo-Daro and Harappa which were situated near river Gangese.

Until recently historians believed that India religious history began from Aryan invention but archaeologists, in 19<sup>th</sup> century, discovered Indus Valley civilization. In this period was very developed civilization and it possessed various types of buildings of a well-plan city. Those evidences convey that the inhabitants of Indus Valley were cultured and civilized people. We have no great absolute evidences to clue what kinds of their religions were. But through archaeological drawing we can imagine the form of religion that they followed.

**Bonus idea**

For this point (from Indian Philosophy and Religion, A Reader’s Guide by **BiBhu Padhi Minakshi Padhi** page 2) - this history of Indian philosophy can be broadly divided into four periods

- 1) The *Vedic* period (1500 B.C to 600 B.C)
- 2) The Epic Period (600 B.C to 200 A.D)
- 3) The *Sūtra* Period (200 A.D to 1700 A.D)
- 4) The scholastic period.

The literature of the *Vedic* period consists of the four *Vedas*, namely

1. *Ṛg-Veda*
2. *Yajur Veda*
3. *Sāma Veda*

#### 4. Atharva Veda

Each of these is derived into four parts; 1. *Mantras*, 2. *Brāhmaṇas*, 3. *Āraṇyaka* and 4. *Upaniṣads*. Some scholars have reduced this division into three; 1. *Mantras* or *Samhitās*, 2. The *Brāhmaṇas* and 3. *Upaniṣads*.

They worshiped *Paṣupati* (male God).<sup>43</sup> *Paṣupati* means “Lord of animals” as maintained, early the most popular god that people worship must have been *Paṣupati*.

Second God that Indus Valley people worship was *Jagadmātā* other name for her is *Prajāpati*. The worship of *Jagadmātā* was the domestic practices that figures of Goddess have been found in every house. Some figures of *Jagamātā* are fully naked whereas others are half-naked can be found in headdress and wearing necklace and belt.

The purpose of worshipping **Jagadmātā** was to have child and also they believed the goddess possesses healing power and also primitive people hope to get prosperity through worshipping this goddess. There is a figure of **Jagadmātā** that a plan concerning from the womb of goddess it is considered of the marks of prosperity.(?) After worship of that, in the India civilization, the prevailing worship was the worship of **Shiva**. **Shiva** is very popular God in Hinduism. The particular characteristics of the status of **Shiva**, which was found in Indus Valley is that he seated on the particular bench type, he sat in a meditative posture and having three faces sometimes animals figures can be found around him. Some statues are full naked and some are half-naked. **Shiva** is considered as husband or son of *Jagadmātā*; he also has headdress.

Religious rites and rituals are concerned ritual dance and water purification was common practices. Ritual dances and water purification are very common practices in Hinduism. Some dancing feature has been found from Indus Valley. In every house had a well drainage system among the buildings those have been identified as the religious buildings also have ponds in vicinity. Those wells and ponds have been found in the vicinity of houses and religious buildings. It was supposed to have been used for ritual purification.

The Tree worship also can be found in the Indus Valley depicted about Tree worships, people are standing in circle around a tree.

The phallus or penis worship was very common belief in Indus religion that history can be traced back to Indus Valley civilization; many stones in sack of Phallus have been found. Some are women vaginas whereas others are phallus worship was the prosperity and procreation.

Other worship can be found in the Indus Valley was animals worship belonged to three categories. Some of them are white animals such as lions, tigers and some others animals are domestic animals such as cows, dogs, hens and hart... etc.

In addition to the white and domestic animals, they worship mythical animals too. One of the important things found in the Indus Valley civilization was the seal which depicted a figure of ascetic. The ascetic was sitting in a meditative posture and straight his hand to his knees and he has horn like a dress and around by various types of animals.

Some of opinions were expressed that his feature depicted the god of **Shiva** because he has three faces. Some other arguments were that it is the feature of **Prajāpati** because it is rounded by animals. The scholars of Jainism believed that it represented the first *Tīrthanakara* of Jainism, known as **Vruṣhabha Nātha**<sup>44</sup>, their opinions are based on the headdress and animals around him. One of the fundamentals of Jainism is non-violence. Otherwise, in the

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43 *Paṣupati* indeed means 'the lord of animals' and we can refer to this meaning even in modern Sinhalese.

44 *Vruṣhabha Nātha* means 'the bull leader' and this meaning can be traced even from its appearance in modern Sinhalese.

relation involved with seal and it is the practice way of Yoga or tradition of *Śramaṇa*, is depicted in front of this seal.

### **INDUS VALLEY CIVILIZATION REVEALS IMPORTANT INFORMATION ON INDIAN RELIGIOUS HISTORY**

Indus Valley Civilization also known as Mohenjodāro-Harappa Civilization is older than *Āryan* Civilization of India. It dates back roughly to 3000 B.C. This civilization that existed in the valley of Indus river had a very advanced culture. The political, economic as well as the religious condition of the people of their civilization is said to be very advanced. When compared to Indian valley people, the *Āryans* who invaded India sometime between 1500-2000 B.C. were Barbarians.

Excavation done in this region has produced a lot of archaeological remains and finds. From that shed much light on the condition of life of the people of this civilization. Fair collections of such remains contain scriptural evidence also. But unfortunately these have not so far been accurately deciphered. So, therefore, scholars have not been able to adduce much from these.

However, there are a few references to the people and their practices of this civilization in the *Vedas*. Scholars agree it is this civilization that was completely destroyed by the *Āryans*. The *Āryans* who failed to understand the high standard of living of these people and also their religious practices refer to them as non-believers who did not accept the gods which the *Āryans* respected.

There are some archaeological remains in the form of seals, which throw much light on the religious conditions that prevailed in the Indus valley region. There are a fair number of seals with divine figure, some of them goddesses. Then, it shows that they believed in divinity and perhaps also in the mother goddess. There are seals of such a goddess who is said to preside over birth and death.

One of the most important seals is the one containing the figure of the three-faces god with a bull's head. This figure is surrounded by animals. Scholars are of the views that this refers to the proto-type of *Paśupati*, a form of **god Śiva**.

Besides this they have discovered a seal with a person sitting cross-legged and appearing to be meditating. This they take as evidence showing that Indus valley people knew meditation.

They have discovered large ponds, which could have been used for ritualistic bathing. The peace-loving, restrained nature of the people is also taken as evidence suggesting that they were ruled by some strong religious head. In this way archaeological remains provide valuable information about the religious condition of the Indus valley regions.

Mohenjo-Daro Harappa Culture flourished in the Indus Valley. Hence it is also called 'Indus Valley Civilization'. This seems to have been existing at least from 3000 BC. The archaeologists and historians now believe that it was completely destroyed by the *Āryans* who entered India from the North-West between 1600-2000 BC.

Archaeological discoveries made at Mohenjodaro and Harappa have clearly shown that there was a very developed culture with people living quite comfortable lives, definitely more comfortable and prosperous than the lives of people of some regions in modern India.

Unfortunately non of the Indus records have been so far deciphered. Therefore, no conclusive views are expressed by the historians regarding the religious condition that prevailed there. The existence of 'Great Bath' they believe was meant for ritualistic bathing which may have been a part of the religious practices there.

It is strongly believed that there was the worship of Mother Goddess. The discovery of certain figurines representing some sort of terrifying(?) female figures seems to support this view. The historians say that those figurines were representations of goddess who presided over birth and death. The mother goddess worship that prevailed very commonly among certain tribes is even now considered as having its origin in the Mohenjo-Daro Harappa Culture.

There is a seal with an ascetic seated cross-legged with the torso erect, which was discovered and is considered to be an evidence for existence of some kind of meditative practices in those cultures. One of the best-known finds is the seal that contains a three-faced god with the head of a bull. This mysterious figure is surrounded by other animals. Many historians agree that this represents a proto-type of **Śiva** in the form of *Paśupati* (the lord of beasts).

The well-disciplined and regulated life-style of the people is also considered to be an evidence showing the existence of a strong religious authority. From all that is obvious that the Mohenjo-Daro Harappa Culture had a religion far more developed than the primitive polytheism of Vedic *Āryans*.

#### ORIGIN OF INDIAN RELIGION OR EARLY INDIAN RELIGION (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NAI NĀRADA)

Indian religious thought is characterized by many doctrines, rituals, experiences and customs. It is useful to list some of the main ingredients of Hindu, Buddhist and other practices and beliefs during the classical period. Most of the Indian religions constitute gods, holy figures, temples and statues.

Ingredients of Indian religion can be analyzed in several dimensions - in the ritual and practical dimension. Three important elements are:

1. *Yoga* or self training
2. *Pūja* or worship
3. Sacrifice

The first is eminent in tradition and forms the basics of innate search.

An important ritual god, personified the phenomenon, central sacrifice to **Agni**, god of fire. As the representative of earthy fire **Agni** includes atmospheric fire or lightening, and the heavenly fire of the Sun.

Another important god in *Vedic* time who later faded in actual religious practice was **Soma**, god of intoxicating liquor that was prepared and consumed as a part of a ritual. It stimulated visions and it may be that some of the imagery of the hymns came up due to such visions.

Religious thought of India was transformed into new era in the hundred years or so around 500 BC. During this period the most important idea of *samsāra*, the cycle of rebirth led to quest for liberation through the practice of austerity or

meditation or both, believing that we need to wipe out the effects of our past actions, the *kamma*. It is this set of beliefs that forms the background of many of new religious movements and it was a set of ideas that penetrated into *Brahmin* religion as a new and great secret aspect of the teaching of *Upaniṣad*.

To the East of main *Aryan* area the new religious revival was represented by *Upaniṣadic* thought, Buddhism, Jainism and some other movements. The *Upaniṣads* were concerned essentially with the meaning of the sacrificial rites and their process; they introduced profound metaphysical and religious idea. The term *Upaniṣad* means „sacred teaching“ and it is assumed that they originated in oral interpretation of the sacred tradition imparted by *gurus*. The central concept in the *Upaniṣad* is that of *Brāhmaṇ*. This is scared or divine power operating during the sacrificing and, indeed, withing the Brahmin class.

## EARLY INDIAN RELIGION (LECTURED BY VEN. RĀHULA)

The India religion lies in two Indian cultural traditions namely:

1. Indu Valley civilization, which flourished from 2500 – 1500 BC
2. Aryan culture, which, which flourished from 1500 – 500 BC

Until 19<sup>th</sup> century historians regarded that the history of India begins with Aryan invasion. This view has been now changed and history of religion, as well as we have discussed, goes as far back as to Indu Valley Civilization. Taking the similarities and dissimilarities into account now scholars hold the opinion that Indian religion is blend with Aryan religion. These are two main thesis, in relevance to this fact:

1. Aryan migration thesis: Indu Valley Civilization was declined to be replaced by the culture of Aryans and Indo-European people, who migrated into South Asia and spread across the fertile Northern plain.
2. Cultural transformation thesis: Aryan culture is a development from the Indu Valley Civilization and was not Introduced by outside invaders or migrants.

The religion of Indu Valley Civilization has to be inferred from the buildings which were most probably temples, stone statues, terracotta figurines and particularly the steatites. These state religions seem to have involved temples, rituals, prayers and animals sacrifice. The large number of female terracotta figurines unearthed during the excavation may have been images of goddesses. Those goddesses that are worshiped in Hindu temples may be traced to the goddesses of the early period. Some of the statues found are naked and half naked. Those are taken as evidence to the existence of belief in Mother Goddess.

The big bath-pool that was discovered in Indu valley is meant more for religious or sacrificial purpose. They seem to be used for purification purpose before performance of sacrifice, just similar to present day practice in Hinduism.

The most interesting ruin that was found there is the statue that is in sitting posture. Eyes of the statue are closed, hands stretched and resting on knees. It depicts a meditation posture. It is evident to the fact that meditation was a type of practice prevalent during Indu valley civilization. Meditation practice in Buddhism and Jainism may trace back to this early period. The animal of various kinds around the yogic figure is variously interpreted. Three faces of the statue is evidence to the concept trinity is Hinduism, **Brahma** (creator), **Vishnu** (sustainer), and **Shiva** (destroyer). The bull figure in the turban is supposed presenting of the emblem in Hinduism or first **Thirtankara** in Jainism. The worship of Bodhi tree may have derived from practice of tree worship in Indu Valley civilization. Evidences have been found to prove the existence of phobic worship and worship of Mother goddess.

## 666 DESCRIBE THE SOCIAL BACKGROUND AND MAIN RELIGIONS PRACTICES THAT APPEARED IN THE MOHENJODARO HARAPPA CIVILIZATIONS

In the early part of the 3<sup>rd</sup> millennium, the civilization of India developed nearly simultaneously in the river of the Indus. The civilization of Indus known to the archaeologist as the Mohenjodaro and the Harappa cultures. The mounds of Mohenjodaro lie near the right bank of the Indus in the Larkana district of Sindh. The vast mounds at Harappa stand on the left bank of the now dry course of the Ravi River in the Punjab. These two civilizations had very much developed. Their social background and religious practices can be understood from some points given below:

### **Agriculture and animal husbandry.**

According to the archaeologists wheat samples from the Indus cities have been identified and barley is found. Rice is recorded in Harappan times, other crops include dates, melon, sessamum, and varieties of leguminous plants, such as field peas. Finally, there is evidence that cotton was cultivated and used for textiles.

A number of domesticated animal species have been found in excavations at the Harappan cities. Such as the Indian humped cattle (*Bos indicus*), the buffalo (*Bos bubalis*) and the Indian pig (*Sus cristatus*).

These show that there were rich and poor in the society. For the rich ones they were merchants those who bought the crops from the farmers.

### **Craft and technology.**

Recent research at Mohenjo-daro has shown that different quarters of the lower city appeared to house the families who specialized in different crafts; such evidence strengthens the view that occupational specialization was firmly established.

Copper and bronze were the principal metals used for making tools and implements. The copper and bronze vessels of the Harappans are among their finest products, formed by hammering sheets of metal. Other metals used were gold, silver, and lead.

The wide range of crafts and special materials employed must also have caused the establishment of economic relations with peoples living outside the Harappan state.

### **Art.**

The excavations of the Indus cities have produced much evidence of artistic activity. Such finds are important, because they provide an insight into the minds, lives, and religious beliefs of their creators. Stone sculpture is extremely rare, and much of it is very crude. The figures are apparently all intended as images for worship. Such figures include seated men, recumbent composite animals, or in unique instances i.e., a standing nude male and a dancing figure.

The popular art of the Harappans was in the form of terra-cotta figurines. The majority are of standing females, often heavily laden with jewelry, but standing males, some with beard and horns are also present. It has been generally agreed that these figures are largely deities. A considerable number of the seals contain scenes of obvious mythological or religious significance. The interpretation of

these seals is, however, often highly problematic. The seals were certainly more widely diffused than other artifacts and show a much higher level of workmanship.

### **Religion and burial customs.**

In spite of the unread inscriptions, there is a considerable body of evidence that allows for conjecture concerning the religious beliefs of the Harappans. First, there are the buildings identified as temples or as possessing a ritual function, such as the Great Bath at Mohenjo-daro. Then there are the stone sculptures found to a large extent associated with these buildings. It is assumed that there was a Great God, who had many of the attributes later associated with the Hindu god Shiva, and a Great Mother, who was the Great God's spouse and shared the attributes of Shiva's wife Durga-Parvati. The worshipped of 'mother goddess' or called the 'Jaganmata', shows that the society was the 'mother centre society', that the position of a woman was in the first place.

Evidence also exists of some sort of animal cult, related particularly to the bull, the buffalo, and the tiger. Mythological animals include a composite bull-elephant. Some seals suggest influence from or at least traits held in common with Mesopotamia; among these are the Gilgamesh motif of a man grappling with a pair of tigers and the bull-man Enkidu (a human with horns, tail, and rear hooves of a bull). Among the most interesting of the seals are those that depict cult scenes or symbols; a god, seated in a yogic posture and surrounded by beasts, with a horned headdress and erect phallus.

Many burials have been discovered, giving clear indication of belief in an afterlife. The cemeteries excavated at Harappa show that the predominant rite was extended inhumation, with the body lying on its back and the head generally positioned to the north.

Despite a growing body of archaeological evidence, the social and political structures of the Indus remain objects of conjecture. The apparent craft specialization and localized craft groupings at Mohenjo-daro, along with the great divergence in house types and size, point toward some degree of social stratification.

### **QUESTION: DISCUSS COMMON FEATURES PERTAINING TO ORIGIN OF RELIGION GIVING SPECIAL ATTENTION TO INDIA AND CHINA**

#### Origin of Indian religion

India religious thought is characterised by many doctrines, rituals, experiences and customs. It is useful to list some of the main ingredients of Hindu, Buddhist and other practices and beliefs during the classical period. Most of the Indian religion constitute gods, holy figures, temples and statues.

Ingredients of Indian religion can be analyzed in several dimensions of the ritual and practical dimensions. Three important elements are:

1. Yoga or self training
2. *Pūja* or worship
3. Sacrificed

The first is eminent in tradition and forms the basics of innate search.

Worship was in classical India directed toward large number of gods of who **Vishnu** was. Buddhist *pūja* was at first little more than the ceremonial remembers of a great teacher but later as faith flower into high *Mahāyāna*. It embodies ferment devotion or '*Bakti*' toward **Buddha** conceived as kind of gods.

Sacrifices of all sort could be seen in early India. Later under influence of Jainism and Buddhism with deep respect for animals life, sacrifice came to be confined to plant life.

Regarding origin of Indian religious the early *Vedic* period is important as it paved the way to understand the earlier religious believe in India.

Polytheism or belief in various gods was prevalent in *Vedic* period and reflects personification of nature, selecting later one supreme God. Such God then was, due to his adjudged power, understood as the creator of the world. The fiercest towering was **Indra**, great warrior leader incarnated in the thunderstorm and lightning bolt, being able to lead wars, not only of people, but also of demons.

Central sacrifice was to the god **Agni**. **Agni**, as the early god of fire, was represented as atmospheric fire or lightening and heavenly fire of the sun. Religious thoughts of India were transferred into new era maybe 500 BC. During this period the most important ideas were these of *samsāra*, cycle or rebirth, which led to quest for liberation through practice of austerity or meditation or both. „We need to wipe out the effects of our past action (*kamma*).“ It is this sect of belief that formed the background of many religious movements. It was a set of ideas that was penetrated in Brāhmaṇism or as new great secretive in Upaniṣads.

To the East of main Aryan area new religious revival represented by Upaniṣads though Buddhism, Jainism and other movements.

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## **VEDIC RELIGION (LECTURED BY VEN. GALLËLLE SUMANASIRI) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

### **Four main periods**

*Vedic* religion is concerned; it can be divided into four main literary periods:

- 1). *Vedic* literary period ( *Bhaktimārga*)
- 2). *Brāhmaṇic* literary period (*Karma mārga*)
- 3). *Āranyaka* period
- 4). *Upaniṣadic* period ( *Jñāna mārga*)

Note1 the Buddha appeared in *Upaniṣadic* period.

#### 1). *Vedic* literature

The most important literary record of religion can be considered as mirror to see how the religions concepts developed from the simplest stage to the highest developed stage. In this regard **Sir. Radhakrishnan** says that „there is no other literature in the world, which depicts the origin of and evolution of religious concepts in the mind of people as depicted in the *Veda*.”

## **ĀRYAN INVASION (LECTURED BY VEN. SUMANASIRI) 2010**

Until the 19<sup>th</sup> century, the historians and scholars believed that the history of India began with *Āryan* invasion. Archaeological discoveries were in and around Indus Valley and new archaeological findings from Indus Valley reveal that the history of India began before *Āryan* invasion.

We cannot exactly decide them what was the original form of the culture of Indus Valley, but at the ancient time of 3000 BC there was a developed the culture of Mohenjo-Daro Harappa. These two cities were located twenty miles away each of shores of Indus Valley. We can see that they had a developed culture. It was a well developed civilization having many buildings, well planned city and according to this archaeologists say that it was a well developed culture in India before the arrival of *Āryans*.

Indus Valley Civilization is equal to that of Iran Mezopotamia and Egypt and some remains that we found were made of stone or copper. From domestication of animals, knowledge of agriculture, organized city-life, well developed pictographic writing are some of the similarities of Indus Valley Civilization with other civilizations mentioned above. Most peculiar characteristic of Indus Valley is presence of cotton, 'Great Bath' and large granaries that cannot be found in other civilizations. Buildings such as magnificent temples, palaces and tombs for kings are a peculiarity to Iran, Egypt and Mezopotamia civilizations. But Indus Valley is quite different because monumental buildings were (maybe) erected for the convenience of general public.

## 3000 BC INDUS VALLEY AND 1500 BC ĀRYAN INVASION (LECTURED BY VEN. SUMANASIRI) 2010

In the present day the climatic condition of Indus Valley is dry and similar to that of desert(?). At the time of Indus Valley people settled down there and it must have been with climate being dry and with various kinds of animals such as tiger who can live wherever forest is available. At the present, there is no such forest for animals in that area. With this evidence, we can say that at the time of Indus Valley Civilization there have been favourable conditions for animal habitation and for human settlement.

Burn(?) brash(?) that have been there for building convey the climatic condition of Indus Valley. When we look into their culture we have to consider their climatic condition among other important things. We can get from this discovery that Indus Valley people had a connection with countries far away from their land such as Afghannistan on Baluchistan and Iran. Taking this point we can say that Indus Valley Culture of(?) traditions(?).

Even though various ruins have been found, no ruins were found explaining their religion. Furthermore, taking all these findings into account, we cannot distinguish which objects express religious feelings and which should not be accepted as religious objects. If there were a written record, we could clearly determine what their religion was and what their belief was. However, pictorial characters that could bring about some more knowledge were so far not deciphered. If there was any such a written record, it would be easy to understand nature of the religion that they followed.

Many archaeological ruins were found since the Hinduism started to be followed. It is from these ruins that we make our effort to learn. There were religious beliefs and practices. Some of the ruins contain pictographic characters and those characters help to identify their writing, but those writings are not deciphered.

If we can read, we can identify what their religious property was. Among them archaeological findings their pottery and seam(?) are very important. Among them *terakotta* figures - many women figures have been found. Some 'mother figures' are naked or half naked. Some other figures are polite order marks this figures no doubt.(?) How religion single figure taking archaeological way and contain on it and divide there are religious believed Hindus, served another race.(?)

### Worship of mother goddess

Worship of Mother Goddess is one of the Asian beliefs in India. Woman figures that are power(?) in Hinduism, is very refreshing(?). The worship of Mother Goddess is one of the common religious practices of the people. Figures of Mother Goddess that were found show that were various kinds of women figures.

Woman is supposed to be a mark of prosperity. Some of the woman figures hold a baby in their hands which means that the Mother Goddess is one who gives birth and produces children. Another woman figure comment(?) pants(?) how taught the woman.(?) This figures also that this figure no doubt is religion simple refreshing things.(?) The Mother Goddess is one of the main religions followed by Hinduists even today. Taking the point into account we can say that worship of Mother Goddess and in Asian.(?)

### Worship of male god

In Hinduism, various male figures were found, one of the most controversial figures is the man represented in yogi posture. This male figure is considered as proto-type of Śiva. The reason to consider this figure as representing Śiva is based on the shape of this man. He is seated on a special chair, legs are crossed, hands are straight and resting on his knees and his body is erected and having three faces wearing a head-dress similar to trident(?). Taking this into account, some interpret this figure as representing earlier form of Śiva. Even today worship of Śiva is an important practise in Hindu tradition.

If this figure represents **Śiva**, then such a worship goes back to Hindu Valley Civilization. This interpretation tells us about a worship of male god. Some say it is husband of the Mother Goddess. Some say, he is her son.

As mentioned earlier this male god is seated in a yoga meditation position. Practise of meditation is very popular in India already from the *Upaniṣad* and post-*Upaniṣad* period. This meditation posture is one of the evidence to say that in Hindu Valley had been practised very developed religious activities before the *Āryan* invasion.

This male figure is one of the controversial findings in Hindu Valley. Some say this represents the god of animals named as **Paśupati**. The reason for their argument were the animals surround him (on the seal). Another strong argument has been forwarded by a Chinese scholar. According to his point, this was the first *Tīrthāṅkara* named **Vruṣhabha Nātha**. Their argument is based on the meditative posture, hands, head dress and animals surrounding him (on the seal).

Non-violence is one of the main teachings of Jainism. Various kinds of animals represent the practise of non-violence. Whatever were the various interpretations given by the scholars, we are sure that the belief in male god was also a common practise in Hinduist culture.

### Phallic worship

Phallic worship is also one of the popular beliefs in Hinduism. A phallic-type stone have been found in Hindu Valley and also a womb shaped stone was found.

### Tree worship

Tree worship is also a common practise in Indian religion. One of seals found in Hindu Valley is a group of people surrounding a tree. That symbolizes tree worship.

### Worship of animals

1. Wild animals are lion, tigers, dinosaurs<sup>45</sup>, gazelles etc.
2. Domestic animals are dogs, cats, cows, goats etc.
3. Mythical animals are dragons with human body and animal faces, mermaids etc.

In addition to this type of religion invite(?) has been found on Precaution(?) found(?). sacred water is one of the Hindu practices in India and of indigenous religions of China even today. Some of the buildings there have been identified as religious buildings. They were located near large walls, those walls can be considered useful as.(?) Further, future(?) dance is also a common practise of Hinduism. Many dancing figures can be considered as that(?) for useful(?). Having natural(?) dance is also commonly practised by Hindus. Many dancing figures have been identified among the findings of Hindu Valley Civilization .

A scholar who have studied Indian culture and civilization has created two hypotheses and one of them is the 'Āryan migration hypothesis'. Second one is 'culture transformation thesis'. According to him *Āryan Hindu Valley Civilization* was declining relying on the cultural transformation thesis concerned with the *Āryan* culture. *Āryan* culture is developed from Hindu Valley Civilization. Maybe it was not introduced by outside invaders of mind(?) grand(?) when we take Indian(?).(?)

Taking those various ideas into account we can conclude that Indian culture and civilization is a mixture of *Āryan* culture none(?) Ayayan(?) culture.(?)

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45 Dinosaurs do not live today.

## ARYANS AND THE ORIGIN OF VEDIC RELIGION (LECTURED BY MR. ILAMGAKON) (ORIGINAL BY VEN. NAI NĀRADA)

The Aryans were a group of people who lived in different parts of the ancient world in the area comprising of Mediterranean Sea, parts of Europe, central Asia and North-Western India. They were the invaders of Indus between 1500 and 1200 BC. They were familiar with hunting, with bow and arrow. They enjoyed arranging, banjoing/playing the banjo and fighting.

In the *Vedas* we can discern people, who had a life-style quite different from Indus civilizations. *Veda* is divided into four categories, namely:

1. *Rig Veda*
2. *Yajura Veda*
3. *Sāma Veda*
4. *Artharva Veda*

Of these, *Rig Veda* is the most important part relevant to evolution of Indian religious conception. *Rig Veda* is described as the worldly literary records of world religion. It is the book of hymns, which are sung in praise of Hindu gods. It consists of 1017 verses, fewer than five volumes.

It is believed, that *Rig Veda* had a form of polytheism in the early period and that the polytheism of *Rig Veda* later changed in monotheism. *Yajur Veda* is contained in 6 volumes and describes the ways of performing sacrifices apart from hymns. For the first time of *Sāma Veda* introduced a sacrifice called *Sāmapūjā*. Thus the gradual development of *Vedic* literature is shown. *Artharva Veda* contains of 740 hymns, which were composed by *Artharva*. The concept of the gods and the soul had developed in this period.

When there were many gods in *Vedic* period, there were more tendencies towards monotheism, believing in one God. The *Vedic* religious thought evolution shows that people selected and named a specified god and forgetting other gods. Once they worshiped **Varuna** as a senior god than other. Sometimes they worshipped the god **Prajāpati**.

however, the position of gods did not last long. Among the *Vedic* gods the most superior god was the **Varuna**. **Varuna** was one who possessed the characteristic of almighty, omnipresent, omniscient, whereas other gods were not almighty. Description of **Varuna**, **Indra**, and **Prajāpati** can be considered as the initial stage of monotheism.

The Aryans had a god of fire, called **Agni**. They believed, that **Agni** takes the offering from people and was satisfied with them. The Aryans enjoyed sitting around the fire and singing praising hymns about creation.

## NATURE OF VEDIC RELIGION (LECTURED BY VEN. GALLELLE SUMANASIRI)

(1) Four main periods

1. *Vedic* literary period (*bhakti mārga*)
2. *Brāhmaṇic* literary period (*karma mārga*)
3. *Aranyaka* literary period
4. *Upaniṣadic* literary period (*jñāna mārga*)

(2) Natural worship

At the beginning, *Vedic* Aryans did not have god or notion of god. They just marveled or surprised at the function of nature. They were surprised to see the order of the observable world, regular succession of seasons and day and night. They were curious about the function of the Sun, which appeared in the East in the morning, making bright the world, sky bright in the night. Curiosity of this nature together with the notion of dual function made them to kneel before nature and worship and pay respect to nature objects around them. At this stage, there were no gods. Referring to this early stage of *Vedic* religion, **Radhakrishnan** says: „Sages, who expressed their feelings in *Vedic* hymns first did not worship Sun god, Moon god, fire god. But they worshiped Sun itself which brightened the world, Moon which brightened the sky and other observable objects themselves.“ They had sacred feeling towards nature at the initial stage.

### (3) Dedication of nature and polytheism and monotheism

Curious *Vedic* people further began to think about the dual function of nature. They considered the relationship between oneself with the world around him. As far as back *Vedic* period, people had thought that man is inseparable from the nature around him. Man was regarded as part of nature. They clearly showed that nature around him highly influential for the existence and survival of mankind. Nature can influence in dual way. It can bring happiness to mankind as well as it can make man unhappy. The rain that gets in proper time can make man happy and untimely improper rain can bring disaster to them. Similarly the other objects of nature such as wind, Sun, fire can appear in dual form. Thus they tended to worship nature with awesome feelings.

With the evolution of thinking power, they thought that the nature behaves and has psychic pattern similar to that of mankind. They thought that when nature is writhed it brings calamities whereas when it is pleased it brings happiness to mankind. In order to make nature happy, they offered things to nature objects and began to pray. Thus gradually worship and sacrificing came into exist. This stage is known as personification of nature or it may be named as 'animistic stage'. Animism is believed in animation power both in animate and inanimate objects such as human being and animals and Sun, Moon, wind and rain etc. At this stage people had sacred feeling towards nature as they thought nature is more powerful and influential to their life.

In the process of evolution of human thinking animistic feeling gradually evolved to deify nature. They were not satisfied with the likeness of nature with human being. Nature has hidden power that man lacks. Thus personification of nature progressed towards deification. At this stage nature objects were honored as god and we can see thousands of nature-gods during this stage. **Indra, Varuna, Soma, Agni, Maruths** are some of the nature-gods. Each god had equal power at that stage.

As they believed in many gods, this period became to be known as the period of polytheism. Hymns were uttered to praise gods and things were offered to gods for making them happy and paying using things to gods for their success. Yet scruffiness was very simple and things they offered were things that they used in their daily life. Prayers addressed to gods were mostly for worldly prosperity, for grant of sons, for increase cattle and wealth. No priestly class, animal sacrifices and no belief in transmigration of soul was at this stage. Religious elements were gradually forming to their full-fledged form.

Next to polytheism is monotheism. Monotheism is belief in one God. They went on thought that one God is supreme while not denying the existence of other gods. Even though each god had equal power to the other gods, later **Indra** was on his place replaced by **Varuna**. Though we can't find monotheistic God in *Veda*, the god **Varuna** is described in the same way like God tends to be described. Thus god **Prajāpati Aṣvin** came to power from time to time. But no-one of gods could keep their power for a considerably long period.

### Nature Worship

At the beginning *Vedic* Aryans did not have God or notion God. They just marveled or surprised at the function of nature. It was surprising for them to see the order of the observable world, regular succession of seasons and day and night. Regulating and orderliness of the function of the sun and the moon, day and night arose their curiosity „undropped beneath not fasten firm, now comes, that downward turn, but falls not downward.“

*Rg. V. IV-13-5*

Expressing the curiosity in seen river and sea *Veda* says „the sparking water of all river flows into the ocean without overflowing it.“

Another *Vedic* hymn says “Red cows give white milk” these expressions convey simple and immature stage of thoughts, which brought out from curiosity. Curiosity together with awareness of dual functions of nature made them to kneel down, worship and pay respect to nature objects around him. Thus the sun, moon, wind, rain came to the object of worship. At these early stages they did not

have god. Referring to this early stage **Sir. Radhakrishnan** says „sages who express their feelings in *Vedic* hymns first not worship sun god, moon god, or fire god, but they worship the sun itself, which brighten the world and the moon brighten the sky and other observable objects themselves. They had sacred feelings toward nature at the initial stage.“

Curious *Vedic* seers noted the dual functions of the nature considered the relationship between oneself with the world around him. Nature highly influences for the existence and survival of mankind. Nature can influence on dual way. So they tended to worship nature with awesome feelings.

Among the *Vedic* god, **god Varuṇa** was more prominent god than other gods. He is considered as the guardian god of morality. He punished wrong doers and recorded for the good. No one can hide from him; he lives everywhere (omnipresent) and knows everything (omniscient), it is said in the weather/chapter(?) in *Vegana/Vedanta*(?). No one can make secret with other because **Varuṇa** can hear it. Though **Varuṇa** was not monotheistic and he possesses some monotheistic characteristics than other Gods. **Varuṇa** represent the process of evolution of the monotheistic god in weather. Proper monotheistic god came to exist during the *Brāhmaṇic* period. *Brāhmaṇic* period represents the peak of development of religious concepts as a whole during *Brāhmaṇic* period. Sacrifices came into being and rites and rituals related with god were former light. As we already knew during the period of polytheism there were no priest sacrifices and those rites and rituals were very simple and their hope also were related with the affairs of day to day life but during the *Brāhmaṇic* period, the *Brahmins* or priestly class all are very prominent place. Sacrifices should be offered through *Brahmins*, ordinary people were not allowed to offer sacrifices. Offering sacrifices and uttering *Vedic* hymns became the duty of *Brahmins*. During the period of polytheism people themselves offered things and chanted *Vedic* hymns for express in their appreciation and thanks for god. But during the *Brāhmaṇic* period those *Vedic* hymns became the formula of prayers to god. Sacrifices, during of polytheism, were simple but during the *Brāhmaṇic* period were become a very complicated, ordinary people could not offered such sacrifices, sometimes, 100 of various kinds of animals had to be killed at Alter of god and occasionally human beings themselves were killed for the sack of sacrifice rituals. Many people had to work on sacrificial ground. From this account we can understand how religion was developed to complicated form during *Brāhmaṇic* period. The most important thing in this period is the appearance of monotheistic god who was known as **Brahma** or **Prajāpati**. **Brahma** is considered as the created god and he is considered as the one who created the world and human beings. In this creation he created human beings into four castes and each castes were given as a particular duties which known as *Āśrama Brahma*.

According to **Brahma**, the *Brahmins* called(?) higher position in society than other castes. Even people belong to *Kṣātriya* had to be subordinated to *Brahmins* because even the kingship came to be accepted after paying the homage to the God.

As mentioned early during the *Brāhmaṇic* period religion and religious activities came to be very complete and luxurious. Religion became complete that sacrifices came to be something that should be participated by *Brahmins*. As mentioned early 100 of animals had to be killed in sacrifices

ground and many people had to word on it. Sacrifices should offer through Brahmins, Brahmins were considered as representative god. Sacrifices offered without the mediation of Brahmins were not accepted by god. Sometimes money had to be spent. Sacrifice became violent as a result of this complication sacrifice became something to particular groups who can offer it. On the other hand, some intellectual people refused to pay sacrifices mainly due to violence related with those sacrifices. So that intellectual people became to reasoning out of god, rites and rituals connected with their beliefs. They turned to search for truth behind oneself and the world around him. The Gods such as **Indra**, **Varuṇa** and **Prajāpati** that they highly venerated for many years became to be suspicious even in *Vedic* hymns; we can find some instances for their suspicions. Very often ask question by intellectual *Vedic* people that »*Kasmai devaya bharisha ridema*,« which means „to what God should be offered the sacrifice.” Not only they were suspicious about gods but also they thought that they should be ‘One eternal truth behind the diversity of the universe. *Vedic* people identified this eternal truth as “sat” it is some realities beyond god and gender. At this initial stage they had some notes of single reality that function in the world believing in one reality is known as 'Monism'. That believes in one reality, monistic approach can be seen in weather where universe and man has been equated in *Vedic* hymns. In the *Vedic* period they thought about »*Candima manasa jātah cakṣo suryo ājāyata mukādiśa ca agniśca prāṇth vāyur ajāyatha*.«

*Manasa* (mind) = *Candima* (moon)

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Note (1) there are two realities in this case namely, *ātman* and *Brāhma*, which called 'dualism'. But later on they were included only one, i.e., Monism that means One Reality.

*ātman* (1)      *Brahma* (2)      } Dualism  
 └──────────────────┘  
 Monism (one reality).

Reality of eternal and external during the *Upaniṣad* period. Intellectual people refused *Brāhmaṇic* sacrifices as well as their rites and rituals. They devoted to search universal infinite truth through intellectual development; they attempted to find out infinite unchangeable reality behind finite and changeable world. In this process of searching absolute truth they were curious about three things;

- First one is what is the essence or unchangeable reality behind man.
- Second is what is essence or unchangeable world around him.
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They recognized 'soul' or '*ātman*' as the reality behind individual even though dissolve *ātman* recite on body is not subject to dissolve. They differently identified the soul, *Taitariya Upaniṣad* explained about five kinds of *ātmans*:<sup>46</sup>

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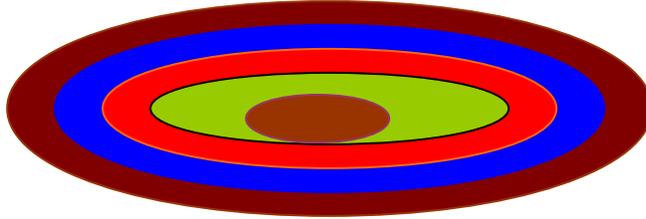
46 1) *Annamaya ātman* (that we feed and drink)

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This is the diagram to depict about this point:

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According to *Taitariya Upaniṣad* out of these five kinds of soul inner most reality is considered as *Ānandamaya ātman*. The perception of this *ātman* is regarded as the objective of man.

Similar to the concept of *ātman* they found out *Brahma* as the reality of outside world. *Brahma* is interpreted as negative term such as *Avyavaharami* cannot express in words; *Agrahyami* cannot touch, *Advayami* no duality. Realities of external were known as *Jagadātma* whereas the reality of dual reality is known as *Pratyagātman*. The dual reality that they found out was known as 'dualism'. Later on they perceived that there are no differences between *ātman* and *Brahma*, finally they recognized reality within oneself and outside is under same which they named that *Brahmin*. This concept of one reality is known as *Monotheism*.

(SOME PARTS) NATURE OF *VEDIC* RELIGION (LECTURED BY VEN. GALLELLE SUMANASIRI)

### Nature Worship (from some other, strange source)

At the beginning *Vedic* Aryans did not have God or notion God. They just marveled or surprised at the function of nature. It was surprising for them to see the order of the observable world, regular succession of seasons and day and night. Regulating and orderliness of the function of the sun and the moon, day and night arose their curiosity „undropped beneath not fasten firm, now comes, that downward turn, but falls not downward.“

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Expressing the curiosity in seen river and sea *Veda* says „the sparking water of all river flows

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Curious *Vedic* seers noted the dual functions of the nature considered the relationship between oneself with the world around him. Nature highly influences for the existence and survival of mankind. Nature can influence on dual way. So they tended to worship nature with awesome feelings.

### Animation of nature

With the evolution of thinking power, they thought that the nature behaves and has psychic pattern similar to that of mankind. They thought that when nature is writhed it brings calamities whereas when it is pleased it brings happiness to mankind. In order to make nature happy, they offered things to nature objects and began to pray. Thus gradually worship and sacrificing came into exist. This stage is known as personification of nature or it may be named as 'animistic stage'.

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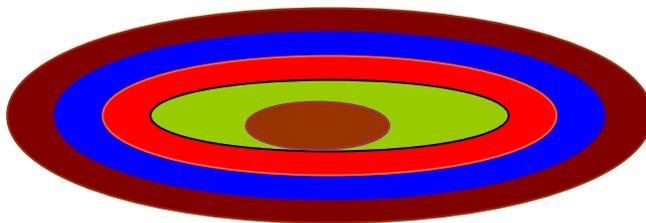
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#### DEIFICATION OF NATURE AND POLYTHEISM (LECTURED BY VEN. GALLELLE SUMANASIRI) MAY 2010

In the process of evolution of human thinking animistic feeling gradually evolved to deify nature. They were not

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satisfied with likening the nature to a human being. Nature has hidden power that man lacks. Thus personification of nature progressed towards deification. At this stage natural objects were honored as god and we can see thousands of nature-gods during this stage. **Indra, Varuṇa, Soma, Agni, Maruth** are some of the nature-gods. Each god had equal power at that stage. As they believed in many gods, this period became to be known as the period of polytheism.

All gods had equal power, there were no supreme gods. Hymns were uttered to praise gods and things were offered to gods for making them happy and also prayers were uttered giving things to gods for the sake of worldly success. Yet the sacrifices were very simple and things they offered were things that they used in their daily life. Prayers addressed to gods were mostly for worldly prosperity, for grant of sons, for increase of cattle and wealth. No priestly class, animal sacrifices and no belief in transmigration of soul was at this stage. Religious elements were gradually forming their full-fledged form.

### **Monotheism in early Indian religion (lectured by ven. Gallele Sumanasiri) May 2010**

Next to polytheism is monotheism. Shift from polytheism to monotheism is not a sudden movement. **Max Müller** introduced an intermediate stage called henotheism (Kiathenotheism)(?). Monotheism is belief in one God. During the *Brāhmaṇic* period, the creator God **Brahma** was considered as a monotheistic God. The creator is a God. Monotheistic God is all-knowing (*sarvagñā*), all-pervading (*sarvavyāpī*), all-good (*sarvato-bhadra*). Even though there is no monotheistic god in many periods.(?)

There were some gods who possessed monotheistic character. God was first called **Varuṇa** and is explained as an all overbearing(?) god. According to *Vedic* scripture, he lived here. There no possibility to say a secret because **Varuṇa** is there and he can hear it.

**Varuṇa** is also considered to be the god of all morality. He is one who brings reward for the good and punishment for the bad. From the sacred scripture we can identify **Varuṇa** as a monotheistic god. He was supposed to be the monotheistic creator as mentioned earlier was a change, change polytheism to monotheism, which is not a sudden movement. Curious people thought that there had to be an powerful gods all are other god.(?)

As a result of that they were making up many gods as prominent. (From Mina)(?) Sometimes god **Indra** comes to prominent place among the gods and other one in other occasion. From this example we can understand that monotheism is gradually evolved from polytheism.

### **MONOTHEISM IN EARLY INDIA (LECTURED BY VEN. SUMANASIRI) MAY 2010**

Monotheism is the belief in one God. **Max Müller** understood it as a new era. As mentioned above, the monotheism evolved in a process. This process can be seen from *Veda* itself. During the period of polytheism people believed in thousands of gods. With evolution of thinking, they thought that there must be one supreme God among those many gods.

This type of thinking made *Vedic* people to select one God among the others. At the time of war, the **god Indra** became more powerful than other gods. But the **Varuṇa** god was one of the powerful gods. According to *Vedas*, no one could hide truth before **Varuṇa** because **Varuṇa** was everywhere, thus no one could keep a secret. In explaining the power of **Varuṇa**, they were saying „**Varuṇa** is here, there and everywhere and even a leaf cannot fall down from a tree without any wind to the tree.“ **Varuṇa** is one of the supreme gods in *Vedas*.

Vedic people had freedom to select the god that they wanted to do sacrifices to. This is how the concept of one god gradually developed. Monotheism is the peak of religious development.

During the *Brāhmaṇic* period it represented the period of monotheism. Therefore **Brahma** became the supreme God for them. He possessed power of creation, the power of destroying and the power of subduing and destroying this world. In early stage, there were no priests or people to lead the worship to the God, but during this period *Brāhmaṇic* priests must have involved in sacrificing to the god they selected. It was believed, that offering given to the god by ordinary

person was not accepted.

Vedic hymns were the phrases used by ordinary people to pray for god and pay their thanks. During the *Brāhmaṇic* period, these hymns became formulas uttered by Brāhmaṇic priests and religious servants. Otherwise *Vedic* hymns were not allowed to be chanted by others. During the *Vedic* period the sacrifices were very simple. But during the *Brāhmaṇic* period, it became very complex and a religious service could be done by *Vedic* people. During the sacrifices, thousands of animals were to be offered and thousands of people had to work on it. The religion thus achieved a very complex evolution too. Hence, religion from *Vedic* period to *Brāhmaṇic* period shows gradually the process of evolution of religious concept. It is said: „*Veda* is a mirror to see the process of the evolution of religious concepts.“

### **BRAHMANIC PERIOD (LECTURED BY VEN. GALLELLE SUMANASIRI) MAY 2010**

**Brahma** was deificated in various religious concepts and it gradually evolved from belief in many gods. In this period, some particular gods evolved such as **Indra** and **Varuṇa**.

During the *Brāhmaṇa* period, *Brāhmanism* become the developed stage. It is during the *Brāhmaṇic* period when the **Brahma** is considered to be the creator God. He is omnipotent, omnipresent and external god as it was believed during the *Vedic* period. There wasn't known such a supreme god before, appearance of supreme god was a high developed state of *Vedic* religion.

During *Brāhmaṇic* period, *Brāhmaṇa* become to be regarded as a leading person who possessed all responsibilities or religious abilities. He is the one who offers sacrifices to the God. He is the one who should recite the sacrifice-prayer. Sacrifice is offered to god without intention(?) *Brāhmaṇa*.(?) *Brāhmaṇic* priests were considered to be those worthy to receive donations for their religious activities. During the *Brāhmaṇic* period unlike in the *Vedic* period, was characteristic by offering sacrifices and uttering religious formulas by the *Brāhmaṇas*.

There were known Christian(?) sacrifices for one who liked to offer food, which could be offered freely. During the *Vedic* period, sacrifices were very simple. They offered things that they had but during the *Brāhmaṇic* period sacrifices were very complicated. This complication made people to criticise the sacrifices. *Brāhmaṇic* text as well as the Buddhist canonical text explain in details how during the *Brāhmaṇic* sacrifices hundreds and thousands of animals were killed and a lot of work had to be done for each sacrifice.

Even without payment, such sacrifice could not be done by ordinary people. Offering sacrifice become a privilege of religious people but not for worldly or ordinary people who were not able to practice the sacrifices they were complicated.

Another picture of *Brāhmaṇic* period, is the high place given to sacrifice when anything would happened. According to the holy scripture, if sacrifices are not practiced by the people, even sun and moon would not appear in the sky. The proper sacrifice could not be done even by the king. The sacrifice to god or offering to god became one of the main duties of the *Vedic* period. It concept people devotional feeling.(?) Devotion itself had been enough to recite the blessing of god, but in the *Brāhmaṇic* period it changed . Devotion was replaced by action at that period.

Sacrifice became prominent - taking this aspect into account, various *Vedic* periods were named as *Vedic* whereas the *Brāhmaṇic* period came to be known as *karma*.<sup>48</sup> After *Brāhmaṇic* period, *Āraṇyaka* and *Upanishads* appear. That is known as *Āraṇyaka* period which is the period of increase of wisdom.

People who rejected *Brāhmaṇic* religion and religious sacrifice gradually paid their attention to develop their minds. Those who criticized *Brāhmaṇic* system were ordinary people and intellectuals. Those intellectuals paid their attention to have a peaceful life. And those who decided to live in isolation or in forest made this period known as

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48 Here *karma* means an action of sacrifice, which brings about a *vipāka* or result (that is satisfaction given by the gods or god).

Āraṇyaka period.

Those isolated intellectuals finally came to be known also as 'Upaniṣad thinkers'. 'Upaniṣad thinkers' paid their attention to realize the truth behind man or the truth behind the external world. After long process of thinking they came to understand *ātman* as the reality of individual (or the internal world) and also the *Brahma* the reality of external world.

After that the 'Upaniṣad philosophers' paid their attention to identify the nature of relationship between *ātma* and *Brahma*. Finally, conclusion was that *ātma* and *Brahma* are two aspects of the same reality.

### BASIC DOCTRINE OF HINDUISM CAN BE CATEGORIZED AS FOLLOWS:

1. Multifarious beliefs practices among the followers.(?)
2. Polytheist, monotheist, monistic and atheistic idea at the same time
3. Belief in authority of *veda* as holy texts.
4. Belief in spiritual power beneath the mundane world order which is regarded as essential and eternal.
5. Soul is the essential nature of men which transmigrates as the immortal substance. This eternal soul is (in Buddhism) regarded as the bondage which begets continued suffering.. Liberation from this soul of world is real goal of man.
6. Action done with a sense(?) attachment(?) (*karma*) is the root cause of man's continued involvement in the circle of birth and rebirth. Freedom from *karma* is liberation.
7. *Moksha* is possible by adopting any of the three paths, the path of knowledge. The path of disinterested or attached action and the path of devotion to God:
  - a) *gnāna mārga*
  - b) *karma mārga*
  - c) *bhakti mārga*
8. *Samkya* system taught in Hinduism is highly esteemed philosophy which is clearly atheistic. But average Hindu seems to be firm believer in gods either in one God or in several gods. Hindu believed in god ranges from polytheism to monotheism. **Varuna, Mitra, Agni, Indra** etc. are prominent gods mentioned in *Rigveda*. Monotheistic tendency seems to have been in Hinduism since the *vedic* era. There is a clear indication towards monotheism also when the *veda* declare that one reality is called by various names (*eleansad, vipra, badha, vadanthy*). In addition, gods in *Rigveda* average Hindu worships **Viṣnu, Śiva, Ganessa(?), Kartiteya(?), Humumana(?), Barvati(?), Turge(?), Kari(?)** etc. During the Upaniṣadic period *vedic* polytheism associated with rituals, converted into philosophy monism gave rise to important Hindu philosophy system of *saṃkhāras, atvita(?) and ramanuja(?), visist(?) ardyata(?)*. The former is example of absolute monism and the later is theism. The former speaks of god as attributeless and absolute (*mirguna Brahma*), while the latter takes god as the lord, the inner controller who dwells in the entire cosmos. God **Antarayani** ((inner dweller) is the inner soul of the entire universe. He is infinite , eternal or all pervading. He is omnipotent, omniscient and omnipresent. He is the creator preserver and destroyer of world.
9. Hindu theories connected with the concept of the world are different. There is no definite definition of aeration(?) in Hinduism. *Samkhya* as atheistic Hindu system believed that the world is the product of evolution.

### 666 WRITE AN ACCOUNT ON THE MAIN DEITIES OF HINDUISM, I.E. BRAHMA VISNU AND WIVA.

According to the doctrine of Trimurti, the one supreme Reality is manifested as Brahma, Visnu and Wiva. It appears first in two passages in the Maitrayana Upanisad. In the first of these (iv: 5-6), there is merely the statement that the three gods are the highest manifestation of the bodiless Supreme. In the second (v.2), it takes philosophical form: as Prakṛiti, the imperceptible base of nature, consists of three strands, sattva (goodness), rajas (energy) and tamas (darkness), so the one Supreme is manifested in the three gods, i.e. Visnu being sattva, Brahma rajas, and Wiva tamas. Such is the original form of the doctrine.

In course of time, since each sect identified its own god with the Supreme Brahman, the Trimurti has a distinct form in each tradition. However, this doctrine of Trimurti has never been a living element in the religion of the Hindu, although it often appears in literature and now and then in sculpture.

Followings are the general account on each god of the Trimurti.

### **Brahma the Creator**

Brahma is a post-Vedic god. He is the creator and the first god of the later Hindu Trimurti. Brahma was never a popular diety in any sense and he was rarely worshipped.

Brahma is associated in ancient cosmology with the creation of the universe. In some myths he himself is involved in the process of creation. The year of Brahma, called a kalpa or aeon, is a fundamental concept in Hindu cosmology.

Brahma is depicted as red in colour, with four bearded faces and four arms, each hand holding respectively a drinking vessel, his bow Parivita, a sceptre, and a Veda. His abode is Brahmaloaka. The Vahana or vehicle on which he rides is the milk-white Hajsa, a swan or goose, actually a mythical bird which was said to have the ability of separating soma and milk from water. Hence the Hajsa became a symbol of discrimination, and because of its colour, of the soul or Supreme Spirit.

Brahma is often identified with Narayana and Prajapati, and is the father of Daksha and other 'mind-born' sons, so called because they were personifications of his thought. Among these sons were the 4 kumara who, declining to create progeny remained for ever pure and innocent boys. Their names were: Sanat-kumara, Sananda, Sanaka and Sanatana.

The chief wife of Brahma is Sarasvati, goddess of wisdom and science, the Minerva of Hinduism, who is also the goddess of speech and music, and the deviser of the Sanskrit script.

In the Kevada sutta of the Digha Nikaya, Brahma is defined as:

“Brahma Maha-brahma abhibhu anabhibhuto abbadatthu-daso vasavatti issaro katta nimmata settho sabgita vasi pita bhuta-bhavyanaj”.

“Brahma, Great Brahma, the Conquerer, the Unconquerer, the All-seeing, All-powerful, the Lord, the Marker and the Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be”

### **Visnu the Preserver**

In the Rg-vedic period, Visnu was a diety of secondary importance, associated with Indra in his struggle against the powers of evil. The derivation of his name from the root √vish 'to pervade' is comparatively late. Some scholars e.g. Przyluski say that Visnu is partly Dravidian in origin but he also bears many marks of indigenouness. In the Brahmanas, Visnu is spoken of the luckiest (wreshtha) of all gods.

Visnu gradually grew in importance, and by the time of the Mahabharata he emerges as a god of paramount importance and the second god of the Trimurti. To the Vaisnavites he is the greatest of all the gods.

In the Puranas, Visnu sleeps in the primeval ocean, on the thousand-headed snake wesa. In his sleep, a lotus grows from his navel, and in the lotus is born the demiurge Brahma who creates the world. Once the world is created, Visnu awakes, to reign in the highest heaven, Vaikuntha.

Visnu is usually depicted as a four-armed man of dark blue colour, crowded and seated on his throne, bearing in his hands his emblems, the conch, discus, mace and lotus, wearing the holy jewel called kaustubha round his neck, and with a tuft of curly hair (wriwatsa) on his chest. He rides the great eagle Garuda, generally shown with a half-human face. Visnu's spouse, Lakami, is an important goddess in her own right.

Visnu's status as the Universal God, of whom all other gods are aspects or emanations, appears as early as the Bhagavad Gita. He is the most humble god who works continuously for the welfare of the world. Thus he has from time to time incarnated himself, either as a saviour of mankind or as a destroyer of some evil. These incarnations are called 'avatara' (descents), and the best known are 10 in number, as follows:

- (1) The fish (Matsya) in which he appeared in order to save Vaivasvata, the 7<sup>th</sup> Manu, from the Deluge.
- (2) The tortoise (kurma), the form assumed by him during the churning of the Ocean to obtain the elixir of

immortality.

- (3) The boar (Varaha), the guise assumed during his struggle with the demon Hiranyaksha.
- (4) The Man-lion (Narasijha) in which for the overcome the tyrant Hiranyakawipu.
- (5) The dwarf (Vamana) who overcome the diatya (demon) king Bali.
- (6) Rama with the Axe (Parawurama) who delivered the Brahmins from the tyranny of the kshattriyas.
- (7) Rama, the incarnation in which he slew Ravana, a powerful native king. (the extent of this is the famous Ramayana)
- (8) Krishna, the most important of all the avataras of Visnu.
- (9) Buddha, a perverse incarnation of the god, who assumed this form to found the false religion of Buddhism in order to lead wicked man and demons to reject the Vedas, deny the gods and abjure caste, and so effect their own damnation.
- (10) Kalki, the last incarnation that is yet to come.

### **Wiva the Destroyer**

Wiva is a god of ambiguity and paradox. He has been described by Wendy Donige O' Flaherty as the 'erotic ascetic', the ithyphallic and promiscuous god who is also the celibate yogin, practising austerities in the Himalayas

He is the three-eyed god has burned Desire with his third eye, who dances in the cremation ground and yet who seduces the sages' wives in the pine forest. He is the wild matted-haired ascetic, yet he is also the ideal family man and householder with a wife, Pravati, and their two sons Gane'sa and skanda. He contains all opposites within him and is even described as half male and half female (ardhancrivvara).

For his devotees, Wiva is the supreme Lord who creates, maintains and destroys the cosmos, though in Trimurti he is regarded as the Destroyer. He conceals his true nature from humanity, yet, at the same time, can reveal his nature as an act of grace.

Wiva is especially worshipped and iconographically depicted in the following forms:

- (1) As the Lord of Yoga meditating on Mount Kailasa in the Himalayas. He is covered in ashes, with a third eye on his forehead, with his matted locks in a chignon, a crescent moon in his hair, the Ganges pouring from his locks, garlanded by a snake and sacred rudraksa beads, seated upon a tiger skin and holding trident.
- (2) As the family man with his wife the goddess Parvati, and their two sons Skanda and the elephant headed Ganewa, with the sacred bull Nandi, standing nearby.
- (3) As the Lord of Dance, Nataraja, who, in his awe-inspiring dance which expresses his boundless energy, creates, maintains and destroys the cosmos. He is four-armed, dancing upon the dwarf of ignorance (Apsmara) within a circle of flames.
- (4) As the livga found in most Hindu temples. The livga represents a Phallus within a vulva, symbolic of the union of wiva with his dynamic energy or wakti.

### **666 REASON FOR THE RAPID EXPANSION AND POPULARITY OF BUDDHISM IN INDIAN SOCIETY? {RAHUL}**

During the advent of the Buddha and after his demise Buddhism was expanding very rapidly and it has become very popular among the Indian community. During the advent of the Buddha. Various categories of religious performance and philosophical speculation were prevailing in Indian society. Approximately 62 dogmas were active in Indian society at that time. Those religious dogmas were regarded as heretical which taught wrong views. These religious teaching were very familiar among the Indian community of that time. Buddhism comes into being amidst these religious environments.

Anyway the people were exhausted practicing these religious ideas which caused the emergence of the Buddhist thought. Although he introduced his message in Pali language the Buddha considered his disciples to teach Dhamma in provincial language which led also rapid expansion of Buddhism. At that time two monks named Yamelu and Tekula requested the Buddha to concede them to preach Dhamma in Sanskrit only, but the Buddha did not approve this as he wished that anyone may teach Dhamma in his own language which was a significant result for rapid expansion of Buddhism. Middle path as an exceptional path leading to emancipation was also one of the reasons of popularity of Buddhism because the extremist paths leading to emancipation which were introduced by Jainism and Brahmanism were unsatisfactory. Most of religious persons who practice austerities as a method of self mortification and luxurious life as a method of self indulgence were unsatisfactory way of life which never led them to get rid of worldly bondage. Many religious persons were inclined to follow the middle path. The lofty life led by the Buddha was also attracted by many people. Although there were many ascetics and other religious persons who have renounced worldly pleasure the great renunciation of the Buddha was entirely different hold such kind of renunciation in spite of having the opportunity to a substantial luxurious life. The Buddha went from a home to a homeless position seeing, knowing and hearing the vanity of sensory pleasure which also caused the popularity of Buddhism. Unlike other religious persons. The Buddha after having detached from all worldly pleasure dedicated his life for the benefit and welfare of the people irrespective of caste, creeds, or any other social distinction, determination, exertion and Endeavour of the Buddha to realize the truth in spite of various hindrances also evaluated by many social groups including kings who helped the Buddha and his disciples to spread Buddha's message in India. Loving kindness, compassion, altruistic joy and equanimity and the other spiritual quality and tolerance in particular in the life of the Buddha increased popularity of the Buddhist thought. Some teachers of that time taught how to succeed the worldly life only. Some of them taught only how to succeed the next life only. But Buddha how to succeed the household life and preached the method to detach from the world also which was very popular teaching at that time.

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### **HISTORY OF JAINISM AND ITS FUNDAMENTAL TEACHING (LECTURED BY VEN. SUMANASIRI) JUNE 2010**

(1) Hinduism, *Upaniṣad* philosophy, Buddhism and Jainism are prominent religions to be discussed under the Indian religious tradition. From the time of *Āryan* invasion to the present day Hinduism progressively survived assimilating other religious and philosophical views. Thus Hinduism possesses more developed religious and philosophical literature than that of other Indian religions. Against the fundamental teachings of Hinduism and the *Upaniṣad*, Buddhism, Jainism, and other religions such as *Ājīvaka* and *Paribbājaka* have appeared.

(2) The Western scholars' view of 19<sup>th</sup> century was that Jainism is nothing but derived sect from Buddhism. Now archaeological and historical discoveries have proved that Jainism has much longer history than Buddhism and all the other religions in India.

(3) Some others are of opinion that both Buddhism and Jainism were derived from and against the *Vedic* religions. Their view is based on:

1) Both of these traditions unanimously reject the fundamental teachings of *Vedic* religion.

- 2) Acceptation that *Āryans'* culture is the oldest culture in India.
- 3) *Vedic* literature is older than that of Buddhist and Jaina literatures.
- 4) 4<sup>th</sup> *Āśrama-dharma* being included in *Brāhmaṇic* tradition.

(4) These arguments have been rejected from archaeological and historical discoveries and there were found out two distinctive religious traditions, namely *Anāryan* and *Āryan*. Now it is discovered that the *Śramaṇa* tradition was not derived from and against *Vedic* tradition but it is revival or reappearing of *Muni* tradition that was in *Indus Valley Civilization* before *Āryan* invasion.

(5) **John Marshall** was the one who first discovered that dynamic meditation was a developed religious practice in *Indus Valley Civilization's* human figures who were depicted in Yogic meditation. Furthermore, evidence to this fact is remarks found in the *Veda* concerned with *Muni*,

“What is the use of wearing dirty yellow robe?

What is the use of wearing animal's skin?

What is the use of growing beard?

What is the use of ascetic life?

Wish son and it is the praiseworthy in the world.”

(6) It is the popular view that *Śramaṇa* tradition was derived from the *Muni* tradition in *Indus Valley Civilization*, *Upaniṣadic* and other Yogic practices in other religions are derived from the ancient *Indus Valley Civilization* tradition.

It is not true to believe that *Śramaṇa* tradition was derived from *Brāhmaṇic Sanyāsī* practice. *Sanyāsī* practice was post Buddhist and post Jain. In early *Upaniṣadic* or *Brāhmaṇic* literature no mention is made on *Sanyāsī* practice. *Sanyāsī* practice is supposed to be invention of Buddhism and Jainism.

(7) Jainism is one of the oldest religions in India. It mentions 24 *Tīrthaṅkaras*. The earliest is **Vṛṣabhanātha**. The last in the chain is **Mahāvīra**. The last before him is **Parśvanātha**. He is supposed to live 250 years before **Mahāvīra**. Descendants from **Parśvanātha** are mentioned in Buddhist literature too. **Parśvanātha** was the one who introduced fourfold discipline - *Swetāmbara* tradition is supposed to have descended from him. **Mahāvīra** was not founder of the tradition but the last chain of the long historic tradition. He was contemporary to **the Buddha**. Chain of *Tīrthaṅkaras* conveys its long history, parents of *Nataattais(?)* followers of **Parśvanātha**. The origin of Jainism goes back to pre-historic period.

## **HISTORY OF JAINISM AND ITS FUNDAMENTAL TEACHINGS (LECTURED BY VEN. GALLËLLE SUMANASIRI) (ORIGINAL BY VEN. SAMNANG PHY) (2009)**

Hinduism, *Upaniṣad* philosophy, Buddhism and Jainism are prominent religions to be discussed under the Indian religious tradition. From the time of Aryan invention to the present day Hinduism progressively survived assimilating other religious and philosophical views. So that Hinduism possesses developed religious and philosophical literature than that of other Indian religions. Against the fundamental teachings of Hinduism the *Upaniṣad*, Buddhism, Jainism, and other religions such as *Ājīvaka* and *Paribbājaka* have appeared.

The scholars' view of 19<sup>th</sup> century was that Jainism is nothing but derived sect from Buddhism. Now, archaeological and historical discoveries are proved that Jainism has the longest history than that of Buddhism and of all the other religions in India.

Some others are of opinion that both Buddhism and Jainism were derived from and against the *Vedic*

religions. Their view is based on:

- 1). Both of these traditions unanimously reject the fundamental teachings of *Vedic* religion.
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These arguments have been rejected from archaeological and historical discoveries and found out two distinctive religious traditions that are *Anāryan* and *Āryan*.

Now it is discovered that the *Śramaṇa* tradition was not derived from and against *Vedic* tradition but it is revival or reappearing of *Muni* tradition that was in Indus Valley Civilization before *Āryan* invention.

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It is the popular view that *Śramaṇa* tradition was derived from the *Muni* tradition in Indus Valley Civilization, *Upaniṣadic* and other Yogic practices in other religions are derived from the ancient Indus Valley Civilization tradition.

It is not true to believe that *Śramaṇa* tradition was derived from *Brāhmaṇic Sanyāsī* practice. *Sanyāsī* practice was post Buddhist and post Jain. Early *Upaniṣadic* or *Brāhmaṇic* literature no mention is made on *Sanyāsī* practices. *Sanyāsī* practice is supposed to be imitation of Buddhism and Jainism.

Jainism is one of the oldest religions in India. It mentions of 24 *Tīrtankaras* (saints). The earliest is **Vruṣabhanātha**. The last in the chain is **Mahāvīra**. The last before him is **Parśvanātha**. He supposed to live 250 years before **Mahāvīra**. Descendents from **Parshavanātha** was the one who introduced four fold disciplines. *Svetambara* tradition supposed to descend from him; **Mahāvīra** was not the founder of the tradition but the last chain of the long historical tradition. He is the contemporary to the Buddha. Chain of *Tīrtankaras* conveys its long history. Parents of **Natautta** are fathers of **Parśvanātha**. The origin of Jainism goes back to pre-historic period.

**Mahāvīra** was born in 599 B.C. *Jina* is appellate to him in the means of victorious one. Father was **Siddhārtha**, belonged to *Kṣātriya* clan and mother was **Trīśāla**. According *Svetambara* sect, he got married **Yasodhara** and had a daughter named **Priya Darśana**<sup>49</sup>. *Dīgambara* sect rejected this view. They are of views that he renounced householder life at 30 and spent 12 years to penance and then became *Kaivalya*. For 30 years he preached his doctrine. He added *Brahmacāriyavassa* to *Catuyama Saṅvara* (*ahimssā, satya, asteya, aparigraha*).

The goal of Jaina followers is an achievement of *Mokṣa* or *Sugati*. *Mokṣa* is purification of soul by *Kamma* mater. *Sugati* is to be born in rebirth in a good realm. The disciplinary rules for monks and nuns are named *Śramaṇa Dharma*. The disciplinary rules for householders are named *Śravada Dharma*.

The two main sects in Jainism are *Svetambara* and *Dīgambara* (who wear white cloth) and practice of

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49 These words are same in Sinhalese, and can be translated as 'jolly appearance'.

nudity is essential for *Mokṣa*, but *Dīgambara* do not practice nudity.

*Svetambara* rejected it; *Digambara* believed that the teachings of **Mahāvīra** disappeared with the demise of **Mahāvīra**. There are three sects belonging to *Dīgambara*. Those three sects are; *Khisapanti*, *Therapanti* and *Tarnapanti*.<sup>50</sup> Other sects are *Murtipjaka* who worshiped *Mūrti* and *Stanatkavasi* and *Therapanti* rejected *Mūrti Pūja*. They worshiped the sacred books.

Jaina text, according to *Svetambara*, are 6 kinds; they are *Aṅga*, *Upanga*, *Mūla Sūtra*, *Cheda Sūtra*, *Chulika Sūtra* and *Prakīrnaka* texts have been written in Prākṛit; these texts belonged to *Svetambara*. *Dīgambara* accepted another 4 texts namely; *Paṭhamānuyoga*, *Karaṇānuyoga*, *Dravyānuyoga* and *Caraṇānuyoga*.<sup>51</sup> They have been written on *Saurasemi*.

According to *Upaniṣad* everything possesses dual aspects; Changeable and Unchangeable. Visible aspects of thing are subjects to change, are not true. Visible forms are merely illusion. But there is unchangeable aspect behind everything. Those unchangeable aspects cannot be perceived by ordinary sense due to illusion. Immutability of thing along is true.

Buddhism views that the changing qualities can alone be perceived and there is not unchanging substance behind them. It sees no any permanent or unchangeable aspect in anything. The notion of such permanency is mere a fiction of ignorance. Buddhist view is that everything is subject to change.

Jainism neither rejected nor accepted both of these views. But they are partial truth. Accept or reject any of these thesis is a falling to an extreme. Changeability occurs them and posses three elements.

Some qualities appear to remain unchangeable qualities and new qualities all are generated.

Some old qualities are destroyed (just as Gold change to ring; gold remained form changed and taken a new shape).

According to Jainism all substances possess three characteristics. It has been explained as »*Utpāda dva vya yuktam sat.*« *Utpāda* means “getting into new form,” *dva* means “unchangeable aspect of thing” and *vya* means “disappearing of gold form.” For instance, when a necklace is made form gold; gold remains unchanged (*dva*). Gold has taken a new form which is called *Utpāda* as soon as gold shapes in a form of necklace is original shape has been disappeared. Taking this example into account, we can conclude that Jainism rejected both absolute truth in *Upaniṣad* and momentary change of Buddhism. According to Jainism *Ātmavāda* as well as *Anātmavāda* contain “fair truth” which means both these affirmations are through to some exchange.

### Theory of *Jīva*

According to Jainism every object possesses two characteristics that are *Jīva* (soul) and *Ajīva* (non-soul). *Jīva* is distinctly different from *Ajīva* – it is that what we can perceive through our sense or a touchable thing. The category of *Ajīva* is behind the touchable sense and touchable world. There is some reality and that reality is known as *Jīva* in Jainism. *Jīva* is the source according to Jainism. We have to perceive *Jīva* through introspection and *Jīva* is explained as something absolutely pure. It possesses four characteristics. They are:

- 1). *Ānanda Darśana* (Infinite Perception)
- 2) *Ānanda Jñāna* (Infinite Knowledge)
- 3) *Ānanda Sukha* (Infinite Bliss)

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50 See this 'panti' at the end of each name of the sects. 'Panti' means 'class'.

51 *Paṭhamānuyoga* = First collection, *Karaṇānuyoga* = Collection of actions, *Dravyānuyoga* = Matter Collection, *Caraṇānuyoga* = Collection of behavior

#### 4) *Ānanda Vīriya* (Infinite Power)

As mentioned early *Jīva* is the “Soul Theory” in Jainism. *Jīva* is something very small but it has power to expand according to the dynamics of the body. It is said that it can be expanded into the body of elephant and can be reduced into to size of ant's body. As Jainism explained from tip of hair to the nail of foot wherever there may be any causes of sensation there is *Jīva*. This nature of *Jīva* has been likened to a lamp lighted in a dark room. The light of a lamp expands into whole the place in the room. Similarly to that, *Jīva* being in the body expanded throughout the body. According to Jainism, *Jīva* is something very pure as mentioned above, and it possesses infinite pure characteristics. But the purity of *Jīva* has been covered with *karmic* matter which has been accumulated through out *Saṃsāra*. *Jīva* is explained as something oily and sticky if something oily and sticky it can easily be covered with dust if it covered by dust. Its purity of *Jīva* has been covered by *karma* just like brilliant of sun has been covered by cloud. According to Jainism the duty of individual is to discover *Jīva* from *karma* matter then the original form of *Jīva* can be seen. It is the state of *Mokṣa* or *Kayvalya* in order to regain purity of *karma*; Jainism has introduced two methods - *Saṅvara* and *Nirjara*. *Saṅvara* means 'not doing new *karma*' various types of disciplinary cause have been introduced. The second method is *Nirjara* which means 'wiping out of old *karma*' for wiping out old *karma* various types of Yoga system have been introduced such as *Pañca Tapa*, *Ajavaram* and *Govaruta*, etc. They believed that it was good, giving pain to body and practice of self-mortification. One can wipe out his *karma*. According to Jainism purity of *Jīva* is inevitable consequence of *Saṅvara* and *Nirjara* and one will attain *Mokṣa* as a result of these negative practices.

### JAINISM

*Kammavāda* was known to Indians even before the emergence of Buddhism. If any religion, whether it is theistic or atheistic, believed in *kusala* and *akusala*, the moral distinction of good and bad, that is called '*kammavāda*'. Jainism and early Buddhism are those which believe in *kammavāda*. But there are some differences as well as the reasons for the same in respect of the concept of *kamma* as between them.(?)

The reason for the sameness

The founder of Jainism, **Mahāvīra**, was a *Karmavadin* – one who advocates *kamma*. **The Buddha** was also

himself a *kammavādin*. *Kammavāda* in Jainism and early Buddhism is an attempt to explain the moral causation without a law giver, without referring to a Lord or God, because within an act, there is potentiality to bring out good and bad result, without referring to someone for resolving. So, Jainism and early Buddhism are those which were against the authority of *Vedas* and *Brahmins*. Both assert that one has to be responsible for what he chooses to act and in doing so free-will has a vital role to play.

Both explain rebirth on the basis of *kamma*. *Kamma* thus becomes a very decisive factor to both Jainism and Buddhism. *Kammavāda* makes them believe in many rebirth after death. They do not recognise caste system, which *Brahmins* recognized. They do not believe in any creator, God. Besides, they do not agree with the spiritual rituals, which were sacrifices done by *Brahmins*. Therefore, the theories of *kamma* were described, obviously in both Jainism and early Buddhism. These are all the reasons for the sameness of the concept of *kamma* between them.

#### The basic differences

*Kamma* in Jainism is a kind of matter in a fine atomic form which is so subtle that it is not visible to the human eyes.(?) When you have done *kamma* you can not change it. Once you have done it, you become a slave of your own *kamma* without any possibility to change or modify it. It is destroyed only by severe penance. There are two *kammas* to be burnt up – namely

1. *Puranakamma* – *kamma* which one has acquired in the previous life
2. *Navakamma* – *kamma* which one has accumulated through body, speech and mind in the present life.

One must burn old *kamma* through *tapa* (self-mortification).

Here *pāñcatapa* (five fires) are taught to clear the soul, which means lighting fire at four corners, one then sits in the centre and looks at the sun which is the fifth fire.(?) New *kamma* is to be burnt by refraining from committing it - then it is called *kammakkhaya*, when these *kammas* were burnt, and *dukkhakkhaya*, *vedanākkhaya* follow accordingly.(?) The soul is free from *kosa*(?) in this way and becomes *jīvamutta* – leaving the body and living alone forever.(?) This is called *mokṣa* – liberation in Jainism.

But early Buddhism talks about *kamma* without reference to the soul for there is no soul recognized in Buddhism. According to Buddhism, *kamma* is *cetana* – volition, wilful action. Volition in Buddhism is not a subtle matter. In Buddhism the doctrine of Dependent Origination in other words *kamma* operates and ceases to operate according to the law of Dependent Origination. According to these both doctrines the present life of man is the consequence of his past life, and the future depends on the present. Buddhism holds the view that because of their *kamma*, men are not similar, some are long living, some short living, some healthy and some unhealthy etc. But *kamma* also comes under the law of impermanence, it can be changed or modified. Men are in a position to control *kamma*.

According to the doctrine of *kamma* the fruits of the actions are in accord with the character of the actor. If some bad man has committed a sin, he will have to suffer for it in hell. But some good man has by chance committed some evil actions, he will get rid of it after suffering a little in this very life. According to **the Buddha**, the doctrine of *kamma* is not mechanical. Though the present is determined by the past, the future is free and depends on our will. So, the philosophy of **the Buddha** is against absolute both determinism and indeterminism.

In the Buddhist philosophy the cessation of the world has been called '*bhava-chakra*(?)'. In this cycle the chain of the cause and the effect is always operating. Both birth and death are the two links in that chain. As the old is destroyed, the new takes a birth. But there is an escape from this worldly cycle. According to Buddhism the *kamma* cease to have any effect in the ultimate spiritual status.

In that stage, the *kamma* and its effects are destroyed forever and the man rises above both merits and demerits. After attaining liberation his action ceases, but this does not mean inactivity. Even after attaining liberation the *kamma* remains but it does not bear fruit, as the burnt seeds do not sprout in the plants. By way of conclusion, though both Jainism and early Buddhism believed in the concept of *kamma*, the theories of it are quite different from each other.

**QUESTION: GIVE A BRIEF ACCOUNT OF THE HISTORICAL EVOLUTION OF JAINISM.**

Jainism is one of the religions grouped under the *Śramaṇa* tradition. This was widely prevalent in the time of the rise of Buddhism. **Jaina Mahā Vīra Nigaṇṭha Nāthaputta** was the leader of Jainism at that time. The Jaina tradition believes that there were 24 *Tīrthankaras* (chief leaders) before **Mahā Vīra**. **Jaina Mahā Vīra** happened to be a senior contemporary of **the Buddha**. He, like **the Buddha**, was born in a north-eastern Indian society, that was undergoing drastic changes in various fields, economic, social, political and so on. There were constant wars. In the meantime, economic changes that were taking place led to the exploitation of masses. The *Brāhmaṇic* social philosophy was oppressing majority, depriving them of even basic human rights. **Jaina Mahā Vīra's** teaching is also another reaction to the prevailing social, economic, political and another related conditions of that time. He was undoubtedly influenced by former teacher of his schools, specially **Pārśvanātha** – namely: not to kill, not to lie, not to steal and not to be interested in worldly things. It is clearly seen that **Mahā Vīra** was greatly disturbed by the social injustice he saw during his time. He saw utter inequality, between the rich and the poor, the high and the low; he saw how people were running after worldly possession and thus were further involved in misery and suffering. He was trying to establish a kind of class-less, private-property-less society where people would live sharing everything with other, giving up selfishness as much as possible. In such a society he thought members would not harm each other in any way, either by words or deeds. Being extremely moved by the violence in the society, Jainism emphasized the importance of non-violence. But non-violence by itself did not answer all the problems faced by man. Being unable to cope up with present situation in a more dynamic way, **Mahāvīra** was forced to accept former deeds on the experiences.(?) Being a moralist and disciplined man<sup>52</sup>, he did not reject morals. He wanted to conquer evil by moral life. Being greatly influenced by the idea that former *karma* is the vital factor, he tried to evolve a concept of soul of *Upaniṣad* thought and other *Śramaṇa* thought and evolved a practice containing mixed features. Thus, it is evident that Jainism did not arise as a freak religion, suddenly coming, but as a reaction to the conditions prevailing at the time and in doing so it drew ideas both from *Brāhmaṇa* and *Śramaṇa* traditions.

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52 In the original word 'moralist' and 'disciplined man' are given as synonyms. That of course is a big mistake, both these terms have a completely different meaning – 'moralist' = trying to maintain morality within other people X 'disciplined man' = keeping morality within oneself.

## JAINISM

Jainism is one of religions in the world. Jainism means „religion of conquerors.“ Jains, the followers of this religion want to conquer themselves, not others. „Within yourself lies salvation“ is an ample(?) evidence of their teacher.

The founder of Jainism was **prince Vardhamana (Mahāvīra, Great Hero)**, son of **king Sreyama** and **queen Trisala** of the kingdom Magadah, in the North of India. He accepted Law of *Kamma*, the belief in reincarnation and the ultimate release in *Nibbāna*. He followed the way to Self-denial because he understood desire as the cause of all suffering. He rejected the caste system, salvation by prayer and he also rejected the absolute truth of *Vedas*. The core and center of **Mahāvīra's** belief is *Ahimsa* (non-injury) not only toward human beings but also toward all things that live.

After the death of **Mahāvīra** his disciples gathered his sermons into 46 books called *Āgama* meaning 'precepts'. *Āgama* became the sacred scriptures of Jainism.

Later on, Jainism became divided into two sects:

1. *Swatambara*
2. *Digambara*

But both sects follow the Five Commandments of the Soul. They are:

1. Do not kill any living thing.
2. Do not steal
3. Do not lie
4. Do not live an unchaste life. Do not become intoxicated.
5. Do not covet or desire anything.

Among these five, the first one became the cornerstone of Jainism. To observe this first precept, Jains became vegetarians and non-combatants. As a result of the belief in *Ahimsa*, Jains become monks or teachers, artists, traders businessmen or bankers.

Due to the belief in self-denial, Jains become ascetics. „Virtuous men regard pleasures as equal to disease,“ states their *Sutra-Krit-Anga*. „A pious man eats little, drinks little, sleeps little.“

The basic belief of Jainism is charity. They considered it their duty to share with others and to take care of others.

The Jains of *Digambara* believe that women cannot enter *Nibbāna*. However, if women lead chaste and good lives, practice charity and learn to conquer themselves, after several incarnations they may be reincarnated as men. Then, along with men they can find the way to *Nibbāna* through the Three Jewels of the Soul. They are:

1. Right conviction
2. Right knowledge
3. Right conduct

In Jainism, we can see many famous sayings. Some of them are as follows:

- „Misery arises from wicked deeds.“

- „Men suffer individually for the deeds they themselves have done.“
- „The wise man should consider that not he alone suffers; all creatures in the world suffer.“
- „The fool thinks that his wealth, cattle and kin will save him; they him, he them.“
- „A blind man, though he may carry a light, still does not see.“

In conclusion, Jainism is a religion founded by **Mahāvīra** in which there are many sayings, Five Commandments of the Soul, Thre Jewels of the Soul, *Ahiṃsa* (non-injury) and so forth.

## 666JAINISM

Jainism, a religion and philosophy of India, existed in 2500 B.C, and the teachings mostly based on Mohenjodaro-Harappan culture. The Jainas believed in 24 Tirthankaras or “Founders of Faith” through whom their faith has come down fabulous antiquity. Of these, the first was Rsabhadeva and the last, about 6<sup>th</sup> century B.C. by Vardhamana, who is known as Mahavira, i.e., the 24 of the Tirthankaras.

Mahavira gave a new orientation to the faith and for all practical purpose, Jainism may be rightly regarded as a result of his teaching, thus, the actual and historical founder of Jainism was Mahavira.

Mahavira was born in 540 B.C. near Patna. His father Siddartha was a ruling kshatriya, chief of the Nata clan. Mahavira was an elder contemporary of Siddhatha Gautama (Buddha) and is referred to in Buddhist writing as Nataputta, his mother was Trisala. Mahavira has two children, his wife Yosoda is the daughter of Chetaka from Liccavi royal family.

After Mahavira’s parent passing away, at the age of 30, he took up the life of an ascetic. He spent 12 years of self-mortification wandered around to seek the truth, after years of hardship and meditation he attained enlightenment. It is said that, Mahavira and Buddha practised tormentation together, Mahavira was a clam and quiet person while Buddha was a efficient and talkative. After their teacher’s demise, Buddha disagreed with Mahavira and ran away.

Jainas accepted both Sassatavada and Uccedavada, i.e. eternal and non-eternal. They said the world is eternal at one sense and not eternal at one other sense. For instance, the gold ring is not eternal, we can make the shape of the ring as we like. Hence, the ring is not eternal, while the gold itself is eternal, whatever the shape of the ring change from time to time, gold is never changed. Like wise the human decay but the atman is eternal.

Therefore, Jainas explains the world and reality by using both Sassatavada and Uccedavada. They called their theory as Anekantavada, i.e. multiply theory. They look at objects from 7 ways called ‘Sapta Bangi Naya’ – 7 fold theory, they are:

- (1) Syad asti -- the world is eternal, may be.
- (2) Syad nasti -- the world is not eternal, may be.
- (3) Syad asti ca nasti ca – the world is eternal nor non-eternal, may be.
- (4) Syad avaktavyam – it cannot be explained, may be.
- (5) Syad asti avaktavyam – you cannot say the world is eternal, may be.
- (6) Syad nasti avaktavyam – you cannot say the world is not eternal, may be.
- (7) Syad esti ca nasti ca avaktavyam – you cannot say the world is eternal non-eternal, may be.

According to Jainism, the ultimate truth is the understanding of reality, i.e., should be a kevala-jbana (perfect knowledge). It cannot be explained, it comes from a person who understands the existence of the world.

According to Jainism, to attain the ultimate goal 'moksa' one should destroyed the canker or defilement (asrava). Asrava comes through the 5 sense organs, when the man (atman) consumes asrava it becomes identical with asrava which is called 'Bandha', this means the man will tie up or bound in the sajsara. By controlled the 6 organs, then there will no influx of asrva into the atman, this is called 'samvara' and control only through self-tormentation. There are previous cankers that are found in the atman, thus have to destroy them, and this is called Nirjana. After destroyed the inner cankers, one's are release and attained 'moksa'.

Jainism has its ethical core the doctrine of ahimsa, or non-injury to all living creatures, and as its religious ideal the perfection of man's nature, to be achieved predominantly through the monastic and ascetic life.

In the 4<sup>th</sup> or 3<sup>rd</sup> century B.C the Jains began to split into two sects on points of rules and regulations, namely, Digambara and Svetambara. the former hold that an adherent should own nothing, not even cloths. They also believed that salvation is not possible for women. While the latter differ from them on these points.

**QUESTION: JAINISM IS ONE OF THE ANCIENT RELIGIONS IN INDIA. EXPLAIN THE HISTORY OF JAINISM.**

According to the Indian history, Jainism can be considered on/as(?) the order religion. Jainism is the order religion according to history until 19<sup>th</sup> century.

Taken similarity between Buddhism and Jainism as connected, one scholar said „Jainism is the branch of Buddhism.“ On the other hand, both the traditions are equally rejected by the *Brāhmins'* concept, which rather accepts animal sacrifices, caste system and authority of God.

Taken this point into account, some other consider Buddhism and Jainism together with other *Śramaṇa* groups, such as *Acelaka*, *Pribacaka*, *Ājīvaka*. These groups are changing to accept again the *Brāhmaṇa* tradition. But new history had found enough reasons to reject these views.

A scholar found, that history of Indian religious traditions go back from Mohendojaro and Harappa site, that cannot their religion practice the most format among these ruin.(?) That couldn't have been on account of energy of a yogi. This yogi figure have been interpreted and identified in a different way.

According to a Buddhist teacher, we can a(?) cure(?) if(?) their(?) follower of(?) „*Panatha*“(?) at the time of **the Buddha**. The term „*Nāttha*“ is one of the identification of Jaina follower **Mahāvīra** God is **Nātthaputta**.(?) Because, he(?) was(?) want(?) to(?) parent(?) s(?) of *Parśvanātha* folowers.(?)

**Jaina Mahāvīra** God is not the founder of Buddhism, but he was the last of 2000, who achieved *Tatantara*. This evidence also provide is some or accepting that Jainism process alone stayed then other religions in India.(?)

**Jaina Mahāvīra** was contemporary to **the Buddha**, he was support(?) to(?) in 599 BC. According to the literature of Jainism he had 11 main(?) displays(?) name is **Godura**. They were supported by most of Jains. Among these 11 line(?) display(?) namely **Idabuti** and **Sudarama**, support(?) to live(?) after **Jaina Mahāvīra** attained *Parinibbāna*.(?)

According to the disciples of Jainism, there were two scholars – namely **Diganpara** and **Celanpara**. The differences between these two scholars were not based on doctrine points, but on their manners of practice. **Diganpara** lived(?) as(?) a next life(?) but **Cetanpara** lived(?) right(?) clock(?) so(?). **Diganpara** considered(?) that(?) **Cetanpara** did not attain(?) to(?) pleasure(?). So, they had(?) to(?) desire(?) on(?) their(?) food(?).

**Diganpara** was(?) also(?) can(?) not(?) attain(?) measure(?). **Diganpara** accepted the doctrine of **Mahāvīra**, but these views were rejected by **Cetanpara**. The basic two texts have been divided into several other telling Jainist stories.

## HISTORY OF JAINISM AND ITS FUNDAMENTAL TEACHINGS

Hinduism, *Upaniṣad* philosophy, Buddhism and Jainism are prominent religions to be discussed under the Indian religious traditions. The scholars' view, until 19<sup>th</sup> century was that Jainism was nothing but derived sect from Buddhism. Now, archaeological and historical discoveries proved that Jainism has a longer history than that of Buddhism and all the other religions in India.

Some others are of the opinion that both Buddhism and Jainism were derived from and against the *Vedic* religion. Their view is based on:

1. Both rejected the fundamental teachings of *Vedic* religion
2. Acceptance that Aryan culture is the oldest culture in India
3. *Vedic* literature is older than that of Buddhist and Jaina literature
4. *Asramadharmā* being included in *Brāhmaṇic* tradition

These arguments have been rejected from archaeological and historical discoveries and there were found out two distinctive religious traditions, that were *Anāryan* and *Aryan*. Now it is discovered that the *Śramaṇa* tradition was not derived from and against *Vedic* religion, but it is revival or reappearing of *Muni* tradition that was in Indu Valley Civilization, before the *Aryan* invention(?).

Further evidence to this fact is a remark found in the *Veda* on *Muni*: „What is the use of wearing dusty robe? What is the use of wearing animal skin?“ and so on. Jainism is one of the oldest religions in India. It is contained in 24 *Thirtankaras*. The earliest is *Vrūshabhanatha*. The last in the chain is *Mahāvīra*. The last before him is *Parshavanatha*. He is supposed to live 250 before *Mahāvīra*. *Parshavanatha* was the one who introduced Four Fold Discipline. *Swetambara* tradition supposed to descent from him. **Mahāvīra** was not the founder of the tradition, but the last chain of the long historic tradition. He was the contemporary to **the Buddha**.

The goal of Jaina followers is to achieve *Moksha* or *Sugati*. The disciplinary rules for monks and nuns are named *Sramaṇa Dharma*. Disciplinary rules for household followers are named *Sravaka Dharma*.

The two main sects in Jainism are:

1. *Swetambara*
2. *Digambara*, (wear white cloth and practice nude)

*Digambara* viewd that the practice of nudity was essential for *Moksha*, whereas *Swetambara* rejected it. Women cannot attain *Moksha* as they cannot practice nude. *Swetambara* rejected that. *Digambara* believes in the teachings of *Mahāvīra*.

There are three sects belonging to *Digambara*:

1. *Khisapanti*
2. *Therapanati*
3. *Taranapanti*

Other sects are Murtipjaka, who worship murti, whereas Stanakavasi and Terapanti reject murti pūja, they worship the sacred books.

## HISTORY OF JAINISM AND ITS FUNDAMENTAL TEACHING

According to Indian's long history of philosophy, Jainism is one of the strongest religions with prominent philosophical point of view. It is also Jainism that is against some fundamental teaching of Hinduism. Until the late 19<sup>th</sup> century scholars were misled thinking that Jainism was derived from other religion. But now archaeological and historical discoveries prove that Jainism was founded by its own founder.

**Niganthanāthaputta**, whose well-known name was **Mahāvīra**, established this important religion. He was born in 599 BC. He was the second son of a *Kṣātriya* chieftain named **Siddhārtha** of the *Naya* clan and **Trīśālā** of Māgadhā (Modern Bihār). Legend tells us that his mother had fourteen wonderful dreams. The dreams revealed that her son would win an everlasting renown.

Two main sects of Jainism hold different view as far as his married life is concerned. According to the *Svetāmbara* tradition, **Mahāvīra** married **Yaśodhara** and had a daughter named **Priyadarśana**. However, *Dīgāmbara* rejected this view and said he renounced the world at the age of 30 without having experienced a marriage.

The chief feature of Jainism is *ahiṃsā*, that is non-violent or non-injury doctrine. The doctrine is completely void from hurting any life. According to Buddhist point of view Jainism goes to extreme in practicing this *ahiṃsā*. Jaina texts according to *Svetāmbara* are of six kinds. They are *Aṅga*, *Upāṅga*, *Mūlasūtra*, *Chedasūtra*, *Chulikasūtra* and *Prakīrṇaka*. These texts had been written in *Prākṛit* and they belong to both *Svetāmbara* and *Dīgāmbara* tradition. Another four texts, namely *Paṭhamānuyoga*, *Karaṇānuyoga*, *Dravyānuyoga* and *Caraṇānuyoga* were written in *Sauraseni*.

As we have discussed earlier the two sects of Jainism have different views not on their teaching but on practice. As most of them have to practice nudity, *Dīgāmbara* advocated that practice nude is essential for *Mokṣa*. But *Svetāmbara* rejected that concept and saying that if practice of nudity is necessary women cannot attain *Mokṣa*. Because they cannot practice Moksha.(?)

The goal of Jainism is to achieve *Mokṣa* or *Sugati*. *Mokṣa* is purification of soul, which is free from bondage of *karma*, the creator of rebirth. After that, it attains *Mokṣa*, the deliverance. To achieve these goals Jainism gives so many methods such as the eight principle of 'Nirjara', the six interior austerities and so on. The disciplinary rules for monk and nuns is named *Śramaṇadharmā*. The disciplinary rules for household followers is called *Śrāvakaḍharma*. These can be found in Jainism.

### 666GIVE A BRIEF ACCOUNT OF THE HISTORICAL EVOLUTION OF JAINISM?{SAMANA SARI}

Jainism is one of the religions grouped under the sramana tradition. This was widely prevalent in the time of rise of Buddhism. Jainamahavira Niganthanataputta is the leader of Jainism at that time. The Jaina tradition believes that there were 24 Tithankaras{chief leader}befor Mahavira. Jaina Mahavira happened to be a senior contemporary of the Buddha. He likes the Buddha was born to a north-eastern

Indian society that was undergoing drastic changes in way field, economic, social, political and so on. There were constant wars. In the mean times, economic changes that were taking place led to the exploitation of masses. The Brahmanic social philosophy was oppressing the majority, depriving them of even basic human rights. Jaina mahavira's teaching is also another reaction to the prevailing social, economic, political and another related condition of the time. He was undoubtedly influenced by former teacher his schools, specially parsvanatha, the immediate predecessor. Thus, it is seemed that regarding the right conduct he close to followed the four Vedas put forward the Parsvanatha namely, not to kill, not to lie, not to steel and not to be interested in worldly things. It is clearly seen that Mahavira was greatly disturbed by the social injustice he saw in his time. As he saw utter inequality, between the rich and the poor, high and low. Then he saw how people running after worldly possession further get involved in misery and suffering. He was trying to establish a class-less, private-property-less, akind of primitives society where people lived sharing everything with other, giving up selfishness as far as possible. In such a society he thought members would not harm each other in any way either by words or deeds. Being extremely moved by the violence in the society Jainism emphasized the importance of non violence. But non-violence by itself did not answer all the problems faced by man. Being unable to cope {to handle, to face} with present situation in amore dynamic way Mahavira was forced to accept former-deeds on the came of present experiences. Being a moralist {discipline man} he did not reject morals. He wanted to conquer evil by moral life.being greatly influenced by the idea that former karma in the vital factor he tried to evolve a concept of soul of Upnishadic thought and other Samana thought and evolved a practice containing mixed feature. Thus, it is seen that Jainism did not arise as a freak religion,{suddenly something comes, unusual} but as a reaction to the condition prevailing at the time and in doing so it drew ideas both from Bramana and Sramana traditions. —

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#### QUESTION: CRITICALLY EXAMINE THE HISTORY OF JAINS AND THEIR TEACHING

- (1) **Mahāvīra** was born in 599 BC. **Jina** is appellation to him with the meaning of 'the victorious one'. Father was **Siddhārtha**, belonging to *Kṣātriya* clan, Mother was **Triśālā**. According to *Svetāmbara* sect, he got married with **Yaśodhara** and had a daughter named **Priyadarśana**. *Dīgāmbara* sect rejects this view. They are of view that he renounced the householder's life at the age of 30 and spent 12 years in silence. Then he became *Kaivalya* and for 30 years he preached his doctrine. He added *brahmacariya-vara* to *catuyāma-saivara* (that is *ahiṃsā, satya, asteya, aparigraha*).
- (2) The goal of Jaina followers is an achievement of *Mokṣa* or *Sugati*. *Mokṣa* is purification by soul from *Karma* matter. *Sugati* is to get a rebirth in a good realm. The disciplinary rules for monks and nuns are named *Śramaṇadharmā*. The disciplinary rules for householders are named *Śrāvakaḍharma*.
- (3) The two main sects in Jainism are *Svetāmbara* and *Dīgāmbara* (who wear white cloth) according to whom practice of nudity is essential for *Mokṣa*, but *Dīgāmbara* do not practice nudity. *Svetāmbara* rejected it; *Dīgāmbara* believed that the teachings of *Mahāvīra* disappeared with his demise. There are three sects belonging to *Dīgāmbara*. Those three sects are; *Khisapanti, Therapanti* and *Tarnapanti*. Some other sects are *Murtipjaka* who worship *Mūrti* and *Stanatkavāsī* and *Therapanti* rejected *Mūrti Pūja*. They worshiped the sacred books.
- (4) Jaina text, according to *Svetāmbara*, consists of 6 kinds, they are: *Aṅga, Upāṅga, Mūlasūtra, Chedasūtra, Chulikasūtra* and *Prakīrṇaka* texts which have been written in *Prākṛit*. *Dīgāmbara* accepted another 4 texts, namely; *Paṭhamānuyoga, Karaṇānuyoga, Dravyānuyoga* and *Caraṇānuyoga*. They have been written in *Saurasemi*.
- (5) According to *Upaniṣad* everything possesses dual aspects: changeable and unchangeable. Visible aspects of thing are subjects to change, are not true. Visible forms are merely illusion. But there is unchangeable aspect behind everything. Those unchangeable aspects cannot be perceived by ordinary sense due to illusion. Immutability of thing along is true.

(6) Buddhist view is that the changing qualities can alone be perceived and there is no unchanging substance behind them. It sees no permanent or unchangeable aspect in anything. The notion of such permanency is mere fiction of ignorance. Buddhist view is that everything is subject to change.

(5) Jainism neither rejected nor accepted both of these views. Jainism accept them as partial truth. Accept or reject any of these thesis is a falling to an extreme. Changeability occurs in things and posses three elements. Some qualities appear to remain as unchangeable and new qualities are generated. Some old qualities are destroyed (like when gold is formed into a ring – gold remains but its form is changed and taking a new shape).

According to Jainism all substances possess three characteristics. It has been explained as »*Utpāda dva vya yuktam sat.* « *Utpāda* means “getting into new form,” *dva* means “unchangeable aspect of things” and *vya* means “disappearing of gold form.” For instance, when a necklace is made from gold; gold remains unchanged (*dva*). Gold has taken a new form which is called *utpāda* and as soon as gold is shaped into a form of necklace its original shape disappears. Taking this example into account, we can conclude that Jainism rejected both absolute truth in *Upaniṣad* and momentary change of Buddhism. According to Jainism *āmavāda* as well as *anāmavāda* contain “fair truth” which means both these affirmations are true only to some extent.

### **QUESTION: THE FUNDAMENTALS OF TEACHING OF JAINISM AND HOW IT IS DIFFERENT FROM BUDDHISM** (LECTURED BY VEN. GALLELLE SUMANASIRI)

About the time that **Gautama the Buddha** lived and established a new religion in India, another teacher arose who also opposed the caste system and wished to perform Hinduism. He was **prince Vardhamana**, son of **king Sreyama** and **queen Trisala** of the kingdom Magadah, in the North of India. He became known as **Mahāvīra**, which means 'Great Hero'. So similar seemed the life histories and some of the teachings of these two religions, that it was thought they were one and the same person, presented under two different names; and that two different versions had been told and recorded in different localities. When later scholars scrutinized the records, they found that though the teachings of **the Buddha** and **Mahāvīra** began with similarities, they ended with irreconcilable differences.

In fact, about a decade or two before the birth of **the Buddha**, a son was born to the king and queen of Magadah, the neighboring kingdom of the *Sakyas* and he was named **Mahāvīra**. At an early age, he was taught the use of the bow, and arrow, how to manage wild horses, how to control elephants and the other skills expected of princes at that time in India. In all of these he excelled and exhibited such unusual courage that he was given the name **Mahāvīra**. He was sent to study *Vedas* and he married the beautiful **princess Yasodhara** when he returned to his kingdom. - So far, except the difference in names of people and places, the stories of **prince Gautama** and **Mahāvīra** seem to be same.

When **Mahāvīra** was twenty-nine years old, both his father and mother died. Their death was such a great loss to **Mahāvīra** that he took the Vow of Silence for twelve years and became a beggar-monk. He wandered throughout the land, meditating on the source of human suffering and the way to salvation. And when his Vow of Silence was fulfilled, **Mahāvīra** thought he had found the answer to life's problems. He went out to preach to the people, and those who came to hear him later said: „He was a speaker. He spoke the truth.“ Before long many became his disciples. **Mahāvīra** established a new religion called Jainism: 'the Religion of Conquerors'. This was a new variety of 'conquerors'. For the Jains, as the followers of this religion were conquering themselves, they did not want to go out and conquer others. They only wanted to conquer themselves. Their teacher taught them: „Within yourselves lies the salvation.“

After the death of **Mahāvīra**, his disciples gathered his sermons into forty-six books, called *Āgamas*, meaning 'Precepts'. And the *Āgamas* became the sacred scriptures of Jainism. As time went on, and the followers of Jainism increased, they became divided into two sects:

1. *Swatambara* (whose priests are clad in white)
2. *Digambara* (whose priests are „Sky-clad“ - wearing only loin cloths)

Their differences are mainly doctrinal. but both sects adhere to the Five Commandments of the Soul, given to them by **Mahāvīra**. They are:

1. Do not kill any living things; do not hurt any living things by word, thought or deed – even in self-defense.

2. Do not steal.
3. Do not lie.
4. Do not live an unchaste life. Do not become intoxicated.
5. Do not covet or desire anything.

Like **the Buddha, Mahāvīra** accepted the law of *Kamma*: from good must come good and from evil, evil. And then he accepted the belief in reincarnation and the ultimate release in *Nibbāna*. But here both **the Buddha and Mahāvīra** parted company with Hinduism. Both rejected the belief in the sacredness of the caste system, salvation by prayer and the absolute truth of the *Vedas*. **The Buddha** followed the Middle Path of Moderation; **Mahāvīra** turned sharply away to asceticism.

The most important of the Five Commandments is the first one, which became the cornerstone of Jainism. The other four commandments Jains share with other religions and with other ethical codes. The first commandment has become the differentiation and crown of Jainism. To observe the first commandment in the spirit in which it was given to them, Jains became vegetarians. They never eat meat, even when it is a question of health or survival.

In the time of war, Jains are non-combatants, through the centuries they have been opposed to war. And when a war comes, though they will go in as medical workers, stretcher-bearers or on any mercy missions however dangerous, they will not bear arms. Jains obviously cannot become butchers. Neither they can become farmers, for in plowing the soil they might kill worms, and worms are a form of life – and all forms of life must be held sacred. By the same taken, they cannot engage in fishing or in any other occupation in which life in any form is endangered.

As a result of the belief in *Ahimsa*, Jains become monks or teachers, artists or traders, businessmen or bankers. As a rule they are more educated than their neighbors in India, more prosperous and more influential. Yet, it is against their religion for them to exploit their advantages for themselves.

Next in importance to *Ahimsa* is the Jainist belief in self-denial. The jains are ascetics. No matter how rich a man may be, he must not indulge his desires, as a matter of self-discipline. „Virtuous men regard pleasures as equal to disease,“ states their *Sutra-Krit-Anga*. A pious man eats little, drinks little, sleeps little. These are disciplines of self-denial.

The third basic belief of jainism is charity; though the Jains do not call it 'charity'. They consider it their duty to share with others and to take care of others. They maintain hospitals, care for the sick, give aid to the orphaned, the widowed and the injured. They also have hospitals for sick animals, particularly cows. First of these is the carrying out of at least one act of charity each day. Yet, the jains, who are so considerate of anything and everything that is alive, tolerate suicide in old age. For they believe that death by starvation is a holy death. Jains and particularly those who belong to the orthodox *Digambara* believe that women cannot enter *Nibbāna*. However, if women lead a chaste and good lives, practice charity and and learn to conquer themselves, after several incarnations they may be reincarnated as men. Then, along with men, they can find the way to *Nibbāna* through the Three Jewels of the Soul:

1. Right conviction
2. Right knowledge
3. Right conduct

## **THE FUNDAMENTAL TEACHING OF JAINISM AND HOW IS IT DIFFERENT FROM BUDDHISM**

The founder of Jainism is known as **Vardhamana Mahāvīra**. He was born several years before the Buddha, his father was **Siddhārta** and he belonged to *Khattiya* clan. His mother was **Thrishala**. He renounced house-holder life at(?) and spend(?) twelve years and became *Kaivalya*.

*The life story of Niganṭha Nāthaputta* is very similar. To that of the Buddha although these two great teachers were contemporary.

The main sects in Jainism are *Swetambara* and *Digambara*, who where clothed in which cloth and observe rules.

Regarding this doctrine there is recorded in the *Sāmaññaphala sutta* in the Buddhist canon. „*Catuyāma saṁvara*“ and similarly in *Upāli sutta* there is mentioned the *Tridanda*:

1. *Kayadanda* – control and discipline of body
2. *Vagdanda* – control and discipline of speech
3. *Manodanda* – control and discipline of thought

These are the fundamentals of Jainism:

*Catuyamasamvaraya* – self-mortification

- The theory of *kamma*
- The analysis of world

Getting rid of present *kamma* is of four kinds:

1. *Sabbavari varito* – to get rid of use in coal(?) water
2. *Sabbavariyuto* – to get rid of all kinds of ???
3. *Sabbavariduto* - ???
4. *Sabbavari puto* – to get rid of *pāpa* by way of self-mortification.

- According to this system of **Nigaṇṭha Nāthaputta** have(?) to(?) be(?) following(?) the path of self-mortification in the practice of their religion.
- As in Buddhism with it's concept of *cetanā*.
- For the sake of *Tridanda* Buddha accepted: *kayena saṁvara*, *vacay(?) saṁvara* and *manasa saṁvara*.
- Jainism also has it's *panca sīla*, which is similar to that of Buddhism.
- Buddha has rejected self-mortification and indulgence in sensual pleasures.
- The fundamental teaching of Buddhism is the Noble Eight-Fold Path.

### **QUESTION: EXPLAIN THE MAIN TEACHING OF JAINISM HOW IT IS DIFFERENT FROM BUDDHISM**

Jainism was regarded as one of the new movement going against the existed religious belief, which now are known as Buddhism and Upaniṣad.<sup>53</sup> According to Buddhism changeable itself is the reality. It does not believe that there is unchangeable reality behind the changeability.

According to Jainism the theory of *ātma* as well as *anātma* are not the theories of reality. By rejecting these two extremes, Jainism introduced a middle path, which is called *Anekantavāda*. Jainism analyses reality as something posed with three characteristics namely:

1. *Dva* (some collection of qualities appear to remain unchanged)
2. *Utpāda* (some new qualities are generated)
3. *Vya* (all qualities are destroyed)

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53 I do not think, that Jainism would be a movement against Buddhism. Firstly, it was contemporary with Buddhism and secondly, it had (and still has) many aspects very similar to Buddhism. Jainism is actually so similar to Buddhism, that many scholars understood it as just a different name for Buddhism.

When a piece of gold is turned into ring, the gold remains unchanged, but its form had been changed into new shape. Like that nature of being „*sat*“ is neither absolutely unchangeable nor the momental change but such contain the two characteristics called changeability and unchangeability. In order to analyze truth, Jaina introduced logical method known as *Syadvāda*, „seven-fold logical,“ such as *Syadasti*, *Syadnasti* and so on.

Another important philosophical teaching of Jainism is the concept of *Jīva*. All the things in the world have two accepts, namely *Jīva* and *Ājīva*. The concept of *jīva* is the soul theory in Jainism. What we can perceive through senses are the bodily aspect or *ājīva*, parts of beings. *Jīva* is invisible through ordinary senses, but it can be perceived through introspection.

According to Jainism purity and power of *jīva* is concealed or covered with *kamma* matter, which has been accumulating in them from beginningless time. The aim of Jainism is to purify *jīva* through *kamma* matter. *Jīva* is described as a tiny object covered with a layer of oil. *Kamma* is known as dust. The nature of dust is to be with oil. Similarly *kamma* matter always stick with *jīva*. As far as *jīva* is stick or covered with *kamma*, one cannot get enlightenment. One, who uncovered pure *jīva* from *kamma* matter is known as *kaivalya*. The aim of Jaina followers is to attain the state of *kaivalya*. *Kaivalya* is the *Moksha* or liberation in Jainism.

**QUESTION:** DESCRIBE THE MAIN TEACHINGS OF JAINISM AND DISCUSS HOW BUDDHISM REACTS ON THOSE TEACHINGS?

Jainism is historically much older than Buddhism. In their fundamental doctrine they believe in nature of reality *sat*. There are two-fold realities – *jīva* and *ājīva*. Both are eternal substances, unoriginated, independent and co-existent. And both are permanent and impermanent. *Jīva* possesses the capacity of liberation. It has the ability to free itself from bondage, and it when it is free it becomes *jīvamutti* (living and liberation soul).

*Ājīva* manifests itself through substance such as *pudgala*, *dharma*, *adharmā*, *ākāśa* and *kāla*. Here *pudgala* does not mean a person or individual, it means matter that is gross or subtle; *dharma* means the motion or movement, *adharmā* means the motion of rest and *ākāśa* and *kāla* mean space and time.

Another fundamental doctrines are *asreva*, *bandha*, *saṅvara*, *nirjana* and *mokṣa*. One must remove the *kośa* or *karmic* body which is forming the sheath or rounding the soul by means of torturing the senses. This is *indriyaśaṅvara* (the restraint of the senses). According to Jainism removing by self-mortification; another meaning of *nirjana* means burning up defilement or *karmic* body.

There are two *karmas* to be burned up: *purāṇa-karma*, *karma* what one has acquired in previous lives, and *navakarma*, *karma* what one accumulated through body, speech and mind in the present life. There is *karmakkhaya*, when these *karmas* are burnt. Then *dukkhaya* and *vedanākkhaya* follow accordingly. The soul is free from the *kośa* in this way and becomes *jīvamutti* – leaving the body and living alone forever. This is called *mokṣa* (liberation) in Jainism.

But, early Buddhism does not say that *karmic* matter would come from outside world and then it would form covering round the soul because there is no soul in Buddhism. Buddhism talks of *karma* without reference to a soul. According to Buddhism, *karma* is *cetanā* (volition, willful action). Volition in Buddhism is not subtle matter and it does not form a covering round the soul, because there is no soul recognized in Buddhism.

Jainism recognizes the path of self-mortification as a means to end suffering. The path of self-mortification means giving pain to the soul or self. But Buddhism rejects this method as ignoble, painful and leading to profitless results.

## *JĪVA* AND *ĀJĪVA* THEORY IN JAINISM

Jainism recognized that all the things can be divided into two parts – namely *jīva* and *ājīva*. *Jīva* (life) is distinctly different from *ājīva* (body). The concept of *jīva* is the soul theory in Jainism. What we can perceive through senses are the bodily aspects or *ājīva* parts of beings. *Jīva* is invisible through ordinary senses but it can be perceived through introspection. *Jīva* processes four characteristics:

1. *Ananta ñāna* (infinite knowledge)
2. *Ananta dassanā* (infinite perception)
3. *Ananta sukha* (infinite bliss)
4. *Ananta viriya* (infinite power)

*Jīva* is all perfect, unchangeable substance behind the material body. According to Jainism, purity and power of *jīva* is concealed or covered with *kamma* matter, which has been accumulating in them from beginningless time. Also *jīva*, that occupied under or behind the *ājīva* or body, has power of expanding and contracting themselves according to the dimension of body. According to the acceptance of Jainism, soul occupied all of the body in which it lived. That is why we can feel sensation from hair to nail whenever we feel a sensation. It has been illustrated to a lamp lighted in the middle of a room. As same as light of the lamp expands throughout the room, soul which occupied the body expanded throughout the body. Jaina followers hold the view, that pure nature of *jīva* has been covered by *kamma* matter, which was accumulated throughout *saṃsāra*. *Kamma* matter, which consists of the pure nature of *jīva*, has been divided into four types, which are known as:

1. *Ñānavarāniya*
2. *Dassanivarāniya*
3. *Mohāniya*
4. *Vedanīya*

The aim of Jainism is to purify *jīva* through *kamma* matter. *Jīva* is described as a tiny object covered with a layer of oil. *Kamma* is known as dust. The nature of dust is to be with oil. Similarly, *kamma* matter always stick with *jīva*. As far as *jīva* is stick or covered with *kamma*, one cannot get enlightenment. One who uncovered pure *jīva* from *kamma* matter is known as *kaivalya*. The aim of Jaina followers is to attain the state of *kaivalya*.

There is another classification of *kamma* in Jainism. Followers of Jainism believe, that people can be born in different state such as god, man or animal according to their past *kamma*. The fact that determines state of birth is known as *bhavakamma*. The characteristic of individual is determined by „*nāmakamma*.“ Social state, caste and other distinction is determined by the „*gotrakamma*.“ Finally „*atarāyakamma*“ determines the various experiences of individual life.

In Jainism very prominent place is given to the teaching of *kamma*. One's past *kamma* is the fact that determines the present state of life according to Jainism. Each and every experience that we have to face at present is considered as the due result of past *kamma*. In other words, *kamma* is the determining factor of present life. In this context the teaching of Jainism is known as *pubbekattahetuvāda*. It is a kind of determinism. *Kamma* is not only the factor that determines the

various aspects of our life, but also it is the factor that *jīva* or soul in Jainism is bound with *saṃsāra*. If one wants to liberate from the bondage of *saṃsāra* one has to eradicate all the *kamma*, that has been accumulated through one eon of life. As far as *kamma* is revolved with *jīva*, *saṃsāric* existence continues. In this background one has to fully eradicate the past *kamma* that has been accumulated in order to attain *moksha* in Jainism. The teaching of Jainism is that by eradicating past *kamma* and not performing new *kamma*. *Jīva* can be automatically liberated. Buddhist canonical text in explaining the theory of Jainism says: »*Iti purānānaṃ kammānaṃ tappassa vyamtibhava navanaṃ kammanāṃ akarana ayatiṃ anesava kammagakhiya kammakhaya sabbe dukkhaṃ nirujjhati.*« This explanation conveyed us two methods that were followed to get liberation:

1. Eradicating past *kamma* through self-mortification
2. Not making new *kamma*

In order to eradicate past *kamma* they have practiced strict disciplinary rules. The terms *sunakhavrutta*, *govrutta*, *ajavrutta* and various types of meditation practices such as *pañca tapa*. *Tapa* that is contained in Pāli canonical texts are good evidence to the strict disciplinary rules of Jainism. Their theory is that happiness cannot be gained through happiness. Happiness can be gained only through suffering.

Strict disciplinary rules practiced by Jaina followers is known as „*Nirjara*.“ Through this practice one can eradicate past *kamma*. In order to influx of new *kamma* they have followed the system which is called *saṃvara*. *Samvara* is the safeguarding of one's sense organ by not doing action through body, speech and mind. By eradicating past *kamma* and not doing new *kamma*, *jīva* can be liberated from *kammic* matter. *Jīva* covered with *kammic* matter is compared to the sun or moon that were covered by clouds. And liberated soul is compared to the sun or moon uncovered from the clouds. *Jīva* that is not mixed with *kamma* is illuminated light, the brilliance of the sun. Such *jīva* is called „*mudda jīva*“ in Jainism. One who possesses „*mudda jīva*“ is known as *siddha* or one who has attained *kaivalya*. *Kaivalya* is the *moksha* or liberation in Jainism.

(Explain in brief the main teaching of Jainism.)

## CHINESE RELIGIOUS TRADITION (LECTURED BY VEN. GALLËLLE SUMANASIRI) (ORIGINAL BY VEN. SAMNANG PHY) (2009)

In order to study about Chinese religious tradition we need to divide periods under the following consecutive order:

- 1) Pre-historic and classical period.
- 2) Classical period 6<sup>th</sup> to 1<sup>st</sup> century.
- 3) Post Buddhist period Han to Tang dynast.
- 4) Medieval period from Sang dynasty to 17<sup>th</sup> century.

## 5) Modern period – Marxism and Westernization.

### Origin of Chinese and their Civilization

Chinese civilization one of the ancient civilization in the world. There are many contradictory opinions on their origin and civilization.

1. Immigrant from Africa, Middle East, or Centre Asia spreading? Domestic animals, agriculture, using of cart, and using instrument made of bronze and iron.
2. Origin in Eastern China and Western India.
3. Not immigrate but indigenous who at the very beginning settled down in the valley of Yellow river. It is the most acceptable views.

The 3<sup>rd</sup> view has been proved by archeologists. Skeleton of home species which is known as Peking man who have been lived 400000 years ago. This evidence mad them to assume that Chinese are decedents from Peking man.

History of China begins in 2<sup>nd</sup> millennium (*sahassa vatta*) B.C. until then no evidence to say what their proper religions were. Excavations done in Anyang in Honan province provided some evidences to assume of their religious nature. Those ruins are supported to assume of organized religious system in the past.

### Nature of Pre-historic Religions

Among the new archeological discoveries the most important ruins of bronze vessels and oracle bones.

Bronze vessels are of three legs and four legs decorated with various animals i.e. dragon, monster, birds, and serpent. Some contains inscriptions so far unreadable; they are similar in shape.

It is assumed that they had been used for making offerings of good and drinks at ceremonial occasions to gods, deities, spirit, or ancestors.

Oracle bones are practiced of magic used by ancient Chinese to predicate future and to know divine will. Plat bones of animals such as ox and tortoise were used for it.

Burning of tortoise shell for knowing divine will is very important as it represents universe.

### Pictorial characters

When we talk about pre-historic Chinese religions the concept of **Shandhi** (this name represent of a power god in Chinese) is very important. **Shandhi** is the God in the heaven. He is the one appointed rules on earth. **Shandhi** should be worshiped only by rulers; ordinary people are not allowed to worship **Shandhi** but worship to rulers because ruler is considered as representative of god and one

who brings divine will to earth. Worship of ruler is very important because Chinese considered that ruler should be a saint who posses reverential character and believe in **Shandi** is some what equal to us supreme God believe in theistic religion at the present.

Burning tortoise shell for knowing divine will is very important as it represents universe.

Pictorial character is the concept of **Shandi** (the God who lives in the heaven or sky). This concept of heavenly god is of an ancient origin. **Huandi** (Emperor) alone is allowed to worship him. Ruler is considered as the one who bring for the commands of God to the earth. The God is the one who rules the earth from above.

In order to avoid calamities and bring divine favors the emperor has to pray and sacrifice to heavenly God. Sacrifices were offered to him in the altar made in peak of mountains. Rulers were afraid of divine favor so that they often burnt tortoise shell to know the will of heavenly God.

In addition to **Shandi** they believed on miner gods; provincial and personified gods those miner gods were worshiped by ordinary people.

Ancestor worship was another popular belief in china. They believed that their dead relatives appeared in the form of spirituals and they can influence on living beings. They believed that they reside in mountain, trees, rivers and dark corners and influence on mankind of good or bad. One who behaved as benefaction or protectors are considered as born in heavenly realm whereas others are considered devils. (The concept of ancestor worship conveys that they had been believed on the concept of soul and transmigration soul).

The moral system is one of the basic elements of religion, it is not considered as divine order but as descend from parents and rulers. Man must do what is right for the sake of pleasing his parents and for pleasing rulers. Ruler is the one who brings commands of divine to the earth.

### **666RELIGION IN CHINA {RAHUL}**

Religious or philosophical ideas in China have been classified into three parts as confucianism, Taoism and Buddhism. But often these are not so much three or parts of a single functioning system, for example, Confucianism as a philosophical stream was not started which only the religious leader Confucius. Confucianism as well as the other religious traditions as popular religions usually localized religions of the people is set of practices and ideas draw on various aspects on other religions. These religious thought of Taoism, Confucianism and Buddhism have derived and nourished one another. Anyway Buddhism and Taoism have well defined monastic embodiment and class of religious specialists separately, although Confucianism was the official cult, it disappeared with the revolution of 1911 and has at no basic sign fiancé

becomes since than anyway Confucian thought is included strong stand of ethical theory and practices. Similarly Taoist intellectual tradition began with anthology known as the Tao-te-ching these three religions were functioning as rivalries for state patronage as tradition of Ju or Confucian trained scholars, the Buddhist order and the Taoist monasteries. At the varying in period certain western religion made an impact on China as western Christianity, Islamism, Zoroastrianism of them Islamism remained the most potent. In modern time Christian missions have made an impact especially in the educational field. SOME FUNDAMENTAL IDEAS AND PRACTICES OF CHINESE RELIGIONS. It is reasonable to single out single civilization dealing with Chinese religions. At the ritual level the ceremonial behavior introduced as {Eti} is included in the Chinese religious life. Offering directed to words ancestors were also played significant role in Chinese religion. The religious cult is tied with funeral rites, designed to transfer the death happily to their resting places so that they are not consigned to the sad status of restless ghosts. Among the important religious rituals in China were motifs or divination. Forms of mysticism and Yoga meditation of Taoist breath control are varying familiar Chinese religious pretexts. The concept of heaven is doctrinally important. Taoist monasticism provided and escaped from the family life. As the residue of this kind of religious pretexts a characteristic of Chinese religion began to change as an institutional religion could.

### PRE-HISTORIC CHINESE RELIGIONS – ARCHEOLOGICAL AND OTHER EVIDENCES

Bronze vessels – Three or four legged vessels wherein found figure of various animals such as dragons, monsters, birds and serpents, and unreadable writings – these vessels must have been used at ceremonial occasion for offering sacrifices to gods or ancestors.

Oracle bones – flat bones of animals such as ox and tortoise have been found. They were put into fire with marks on it of their questions and through the cracks left on due heat, were regarded as divine revelations to future prospects.

Pictorial characters – such as 天 斧 耜 鼎<sup>54</sup>

Legends contained in classical books

Belief in semi-divine rulers: **Fu-Shi** (who was supposed to have invented net for fishing and trap for hunting), **Shen-Nung** (who was honored as divine farmer and one who invented plough), **Huan Di** (one who invented cart and boat), **Shao-Hao**, **Chun-Shu**

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54 I was unable to find exactly the same symbols that were mentioned in the original, but, being tolerant, we can accept these symbols as being a successful substitution.

## RELIGIONS OF CLASSICAL PERIOD – LAO-TZE AND TAOISM

- Tales and legends around the biography of **Lao-Tze**, Old Master, Left to West – India or Western Paradise.
- The text of Taoism – *Dao De Jing (Tao-Te Ting)*
- Main teachings – *Dao* – the way, *De* – morality

Tao (Way): Everything evolved from *Tao*, but not *Tao*. It is ultimate reality. Mother of everything. First cause of everything.

„*Tao*“ that can be called is not the eternal *Tao*,  
The name that can be told is not the eternal name,  
Nameless is the origin of heaven and earth,  
The named is mother of every thing.“

Everything existing in this world was given birth by *Tao*. So, it is said that *Tao* is just like a great womb. The motherliness of *Tao* is explained:

„(*Tao*) existed before heaven and earth,  
Soundless and formless,  
It depends on nothing and does not change,  
It operates everywhere,  
It is free from danger,  
It may be considered the mother of the Universe,  
I don't know its name,  
I call it '*Tao*'.“

Te (Morality). *Te* contains different meanings in Chinese philosophy and religion. In Taoism *Te* contains the morality of silence, or non-interference with natural process. Taoism recommends to abstain the sageliness(?) and learning. Then there will be no sorrow. Non-activity is the way to tranquility.

„More taboos and prohibitions there are in the world,  
The poorer the people will be,  
More sharp the weapons the people have,  
More trouble the state will be.“

Moral codes are unnecessary to live with nature. When people are devoid from the natural flow, then

necessity of moral code comes into existence.

„When the *Tao* is rejected,  
It is then that we have the virtue of  
Humanity and righteousness.  
When knowledge and wisdom appear,  
It is then that there is great hypocrisy.“

### CHINESE RELIGIOUS TRADITION (LECTURED BY VEN. SUMANASIRI) 2010

1. Pre-Historic, Pre-classical period
2. Classical period - 6<sup>th</sup> to 1<sup>st</sup> century BC.
3. Post-Buddhist period – *Han* to *Tang* dynasty
4. Medieval Period – from *Song* dynasty to 17<sup>th</sup> century
5. Modern period – Marxism and Westernization

### Origin of China and its civilization

China is one of the ancient civilizations in the world. There are many contradictory opinions on its origin of civilization:

- (1) Immigrants from Africa, Middle-East or Central-Asia (breeding domestic animals, agriculture, using cart and using instruments made of bronze and iron)
- (2) Origin in eastern China and western India.
- (3) Not immigrants, but indigenous people, who at the very beginning were settled down in the valley of Yellow River – this is the most accepted view. The third view has been proved by archeologists. There was found a skeleton of *Homo-Sapiens* known as ‘*Peking Man*’. ‘*Peking Man*’ lived 400 000 years ago. This evidence made archaeologists assume that Chinese are descendants from ‘*Peking Man*’.

History of China begins in 2<sup>nd</sup> millennium BC. Until then there is no evidence to say what their proper religion was. Excavations done in An-Yang in Honan province provided some evidence to evaluate their religious nature. Those ruins are a support to assume their historical religion as an organized religious system.

### Nature of prehistoric religion of China

Among the new archaeological discoveries the most important are urns made out of bronze, vessels and oracle bones.

Bronze vessels are three-legged or four-legged, decorated with various animals i.e., dragons, monsters, birds and serpents. Some contain inscriptions, which are so far unreadable. They are similar in shape. It is assumed that they had been used for making offerings of food and drinks at ceremonial occasions to gods, devils, spirits or ancestors. Oracle bones were for practice of magic, used by ancient Chinese to predict future and to know the divine will. Plat(?) bones of animals, such as

oxen's or tortoises' were used for it. Burning of tortoise shell for knowing the divine will was very important, as the divine will represented the universe.

### Pictorial characters

The concept of *Huandi*, or heavenly God is of an ancient origin. *Huandi* alone is allowed to be worshiped. Ruler is considered as the one who brings the commands of God to earth. God, the one who rules the earth from above, sends forth rulers to earth. In order to avoid calamities and bring divine favor, the emperor had to pray and practice sacrifices to the heavenly God. Sacrifices were offered to Him in the altar made on mountain peaks. Rulers were afraid of divine favor, therefore, they often burnt tortoise shells to know the will of heavenly God. In addition to *Huandi* they believed in some minor gods – provincial and personal gods. Those minor gods were worshiped by ordinary people.

The ancestor worship was and is another popular trend in China. They believed that their dead relatives appear in the form of spirits and they can influence the living beings. They believed that they reside in mountains, trees, rivers and dark corners and influence mankind to do good or bad. Those behaving as benefactors or protectors were expected to be born in heavenly realm, whereas others were expected to be born as devils (the concept of ancestor worship conveys that they believed in the concept of soul and transmigration of soul).

The moral system, one of the basic elements of religion, was not considered as divine order but as a descended system from parents and rulers. Man must do what is right for the sake of pleasing his parents and for the sake of pleasing rulers. Ruler is the one who brings divine commands to the earth.

### Summary

Various forms of religions existed in the past and most of them are still persistent. Religious and philosophical systems of China are of ancient origin. Many religious beliefs in China are common to the other parts of the world.

## CHINESE RELIGIOUS TRADITION (1)

China is one of the ancient civilized countries in the world. When we study Chinese religious tradition, we have to pay our attention to Chinese history. Taking Chinese religion in the religious context in to account we can divide Chinese religious history into five specific periods:

1. Prehistory period – belongs to the beginning of 6<sup>th</sup> century BC
2. Classical period – period of philosophers from 6<sup>th</sup> century BC to 1<sup>st</sup> century BC
3. Post Buddhist period – 1<sup>st</sup> century BC to 9<sup>th</sup> century AD (Neo-Confucianism was during this period)
4. Pre-modern period – 9<sup>th</sup> century AD to 17<sup>th</sup> century AD
5. Modern period – 17<sup>th</sup> century AD to present day

Chinese history began with five mythical or semi-divine emperors: **Fushi**, **Shan-Nang**, **Huan-Di**, **Shoa-Hao**, and **Chun-shu**. **Fushi** is supposed to invent net for fishing and trap for hunting. **Shen-Nung** is considered by Chinese as a divine farmer. **Huan-Di** is supposed to be the one, who invented the wheel-cart and boat, to travel in land and sea. From this semi-divine being was nothing but human beings themselves.(?)

The first human emperor was named **Yao**. He lived in 2357-2256. After **Yao**, **Shanand(?) Yu** became the emperor. It was after **Yu**, that emperorship began to be inherited by generations, from father to son. Chinese emperors'

history began in 776 BC. The religious period until 776 BC is known as „prehistory religion.“

Chinese also had nature-worship and personification(?). Worshiping multiplicity of God and definitions are common characteristic of this period. China had several popular religions. There are Taoism, Confucianism, Buddhism, Islam and Christianity. But Islam and Christianity possess insignificant number of followers in compare with other religions there. Taoism and Confucianism are native religions in China, whereas Buddhism is a foreign one. Chinese are broad of their native culture and civilization.

At the beginning the Buddhism was supported to be spread in China. Buddhism was practiced by immigrant Chinese as well as by the natives. Buddhist monks with the help of their devotees had recommended a point to translate Buddhist scriptures. After the third century, Buddhism began to be a popular religion in China. Buddhism had to face many challenges from native religions as well as political influence.

At the beginning Chinese people understood Buddhism with the help of their Taoist doctrine. Buddhist ethics and ethics of Confucianism have some similar aspects. Those similarities made it easy for the people to understand Buddhism.

Confucius had the idea to appoint a sage as the ruler of the country. According to the tradition, Chinese ruler is given a mandate from heaven. In this context we can understand this position as a position of a highly revered person.

## CHINESE RELIGIOUS TRADITION (2)

China is one of the ancient civilize(?) countries in the world. When we look into Chinese religious tradition, we have to pay our attention to Chinese history. In other words, we have to understand Chinese religion in the context of Chinese history. Taking Chinese religion in the religious context into account we can sharply divide Chinese religious history into five specific periods:

- (1) Pre-historic period – from beginning to 6<sup>th</sup> BC
- (2) Classical period – period of philosophers – from 6<sup>th</sup> BC to 1<sup>st</sup> BC
- (3) Post-Buddhist period - 1<sup>st</sup> AD to 9<sup>th</sup> AD (Neo-Confucianism was durijng this period)
- (4) Pre-modern period – from 9<sup>th</sup> AD to 17<sup>th</sup> AD
- (5) Modern period – from 17<sup>th</sup> AD to present day

Chinese history began five mythical or semi-divine emperor namely **Fushi, Shen, Nung, Huan Di, Shoa-Hao** and **Chun-Shu**. Emperor **Fushi** is supposed to be the one who invented nets for fishing and traps for hunting. **Shen-Nung** is considered by Chinese as a divine farmer. He is the one, according to their belief, who invented plough. **Emperor Huan-Di** was supposed to be the one, who invented wheel-cart and boat to travel in land(?) and sea. From this semi-divine beings we can assume that human beings who have done a great things, they became to be considered as semi-divine beings. In other words, divine beings were nothing but human beings themselves. The first human emperor was named **Yao**. He lived 2357 – 2256. After **Yao, Shun** and **Yu** became emperor. It is after **Yu** that emperorship began to descend from father to son. Chinese considered that they had five sage rulers and there out of them were **Yao, Shun** and **Yu**. Chinese emperor history began in 776 BC. The period until 776 BC is known as the period of prehistoric religion.

The religion that belonged to early period can be known as primitive religion. The common religions that were prevalent in this period cannot be sharply recognized, but similar to other part of the world China also had nature worship and personification, worshiping of multiplicity of gods and definitions are common characteristic of that period. Broadly speaking, taking present position in consideration, China had several popular religions. They were Taoism, Confucianism, Buddhism, Islam and Christianity, but Islam and Christianity posses insignificant number of followers in comparison to other religions. Taoism and Confucianism are native religions in China, but Buddhism is foreign to China. Buddhism took long and tarried(?) process to adopt in Chinese society than it was in other countries where Buddhism spread. Chinese are broad in their native culture and civilization. As they are much broad of their own culture, they were reluctant to accept Buddhism at the beginning. Buddhism is supposed to have been spread in China since first century until the third century.

Buddhism was practiced by immigrants to China and not by native Chinese during the first three centuries. Buddhist monks with the help of their devotees had recommended a point to translate Buddhist scriptures to Chinese. In other words, during that period Buddhism was a monastic religion, which confined to monastic activity. As a result of translation of Buddhist scriptures, hierarchical (people having high position in hierarchy) Chinese people began to read Buddhist scriptures and came to know about the doctrine of Buddhism in that way. After third century Buddhism began to be popular religion in China. The peak of development of Chinese Buddhism can be seen during the *Tang* dynasty - 7<sup>th</sup> to 9<sup>th</sup> century. Up to 7<sup>th</sup> century Buddhism had to face many challenges from the native religions as well as from political influence.

As mentioned earlier, Taoism and Confucianism were native religions. As philosophical concern, Taoism and Confucianism were somewhat similar. The concept of *Śūnyatā* in *Mahāyāna* Buddhism and practice of silence and the doctrines of *Tao* in Taoism are similar. At the beginning, Chinese people understood Buddhism through the doctrine of Taoism. In translation of Buddhist scriptures also highly influence from Taoism behavior conduct or ethic in concern.(?) Buddhist ethic and Confucian ethic are in some aspect similar. These similarities between these three religions made it easy for them to understand Buddhism. Confucianism was not concerned as a religion at its early stage, but it was a system of ethic that had to be followed especially by ruler and hierarchical people. The doctrine of Confucianism was a policy of politics or in other words, high reliable cause of ethich should have been applied in politics and also to day-to-day life.(?) At the beginning Confucianism was not popular. Confucius and his teaching were banned out. This aim was established orderly and harmonious society.(?) The orderly and harmonious society had to be started from upper level or uper stage. Its ruler had to behave well, the ministers and other officers had to behave naturally in the proper manner too. When those people behaved well, the common people also behaved well. The society would be well ordered, dutiful and harmonious. If ruler and hierarchical people behaved in opposite way, the common public would process(?) to diverse order.(?)

What **Confucius** wanted, was to establish a ruler guarding safety of his people. Such ruler meant a ruler such as a sage. If ruler behaves in such amanner, he would be respected by the lower people and get a revered position. Ruler, according to traditional Chinese, is mandate of heaven. In this context we can see the highly revered position. The ruler was called in Chinese society.(?)

### CHINESE RELIGIOUS TRADITION (3)

1. Pre-Historic, Pre-classical period
2. Classical period - 6<sup>th</sup> to 1<sup>st</sup> century BC.

3. Post-Buddhist period – *Han* to *Tang* dynasty
4. Medieval Period – from *Song* dynasty to 17<sup>th</sup> century
5. Modern period – Marxism and Westernization

### Origin of Chinese and their civilization

- one of the ancient civilizations in the world
- there are many contradictory opinions on their origin and civilization:

(1) Immigrants from Africa, Middle-East or Central-Asia (breeding domestic animals, agriculture, using cart and using instruments made of bronze and iron)

(2) Origin in eastern China and western India

(3) Not immigrants, but indigenous people, who at the very beginning were settled down in the valley of Yellow River – this is the most accepted view.

The third view has been proved by archeologists. There was found a skeleton of Homo-species known as ‘Peking Man’.

- ‘Peking Man’ lived 400 000 years ago. This evidence made archaeologists assume that Chinese are descendants from ‘Peking Man’.
- History of China begins in 2<sup>nd</sup> millennium BC. Until then there is no evidence to say what their proper religion was. Excavations done in An-Yang in Honan province provided some evidence to evaluate their religious nature. Those ruins are a support to assume their historical religion as an organized religious system.

### Nature of pre-historic religions

- among the new archaeological discoveries the most important are urns made out of bronze, vessels and oracle bones
- bronze vessels are three-legged or four-legged, decorated with various animals i.e., dragons, monsters, birds and serpents. Some contain inscriptions, which are so far unreadable. They are similar in shape.
- it is assumed that they had been used for making offerings of food and drinks at ceremonial occasions to gods, devils, spirits or ancestors
- oracle bones were for practice in magic, used by ancient Chinese to predict future and to know the divine will. Flat(?) bones of animals, such as oxen’s or tortoises’ were used for it.
- Burning of tortoise shell for knowing the divine will was very important, as the divine will represented the universe
- Pictorial characters.
- concept of *Shandi*. This concept of heavenly God is of an ancient origin. **Huandi** alone is allowed to be worshiped. Ruler is considered as the one who brings the commands of God to earth. God, the one who rules the earth from above, sent forth rulers to earth.
- in order to avoid calamities and bring divine favors, the emperor had to pray and practice sacrifices to the heavenly God. Sacrifices were offered to him in the altar made in peak of mountains. Rulers were afraid of divine favor, so that they often burnt tortoise shells to know the will of heavenly God.
- in addition to *Shandi* they believed in some minor gods – provincial and personified gods. Those minor gods were worshiped by ordinary people.
- ancestor worship was and is another popular trend in China. They believed that their dead relatives appear in the form of spirits and they can influence the living beings. They believed that they reside in mountains, trees, rivers and dark corners and influence mankind to do good or bad. Those behaving as benefactors or protectors are considered as born in heavenly

realm, whereas others are considered as devils (the concept of ancestor worship conveys that they had been believing in the concept of soul and transmigration of soul).

- the moral system, one of the basic elements of religion, was not considered as divine order but as a descended system from parents and rulers. Man must do what is right for the sake of pleasing his parents and for the sake of pleasing rulers. Ruler is the one who brings commands of divine to the earth.

### Summary

- Various forms of religion existed in the past and most of them are still persistent.

- Religious and philosophical systems of China are of ancient origin. Many religious beliefs in China are common to the other parts of the world.

## PREHISTORIC RELIGIONS IN CHINA

Main Historic periods:

1. The early period – from pre-history down to 6<sup>th</sup> century BC.
2. The classical period – From **Lao-Tze** and **Confucius** down to advent of the Buddhism in 1<sup>st</sup> century.
3. Post-Buddhist period – From first century down revival of Neo-Confucianism.
4. Medieval Period – From **Song** (960 AD) to 19<sup>th</sup> century.
5. Modern Period.

China is the one of the ancient civilizations in the world. Proper history of China begins with *Shang* Dynasty (1765-1122 BC). There are number of contradictory opinions regarding the origin of Chinese:

- Immigrants from Africa, Middle East or Central Asia (breeding domestic animals, tools of agriculture, use of cart and instruments made of bronze and iron)

- Origin in eastern China or India

- Not immigrants but indigenous, who at the very beginning settled down in the valley of Yellow river (the most accepted view).

New light is shed as a result of archeological discoveries. Ancient skeleton of a *homo*-species have been found and it is known as 'Peking-man', who is supposed to have been living 400 000 years ago. Archeologists are of opinion that Chinese are descending from the 'Peking man'. In addition to that many ruins have been unearthed, from An Yang near Honeng province, ???

**QUESTION: ANALYZE THE DEVELOPMENT OF LAO-TZE'S TEACHING, TAOISM, IN ANCIENT CHINESE TRADITION FROM THE ANCIENT TIME. (LECTURED BY VEN. GALLELLE SUMANASIRI, GIVEN BY VEN. PAÑÑINDRIYA) 2010**

As to the Taoist religion, **Lao-Tze** is the first one who founded Taoism. His name's meaning is 'old man' or 'old master'. For its real meaning, 'old' here does not say 'old in age' but just 'matured in knowledge'. As religious leaders say, the biography of **Lao-Tze** describe some miraculous events in his time. Regarding to it, one legend says that he was in his mother's womb for 82 years and was born as a man with white beard and wrinkled face. He was given the name as **Lao-Tze** for he was matured in knowledge since his birth.

To spread his ideas, while it is generally accepted that **Lao-Tze** left China to the Western place, some also say that he left to western paradise which is called *Sukhāvati*. However, when he was leaving the border of China, custom officers asked him to declare his purpose and asked him to leave his message. Before his departure, thus, he stayed for three days in the border and wrote down his message in precise form in Chinese. This precise declaration is named as *Tao De Jing*, which is the main text of Taoism consisting of 81 chapters.

In this text, the first 37 chapters are on *Tao*, whereas, 38-81 are on *De*. While the *Tao* means 'way' the *De* means 'morality'. After combining those two words, the canon is named as "the way and morality". Even though 2550 words are in his canon, it is counted only as 5000 words. Some are of the opinion, that *Tao De Jing* is not the philosophy of **Lao-Tze** alone but also the views of many Chinese philosophers who lived prior to him. However, there is no proper evidence to prove this point. Thus *Tao De Jing* is one of the high esteemed compositions in China and its teaching has immensely influenced and enriched Chinese culture too.

In this text, it said that *Tao* is the essence of everything and it is like a seed that is hiding the possibility growth of a plant as well as mother has a hidden possibility to deliver a child. *Tao* involves everything in the universe and it is just an ultimate reality. It is also named as *Nirvāṇa*, because *Nirvāṇa* is the final aim of many religions in the world.<sup>55</sup> In brief, *Tao* allows self activation and the evolving power of universe is the morality of *De* in Taoism.

**LAO-TZE AND TAOISM<sup>56</sup> (2009 AND ALSO PREVIOUS YEARS)**

China is a country of three religions, namely Taoism, Confucianism and Buddhism. Taoism and Confucianism are native religions, whereas Buddhism is foreign or immigrant religion. Some scholars are reluctant to place Taoism and Confucianism in the place of religion as they lack necessary component of religion. But through the influence of Buddhism and tremendous influence of Taoism and Confucianism on Chinese culture and civilization later on these two Chinese tradition came to be considered as religions.

The founder of Taoism is named **Lao-Tze**. The etymological meaning of this name is „old man“ or „old master.“ „Old“ here does not mean old in age, but rather „matured in knowledge.“ As it was with many other religious leaders, biography of **Lao-Tze** is also surrounded by some miraculous events.

One legend says, that he was in his mothers womb for 82 years and was born as an old man with white beard and wrinkled face and thus he gained name „**Lao-Tze**.“ Further it says, that he walked forward just at his birth. The meaning of this legend may be indicating, that he was matured in knowledge at his birth.

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55 *Nirvāṇa* as the cessation of greed, hatred and ignorance is aim only of Buddhism. All the other religions aim either at unification of God (*Brahma*) with soul (*ātma*), eternal life in heaven (*sassatavāda*), complete destruction after death (*ucchedavāda*) and other things quite different from *Nirvāṇa*.

56 I copy-wrote this text from a „Handout given by ven. Gallelle Sumanasiri.“ I did not add the name to the title as I do not believe that the type-written form was written by him, as I do not believe that he himself would have committed so many mistakes – and even some awkwardly expressed ideas.

Another legend says, that he left China towards the West at his latter part of life. Some are of opinion, that leaving towards West is indicating that he left to India. Some other say, that he left to „Western Paradise“ called „*Sukhawati*.“ Anyhow, where he left is uncertain. His life span is also uncertain. Some say, that he lived 160 years, whereas others say he lived 200 years.

According to the above legend when he was leaving the border of China, custom officers asked him to declare his luggage. After that he informed that he had no possession to declare and what he possessed was knowledge in his brain. Being asked to keep his knowledge in China before his departure he stayed three days in the border of the country and wrote down his knowledge in a precise form. This precise declaration was named „*Tao Te Jing*.“ It is the text and contents of Taoism. It consists of 81 chapters. The first 37 chapters are on *Tao*, whereas 38-81 are on *Te*. The *Tao* means „way,“ *Te* means „morality.“ So this canon is also named as „The Canon of Way and Morality.“ This canon is known as „five thousand words of **Lao-Tze**“ as it consists 5250 words.

Some are of opinion, that the contents of *Tao-Te-Jing* is not the philosophy of **Lao-Tze** alone, but that it is a compendium of views of many Chinese philosophers who lived prior to him. But there is no proper evidence to prove that view. Further some others say, that the structure and contents of *Tao-Te-Jing* resembles some Indian influence. Though there are such close similarities, there is no evidence to such close relationship between these two countries as far back as 6<sup>th</sup> century. On the other hand despite the affinities there are many unique characteristics which separate these two traditions, which are, nevertheless, so much united. So, Taoism can be evaluated in its own.

*Tao-Te-Jing* is one of the high esteemed compositions in China. Its teaching has been immensely influenced to enrich Chinese culture. Its influence is so tremendous, so that **Ving Sing Zhen** comments: „No one can hope to understand Chinese philosophy, religion, politics, medicine or even cooking without a real appreciation of the profound philosophical thoughts in this little book.“

As mentioned earlier, *Tao-Te-Jing* consists of two parts, namely *Tao* and *Te*.

### *Tao*

In Chinese religio-philosophic tradition, the term *Tao* contains deep meaning. *Tao* should be understood in philosophical context according to Taoism. *Tao* means „way.“ It is „the way of universal nature of the cosmos.“ It is „the ultimate reality.“ It is „the mother of everything in the universe.“ Everything on earth and in heaven evolved from *Tao*. It is the first cause of everything. This ultimate reality is named *Tao*, but there is nothing to grasp, such a thing. It is formless as „*sat*“ in Indian philosophy. The nature of *Tao* has been explained as:

„*Tao* that can be called is not the eternal *Tao*,  
The name that can be told is not the eternal name,  
Nameless is the origin of heaven and earth,  
The named is mother of everything.“

Everything existing in the world was given birth by *Tao*. So it is said, that *Tao* is just like a great womb. The motherliness of *Tao* is explained:

„(*Tao*) existed before heaven and earth,  
Soundless and formless,  
It depends on nothing and does not change,  
It operates everywhere,  
It is free from danger,  
It may be considered the mother of the universe,  
I don't know its name,  
I call it *Tao*.“

*Tao* is the essence of everything. It is just like a seed that hid the possibility of creating a plant. As same as mother delivers child, *Tao* evolves everything in the universe. Though *Tao* is the first cause of the universe, it is different from the concept of creator God in theology. It is just an impersonal ultimate reality. *Nibbāna*, *Moksha*, salvation and oneness with absolute reality are the end aim of many religions in the world. but Taoism does not recognise absolute reality, that one must have perceived. *Tao* is not a goal. It is just a reality. Contrary to other religion it does not recommend any

moral code. *Tao* is a reality to understand for having a harmonious life with nature. *Tao* has intrinsic power to procreate. We have nothing to do in this universe but to be accord with nature. *Tao* does everything.

„*Tao* does nothing and yet there is nothing left undone.“

Living harmonious life with nature is the way to peace and tranquillity. The living harmony with nature is non-activity (*Wu-wei*). Universe possesses evolving power and there is nothing that man should perform. The order of the universe would be polluted in case of man's involvement with it. The practice of non-intervention or non-activity is living in harmony with nature.

### *De* (or *Te*)

Allowing to self activate the evolving power of universe is the morality of *Te* in Taoism. It is nothing but non activity or silence. Non activity is not aimed at gaining anything or to a goal.(?) An endeavor to gain something is a desire. Harmony with nature simply means allowing nature to evolve its own way.

*De* has been used in two different senses in Chinese philosophy and religion:

1. Non-interference with natural processes. Taoism used *De* in the above sense.(?)
2. Make one's life according to prescribed moral code. *De* is used in Confucianism in the latter sense.

Taoism recommends to abandon sageliness and learning. Then there will be no sorrow. Non-activity is the way to tranquility.

„More taboos and prohibitions there are in the world,  
The poorer the people will be,  
The more sharp weapons the people have,  
The More troubles the state will be in.“

Moral codes are unnecessary to live with nature.(?) When people are devoid from the natural flow the necessity of moral code comes into existence.

„When the tao is rejected,  
It is then that we have the virtue of  
Humanity and righteousnes,  
When knowledge and wisdom appear  
It is then that there is a great hypocrisy.“

## LAO-TZE AND TAOISM (ORIGINAL BY VEN. NAI NĀRADA)

China is a country of three religions namely Taoism, Confucianism and Buddhism. Taoism and Confucianism are native religions, whereas Buddhism is foreign religion. The founder of Taoism is named **Lao-Tze**, which means „Old man“ or „Old Master.“

One legend says, that he was in his mother's womb for 82 years and was born as an old man with white beard and wrinkled face. This legend means, that he was natured in knowledge at his birth. Some legend says that he left China for India. Some say, that he left to Western Paradise, which is called *Sukhāvati*. Some say, that he lived 260 years but others say he lived 200 years.

As mentioned above, according to that legend, when he was leaving the border of China, he stayed for three days at the border and written down his knowledge in precise form, which was called „*Tao-Te-Jing*.“ It is the main text on Taoism and consists of 81 chapters. The first 37 chapters are on *Tao*, whereas 38-81 are on *Te*. *Tao* means „way,“ and *Te* means „morality.“ So this canon is also named as „the Canon of Way and Morality.“ This canon has five thousand words of **Lao-**

**Tze** as it consists 5250 words.

*Tao-Te-Jing* is one of the high esteemed compositions in China. Its teaching had been immensely influenced to enrich Chinese culture. **Ving Sing Zhen** said: „No one can hope to understand Chinese philosophy, religion, politics, medicine etc. without a real appreciation of the profound philosophical thoughts in this little book.“

Everything on earth and in heaven evolved from *Tao*. There is nothing to grasp, such a thing of the name *Tao*. „*Tao* that can be called is not the eternal *Tao*.“ „*Tao* existed before heaven and earth as it is soundless and formless.“ „It operates everywhere, it is free from danger.“ It may be considered the mother of the universe.“ Everything what exist in this world is given birth by *Tao*, so, *Tao* is just like a great womb, which can produce everything in the universe.

Taoism does not recognize absolute reality that one must have perceived. *Tao* is not a goal. It is a reality to understand for having a harmonious life with nature. Living harmonious life with nature is the way to peace and tranquility.

## LAO-TZE. TAOISM

The founder of Taoism, **Lao-Tze**, was born in 604 BC. „**Lao-Tze**“ means „old boy“ or „philosopher“, „one, who remains childlike even when old. He was endowed with more than ordinary intelligence. His aim was to keep himself concealed and unknown.

The term „*Tao*“ has been interpreted in different ways. Some have translated it as „the way“, others have called it „the eternal world“, or „logos“, other again as „eternal being.“ Some called it „reason“, others say it is the „nature of modern science.“ The Buddhists use the term „*Tao*“ for enlightenment.

**Lao-Tze's** goal was to become a sage. According to **Lao-Tze**, *Tao* is „the Cause“, „the Principle“, „the substance“ and „the standard of all things“ to which all of them must conform.

*Tao* is called „the way of heaven“, but it is individualized it is called the way of man. The way of heaven and the way of man are far apart, but, nevertheless, they are one in reality. It is the way of heaven that plays the part of „lord.“ It is the way of man that plays the part of „the servant.“ Hatred and kindness, taking and giving, reproof and instruction, death and life.

These eight are instruments of correction and rectification of one's life. So the *Tao* – says **Lao-Tze**, is to act without thinking of acting, to conduct affairs without feeling the trouble of them, to taste without discerning any flavors etc.

**Lao-Tze** says, that the heart of a holy man consists of hundreds of ???. The holy man treats them all as his children. He taught the virtue of simplicity in habits.

*Tao* is threefold:

1. The way of ultimate reality. It is very difficult to grasp the ultimate reality, which is similar to *Brāhman* in *Vedanta*.
2. The way of universe or heaven, which may be called according to *Vedanta* the *Jīvātman*. Human being came up against an inevitability and he can do nothing with it.
3. The third, the way of man, is the philosophy and order of life. It is called „the way of life“ too.

**Lao-Tze** says, that *Tao* is one. It was in the beginning and it will remain forever.

- a) We look at it and do not see it, and we name it „the equable.“
- b) We listen to it and do not hear it, we name it „the inaudible.“
- c) We try to grasp it and we do not get hold of it, we name it „subtle.“

With these three qualities it cannot be made subject of description.

### 666 LAO-TZE AND TAOISM

China is a country of three religions namely Taoism, Confucianism and Buddhism. Taoism and Confucianism are native religions whereas Buddhism is foreign or immigrant religion. Some scholars are reluctant to place Taoism and Confucianism in the place of religion as they lack necessary component of religion. But through the influence of Buddhism and tremendous influence of Taoism and Confucianism on Chinese culture and civilization later on these two Chinese traditions came to be considered as religions. The founder of Taoism is named Lao-tze its etymological meaning is old man or master. Old here does not mean old in age but matured in knowledge. As many other religious leaders biography of Lao-tze too surrounded some miraculous events. One legend says he was in his mother womb for 82 years and was born as a old man with white beard and wrinkled face and thus he gained name Lao-Tze. Further it say that he walk forward just at his birth. The meaning of this legend may be indicating that he was matured in knowledge at his birth. Another legend says that he left China towards the west at his latter part of life. Some are of opinion that leaving towards west indicating that he left to India. Some other say that he left to western paradise which is called Sukhawati. Anyhow where he left is uncertain. His life span is also uncertain. Some say that he lived 160 years where as others says he lived 200 years. According the above legend when he was leaving the border of China custom officers asks him to declare his luggage. Then he was informed that he has no possession to declare and what he possesses is knowledge in his brain. Being asked him to keep his knowledge in China before his departure he stayed three days in the border and written down hi knowledge in precise form. This precise declaration is named Tao de Jing. It is the text and content of Taoism. It consists 81 chapters. The 37 chapters are on Tao whereas 38-81 are on De. The Tao means way De means morality. So this cannon is also named as the cannon of way and morality. This cannon is known as five thousand words of Lao-tze as it consists 5250 words. Some are of opinion that the content of Tao De jing is not the philosophy of Lao-tze along but is a compendium of views of many Chinese philosophers who lived prior to him. But there is no proper evidence to prove this view. Further some other say that the structure and content of the Tao De jing resembles some Indian influence. Though there is such close similarity there is no evidence to such close relationship between these two countries as far back as 6<sup>th</sup> century. On the other hand despite the affinities there are many unique characteristics which separate these two traditions that unite. So Taoism can be evaluated it its own. Tao De jing is one of the high esteemed compositions in China. Its teaching has been immensely influenced to enrich

Chinese culture. Its influence is so tremendous so that Ving sing Zhen comments no one can hope to understand Chinese Philosophy

Describe the social background and main religions practices that appeared in the Mohenjodaro Harappa civilizations 752 /798

## CONFUCIANISM

The religion of China is based on the tenets of Confucianism, Taoism and Buddhism. Confucianism and Taoism are religions indigenous to the country, while Buddhism was introduced from India in the year 65 AD. The founder of Confucianism was the prophet **Confucius**. **Lao-Tze** was the founder of Taoism.

Confucianism is not a religion in the customary sense. **Confucius** did not give a new religion, but gave to the world forceful principles on human morality and ethics. The real name of **Confucius** was **Kung-Chin**. He was born about 551 BC. He was brought up by his widowed mother in hardship and poverty.

In his early twenty he was employed as a tutor. The man was later recognized as one of the greatest teachers in history. For his practical wisdom he attracted disciples and gained a rapid fame. He spent much time collecting and editing available literature about ancient customs and beliefs.

When he was fifty, **Confucius** traveled from place to place throughout China spreading his teaching and finally he died at the age of seventy-three. His teaching and way of life made an important and revolutionary impact up on Chinese society.

**Confucius** used as his first concept „*Li*,“ which means „ceremonial,“ „propriety“ and „reverence.“ We also speak about this as the „right way“ or „right conduct.“ The second concept was „*Yi*,“ which meant „best way of doing things.“ It was „the best way for all thing to do.“

The third concept was „*Jen*,“ which meant „good will.“ It was „willingness to do what was best for society.“ A man of good would accept each person for what one was. The last concept was „*Chih*.“ The „*Chih*“ was an ideal to be approached gradually. It was a high religious ideal, that **Confucius** was never able to reach.

**Confucius** is usually regarded as a teacher of morality. Confucius said, that men are good at birth, but many do not remain good upon to the end. The social ideal of **Confucius** is peace and harmony. According to **Confucius**, there are three awes:

1. Awe of heaven's decree
2. Awe of great man
3. Awe of saints

He said, that life of moral man is an exemplification of the universal order. According to **Confucius** the social, economic, political and religious ideals are centered in ethics.

The virtue is backbone of life and love is the blood of life. Without virtue life cannot stand. And without love life is death. The development of life depends upon the development of virtue.

### CONFUCIUS AND CONFUCIANISM (LECTURED BY VEN. GALLELE SUMANASIRI)

**Confucius** is a romanized form of name **Kong Fu Zi**, which means ‘**Master Kong**’. many pseudonyms were given to him, i.e., ‘Becoming Sage, ‘Illustrious Duke’, ‘Uncrowned King’, ‘Former Sage’, ‘Former Teacher’, ‘Prince of *Zhou*’, ‘Culture-spreading King’ are some of them. These names are evidence to his fame and his contribution to Chinese civilization and culture. P.5.<sup>57</sup>

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57 In the original there, as we can see, were mentioned numbers of pages. The mystery is which book was supposed to be examined.

- He was born in 552 BC at the end of *Zhou* dynasty. He bent his mind to learning at his fifteen - „I am not one who was born in the possession of knowledge, I am one who is fond of antiquity and earnest in seeking it there.“

- In his earnest pursuit of knowledge and in the joy of learning he forgot about his food, he forgot about his sorrow and did not perceive that old age was coming.“ P. 8-9 for his biography.

- When he was born, the country was in chaotic political situation. Each state was trying to surpass the other and gain supremacy. The power of the princes was greater than that of emperors. Sovereigns themselves led lives of luxury and self-indulgence, paying little attention to common man. Remedy for that was to bring rulers and officers back to the path of past ruler. Disorder in the country was due to negligence of duties by rulers and officials. P. 10,24,25.

- He said: „remember, children, oppressive government is more terrible than man-eating tigers.“

He or his teachings was not recognized when he was alive. He died disappointedly. He traveled from one feudal state to other seeking opportunities to apply his views, but opportunity came his way. (?) „If there were one willing to employ me, might I not create an eastern *Zhou*.“ „My words are ignored and the *Tao* has no vogue.“ P. 27-30

- Though he or his doctrine were not accepted during his life but posthumously, his teaching was applied practically in politics and he was venerated as a sage. By the 1<sup>st</sup> century universities were founded to teach, disseminate and to apply and train rulers on Confucianism. P. 12-13)

- Purpose of **Confucius** was to bring society back to moral order, improving each individual according to the standard of perfect virtue. For that he introduced important moral concepts, which are known as four-fold disciplinary system: benevolence (*Ren*) , propriety (*Li*), righteousness (*Yi*) and sincerity (*Chen*).

- *Ren* is human heartedness or humanity, that it has been said - ‘*Ren* in man’. It means that one is to be called man if he possesses the benevolence. It is the central teaching of **Confucius**. When Master was asked „what is *Ren*,“ he replied: „if one is able to practice five things (respectfulness, generosity, sincerity, earnestness and kindness) everywhere under the heaven, he constitutes *Ren*.“

- Further it is said: „to subdue oneself and return to propriety is *Ren*. Cultivation of humanity in oneself ensures a peaceful life for others. Expressing its practical aspects he says: „do not do to others what you would not like others do to yourself.“

- Propriety and righteousness are the ways a benevolent man should behave according to. Propriety of action refers to the suitability of human conduct.

- According to the situation, it is said that „to subdue one’s self and return to propriety is perfect virtue.“

- „Look not what is contrary to propriety, speak not... make no measurement...“ „It is by propriety that character is made.“ Righteousness is in accordance with what is right. „Superior man holds righteousness as the highest value.“

- Sincerity is acting against selfishness. It is serving others with liberal thought. „If one on turning ones thought upon oneself, find a want of sincerity.“(?) Sincerity prompts man to good conduct. It is very important concept that says: „Sincerity is the way to heaven. The attainment of sincerity is the way of

man. His character becomes sagely.“ P. 34-36

**Confucius** did not touch extra-ordinary aspects. His main concern were problems at hand and not on past or unknown future. „His discourses about man’s nature and the way of heaven cannot be heard.“ P. 41-45

- „While you are not able to serve men, how can you serve their spirits.“
- While you do not know life, how can you know about death.“

## **CONFUCIUS AND CONFUCIANISM**

### Socio-political and religious background of **Confucius**

„Central government had no real control over the regions it claimed. Each state wanted to be less dependent. Each state was trying to surpass the others and gain supremacy. The power of the princess(?) was greater than that of the

emperor. The power of the local princess(?) fell into the hand of various noble families. Some private officials of these families took public affairs into their own hands. Leaving military affairs in the hands of the other officials, sovereigns themselves led lives in luxury and self-indulgence, paying little attention to the common man. The common man who was not sufficiently educated to help himself was entirely neglected.

„One occasion **Confucius** was traveling in a remote part of the country, when he came upon a woman making loud lamentations. Asking the cause of grief, he was informed that at the very spot her father-in-law, her husband, and her son had been successively killed by tigers. „Why, then do you not leave the place?“ Asked **Confucius**. She replied“ „here there is no oppressive government.“ Turning to his disciples **Confucius** said: „remember my children, oppressive government is more terrible than man-eating tigers.“

many of the religious practices prior to and contemporary to **Confucius** was rather vague. Existence of good and evil spirits, ancestor worship, and the religious position held by emperor were the particular features of religion during this period, p. 25.

### Vision and mission of **Confucius**

„Bring back to past glories of *Zhou Dynasty*, I am the transmitter and not a creator, a believer in and lover of antiquity,“ „*Zhou* had the advantage of viewing the two past dynasties. How complete and elegant were its regulations. I follow *Zhou*.“ „If there were one willing to employ me, might I not create an eastern *Zhou*.“ He selected the figures of ancient sage-kings – **Yao, Shun, and king Tang**. These personages had humanity and perfect virtue, which **Confucius** wished to promulgate. Their deeds and reigns represented all that were wise and good in Chinese history and society. He regarded these legendary and semi-historical figures and paragons of virtue whose examples should be followed by contemporary rulers. He was teacher and not a religious leader. His slogan was: „In teaching there should not be class distinction.“

### Teachings

His teachings deals with society, human values and human affairs. He did not pay attention to supernatural affairs. His teachings were solely concerned with this world so much, so, that he deals with daily functions of human relations and other fundamental requirements for a proper social order. But it is not materialistic teachings, because his main concern was on virtuous moral conduct. He says: „virtue is for virtuous sake, not for any benefit in the next world or in life after death. Good things should be done as they are good.“

### Virtues of Confucianism

- Benevolence (*Ren*). It is humanity and human's heartedness. It is interpreted as *Ren* which is 'Man'. What does this mean is one is to be called man if he possesses benevolence. If man is devoid of such virtues he is not worthy to be called man. When he was asked what *Ren* is, he replied: „if one is able to practice five things (respectfulness, generosity, sincerity, earnestness and kindness) everywhere under the heaven(?) constitute(?) *Ren*.(?) It is the central teaching of **Confucius**.
- Propriety (*Li*). Behaving to preserve benevolence is propriety. „Do not do to others what you would not like others to do to yourself.“ It is suitability of human conduct according to the situation. When he was asked what virtue is, he said: „To subdue one's self and return to propriety is perfect virtue.“ To subdue one's self means not to act according to the drives of emotions or basic instinct; instead one subdues one's sensual desires and evaluates the benefit of his action's benefit.
- Righteousness (*Yi*). Behaving according to propriety is righteousness. „Look not what is contrary to propriety, speak not what is contrary to propriety, make no measurement what is contrary to propriety.“ Rectification of names is one of the norms he held for social order. It is behaving according to the honor of the names. „Let the ruler be ruler, the minister be minister, father to be father, son be son.“
- Sincerity (*Cheng*). It is acting against selfishness. „If one on turning one's thought upon oneself, find(?) want(?) of sincerity.“ It is so important, so that it is said: „Sincerity is the way to heaven, the attainment of sincerity is way of man. He who possesses sincerity is one who, without an effort, hits(?) what is right, and apprehends, without exercise of thought – he

is the sage who naturally and easily embodies the right way.

### Metaphysical questions

He neither rejected nor fully accepted supernatural things, but accepted those beliefs that were existing at that time to the extent of social benefits. He held rather a skeptical attitude. „While you are not able to serve men, how can you serve their spirits; while you do not know life, how can you know about death.“ Once he was asked: „Do the dead have knowledge or are they without knowledge?“ He replied: „if I were to say that dead has such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last rites to the departed; if I were to say that the dead have such knowledge, I am afraid lest filial sons should leave their parents unburied.“ His conclusion was that „you need not wish to know whether the dead have knowledge or not, there is no present urgency about the point. Hereafter you will know it for yourself.“ In explaining the constituent of wisdom, he says: „to give one’s self earnestly to the duties of men, while respecting spiritual beings, keep aloof from them, may be called wisdom“

### Division of human beings

‘Mean man’, ‘Superior man’, ‘Sage’. **Confucius** talked of two stages of an ideal life of an individual. That is ‘superior man’ and ‘sageliness’.

## **QUESTION: EXPLAIN THE TRADITION AND PRACTICE OF CONFUCIAN RELIGION IN ANCIENT TIME (LECTURED BY VEN. SUMANASIRI)**

Confucianism is the religion created by **Master Kong** and while he taught the Confucian religion many pseudonyms were given to him according to his way of establishing the Confucianism. He was born at the end of *Zhou* dynasty in 552 BC and at the age of his fifteen he tried to learn the ancient teachings of China. After mastering it himself, he introduced it to others so that it could be transferred from generation to generation and thus become popular in his country.

During the life of **Master Kong** the country was in a chaotic situation and each state was trying to surpass others and gain supremacy. At that time the power of the princes was greater among the ruling society. They enjoyed a luxurious life paying only little attention to common men (to be remedied in rulers and officers)(?). Due to this discrimination **Master Kong** and his teachings were not recognized by the princes. Except that they also ordered to drive him out of their empire threatening him with death if he would stay there longer. Thus, disappointed, he traveled to other places seeking opportunities for teaching his view, but at that time there still wasn't such an opportunity. However, he knew that when someone would accept his teaching, one would feel that the teaching was better than *Zhou* and *Tao*.

According to the Confucius, there is an important concept of morality known as 'fourfold disciplinary system'. Those four parts are:

1. Benevolence (*Ren*)
2. Propriety (*Li*)
3. Righteousness (*Yi*)
4. Sincerity (*Chen*)

Among them *Ren* (benevolence) is human heartedness or humanness and if one possesses *Ren* (benevolence) is capable of practicing five things, namely:

1. Respectfulness
2. Generosity

3. Sincerity

5. Kindness

4. Earnestness

It is further said that *Ren* (benevolence) is the first requirement for cultivation of humanity towards peaceful life. After understanding *Ren* (benevolence) well, *Li* (propriety), *Yi* (righteousness) and *Chen* (sincerity) will be followed automatically. Hence in Confucianism *Ren* (benevolence) is very important to practice as a first step.

According to Confucianism, in brief, attention should be first paid to the humanity by *Ren* (benevolence), then, when humanity needs something to be done for them, it should be done as a righteous way and in sincerity in mind with attention to help each other. This kind of attitude should be inherent in every good Confucianist and as such by following the rules of Confucianism one is expected to gain happy life now and in the future as well.

### THE TEACHING OF CONFUCIUS AS AIMED AT THE ETHICAL DEVELOPMENT (ORIGINAL BY VEN. NAI NĀRADA)

The Confucian theory of ethics is based on three important concepts:

1. ceremonies associated with sacrifice to ancestors and deities of various types
2. social and political institutions
3. the etiquette of daily behavior

It was believed by some, that „*Li*“ originated from the heavens.

In early Confucianism, *Yi* and *Li* were closely linked terms. *Yi* can be translated as „righteousness,“ though it may simply mean „what is ethically best to do“ in a certain context. The term contrasts with action done out of self-interest. While pursuing one's own self-interest is not necessarily bad, one would be a better, more righteous person if one based one's life upon following a path designed to enhance the greater good, an outcome of *Yi*. This is doing the right thing for the right reason. *Yi* is based upon reciprocity.

In ethic this graceful sense of ritual beauty, harmony and proportion represented an ideal of balance in daily conduct. When asked what the essence of right conduct (in life) must be, **Confucius** replied „It is the word „*Spu*,“ reciprocity.“ „Do not do to others what you do not want them to do to you.“

Just as action according to *Li* should be adapted to conform to the aspiration of adhering to *Yi*, so *Yi* is linked to the core value of *Ren*. *Ren* is the virtue of perfectly fulfilling one's responsibilities toward others, most often translated as „benevolence“ or „humanness.“ **Confucius's** moral system was based upon empathy and understanding others, rather than divinely ordained rules.

To develop one's spontaneous responses of *Ren*, so that these could guide action intuitively was even better than living by the rules of *Yi*. To cultivate one's attentiveness to *Ren* one used another Confucian version of the Golden Rule: „one must always treat others just as one would want others to treat oneself.“ Virtue, in this Confucian view, is based upon harmony with other people, produced through this type of ethical practice by a growing identification of the interests of self and other.

### QUESTION: ASSESS THE CHALLENGES BUDDHISM HAD TO UNDERGO IN CHINA

Regarding the introduction of Buddhism into China, it is said that Buddhism originated in the 1<sup>st</sup> century AD and gradually developed in China. By 12<sup>th</sup> century AD it was a period of its full development. 1<sup>st</sup> century to 12<sup>th</sup> century further can be divided into three periods:

1. 1<sup>st</sup> - 3<sup>rd</sup> century – establishing period
2. 4<sup>th</sup> - 7<sup>th</sup> century – settling period
3. 8<sup>th</sup> - 12<sup>th</sup> century – Buddhism is made indigenous religion

Prior to the above-mentioned periods, there are few legends of introducing Buddhism into China. One legend says that Buddhism was taken to China by Indian *bhikkhus* in **Asoka's** period. But they were imprisoned by the emperor. According to Chinese history India has gone to Shenshi province in China with Buddhism in 217 BC.

Once Chinese **emperor Ming Ti** had seen in dream foreign teacher statue. And he asked to find out the statue and bring the same to the palace. For this purpose the representatives had been sent to India in 67 AD. When their groups returned to China, **Kassapa Matanga Thera** and his friend **Dharmaratna** who was from central India also went to China to spread Buddhism. Both of them stayed at Dhawala Asvarama temple at Loyang.

A scholar called **Kumārajīva** studied at Kashmir and there he became a *Mahāyāna scholar*. He studied *Sarvastivāda (Sabbativāda)* and *Madhyamika* traditions as well as *Yogacara* tradition. He went to China as a prisoner(?). He was respected by many scholars while he was in prison. The king also came to know his scholastic knowledge and invited him to translate Buddhist books into Chinese language. **Kumārajīva** had translated many books into Chinese with the help of the king. He spread the *Madhyamika* tradition in China. He had more than 200 disciples. *Mahāpaññāpāramitā Sutta*, *Saddhammapuṇḍarīka Sutta* etc. were translated into Chinese. 413 AD he passed away.

Another scholar, **Paramattha** was a monk studying in Ujeni. After his education and when being in Pātaliputta he accepted the invitation of Chinese missionary finding expert teacher to teach Buddhism in China. After his going to China in the year 548 he translated many books of Buddhist Sanskrit literature. It is said around 70 books. *Yogacara*, *Viññānavāda* tradition books were translated into Chinese by him and another two.

Another teacher was **Bodhirucci**, who has gone to China from South India. According to Chinese history, **Bodhirucci** knew astrology, medicine, geology and theology. In 693 he translated *Ratnametra(?) Sutta* into Chinese. He has translated more than 53 texts into Chinese.

After the triangular war between Confucianism, Buddhism and Taoism, large number of foreign scholar-monks continued to propagate Buddhist faith in China during the seventh century, *T'ang* Dynasty, **Hsuan-Tsang**, who studied Buddhism in India for 16 years, is said to have made many translations and trained many students for the contribution of Buddhism in China. From this time onwards, Buddhism gradually becomes indigenous religion in China and face its ups and downs for its prosperity up to the present time.

## **666WHAT IS THE CONCEPT OF GOD?**

God: center and focus of religious faith. When we speak of religion, it means that it is the belief in the center and focus of God. God is regarded as Holy being, deals with ultimate reality. Therefore some people worship him, prayers are addressed to him. He is a creator, source of everything (including material and spiritual).

He is eternal, omniscient, omnipotent and immutable. These are not human characters. Everything is according to his 'will, love, anger, forgive'. These are human characteristics. In other words, these are the defilements. In Buddhism will is kamma, love is something mundane, attachment. Buddhism emphasizes loving-kindness. Therefore God has human and non-human characteristics.

Other religions focus on religious faith, but the faith of Buddhism is focus on Tiratana, i.e., Buddha, Dhamma and Sangha. Thus, the concept of God according to other religions are:

- (1) God is completely different from human beings.
- (2) Concept of God is described as mystery, beyond the powers of human conception or knowledge or understanding. Because he is the ultimate reality.

Therefore:

- (1) Impersonal nature is stressed.
- (2) Judaism, Islam – transcendent (supramundane)
- (3) Christianity – transcendental and immanent (present in everything).

God is beyond the world, he is independent being. He has participation within the world process, as a result his presence is clear. Concept of personality is inadequate. This concept has no place in the God himself. He is beyond our knowledge. Personality is used only for human beings, that is why he is mysterious.

25/7/2001

### **Jewish idea of God**

According to the Judaism (Hebrew scriptures), God is the creator. The world is created by him, everything is dependent on him. Everything is the product of his 'will', therefore he is the Lord of this world or earth.

God is the ultimate reality, and we cannot create material images of him. The reason is that no creature can represent the creator. He is impersonal, abstracted presentation and he is invisible. He sometimes promises, sometimes threatens, angry, jealous. On the other hand, he is righteousness, justice, mercy, truth and faithfulness, these are the very fundamental basis characteristics of God. All these characteristics of the God can be seen in human being. These are the normal things or defilements exist in us. According to Judaism, 'you shall have other Gods beside me'.

### **Islam Idea of God**

He is the most starkly – monotheistic religion. According to Islam, the God is called Allah. He is unique, transcendent. He has several characteristics or attributions:

- (1) Life – he is a living God, and thus we can ask for help.
- (2) Knowledge – he has wisdom, not an ignorant person.
- (3) Power – the authority is there.
- (4) Will – everything is according to his will
- (5) Hearing – beyond human beings
- (6) Seeing – beyond human beings
- (7) speech - beyond human beings.

All the above characteristics are individuals. Believers and unbelievers are predestined to faith or unbelief. Everything is predetermined by God. The concept of God has been challenged by:

- (1) Skepticism
- (2) Materialism
- (3) Atheism

God exists, the reasons are:

- (1) mystical experiences
- (2) a sense of presence
- (3) vision and verbal communication.

In order to justify the existence of the God, Saint Thomas Aquinas gives an ontological argument:

- (1) The fact change requires an agent to do that, i.e., there must be an agent to make these things. God is the agent.
- (2) The chain of causation needs to be grounded in a first cause that is itself uncaused.
- (3) One can observe a gradation of things as higher and lower and this points to perfect reality at the top of the hierarchy.
- (4) The order and design of nature demand as their source a being possessing the highest wisdom.

Ethical Argument: good and bad. Good is concerned and there must be a perfect being who has full authority of it.

1/8/2001

### MONOTHEISM (ORIGINAL BY VEN. NAI NYĀNEINDA)

Monotheism is the belief in one God. **Max Müller** introduced it as the new one. As mentioned above, the monotheism evolved in a process. This process can be seen from *Veda* itself. During the period of Polytheism people believed in thousand of gods. With evolution of thinking, they thought that there must be one supreme God among many gods. This type of thinking made *Vedic* people to select one God among the others. At the time of war, the god **Indra** became more powerful than other gods. But the **Varuna** god was one of the powerful gods. Therefore no one could hide the truth before him. Because **Varuna** was there, no one had a secret. In explaining the power of **Varuna**, they were saying „**Varuna** is here, there and everywhere and even a leaf cannot fall down from a tree without any wind to the tree.“ **Varuna** is one of the supreme gods in *Vedas*.

*Vedic* people had freedom to select the god that they wanted to sacrifice to. This is how the concept of one god gradually developed. Monotheism is the peak of development of religion. During the *Brāhmaṇic* period, it represented the period of monotheism. Therefore *Brahma* became the supreme God for them. He possessed power of creation, the power of destroying and the power of subtending/subduing(?) this world. In early stage, there were no priest people to worship the God as they liked, but during this period *Brāhmaṇic* priests must have involved in sacrificing to the god they selected. It was believed, that offering given to the god was not accepted.<sup>58</sup> *Vedic* hymns were the phrases used by ordinary people to pray for god and pay their thanks. During the *Brāhmaṇic* period, these hymns became formulas uttered by *Brāhmaṇic* priests and religious servants. Otherwise *Vedic* hymns were not allowed to be prayed by others.

During the *Vedic* period the sacrifices were very simple. But during the *Brāhmaṇic* period, it became very complex and a religious service can be done by *Vedic* people. As for them, thousands of animals were to be offered and thousands of people had to work on it. The religion became a very completed(?) evolution(?) too.(?) So religion from *Vedic* period to *Brāhmaṇic* period shows gradually the process of evolution of religious concept. It is said: „*Veda* is a mirror to see the process of the evolution of religious concept examined(?)“

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58 I do not agree. If they believed that the sacrifices were not accepted, then why did they do it? I think they were doing sacrifices because they believed that gods would accept the sacrificed things.

## **666JUDAISM, CHRISTIANITY, AND ISLAM IS HOMOGENEOUS RELIGION DISCUS?**

Judaism, Christianity and Islam religious tradition is known as semantic religion and they do belong together according to their historical traditions. They all began in the same part of the world, the Middle East. Since the advent of Christianity and Islam, Judaism has rarely spread, and it has never flourished, beyond the confines of what may be called Christian-Muslim world.

The religion of the Jews is known as Judaism, which is very small in number of Jews at the beginning, but at present time, is quite large in number. Both of Christianity and Islam spread out from greatly influenced by Judaism most considerably. Thus Judaism is the present religion of both Christianity and Islam. The fundamental beliefs of the three religions those they all being from the belief in a single, Unique god: this is what we mean by the term Monotheistic religions old testament as well as New Testament has given prominent place to the ten commandments of the God. When we take canonical text into account we can conclude the close ability between these three religions.

The canonical text of Judaism is known as Old Testament. According to Christianity Old Testament is prehistory of Christianity New Testament is canonical text of Christianity but it is prehistorical text of Islam according to Islam religion. These three religions have developed in close contact with one another, and each religion has influenced development of others in important respects. As the ethical conducted that the followers should observe is similar to those religions. Religious history of those three religions up to now revealed the struggle between each other to be independent from other religion. Judaism is often described as the parent of the other two religions. Christianity and Islam are both religions have their obvious beginning in time, which is an important pre-history; both Judaism and Christianity share a body of ancient sacred scriptures. Jews call them the Bible-the Old Testament.

The later development tends to consider the religion of the Bible as essentially the same religion as the judaism that has existed ever since. But Christians consider old Testament as an important source of their religions. It is in this sense that Judaism is described as the parent-religion of Christianity an similarly in the case of Islam: as Christianity presents itself as a new revelation superseding the earlier Judaism, so Islam presents itself as a new revelation superseding both Judaism and Christianity.

### **QUESTION: JUDAISM, CHRISTIANITY AND ISLAM ARE HOMOGENEOUS RELIGIONS. DISCUSS.**

Judaism, Christianity and Islam religious traditions are known as semantic religions and they do belong together according to their historical traditions. They all began in the same part of the world, the Middle East. Since the advent of Christianity and Islam Judaism has rarely spread, and it has never flourished, beyond the confines of what may be called Christian-Muslim world.

The religion of the Jews is known as Judaism. It is very small in number of Jews at the beginning, but at present time there is quite a large number of Jews. Both Christianity and Islam spread out from greatly influenced by Judaism, most considerably. Thus Judaism is the parent religion of both Christianity and Islam.

The fundamental belief of these three religions is that they believe in a single, unique God: this is what we mean by the term 'monotheistic religions'. *Old Testament* as well as *New Testament* has given prominent place to the ten commandments of the God.

When we take canonical texts into account we can conclude the close ability between these three religions. The canonical text of Judaism is known as *Old Testament*. According to Christianity *Old Testamenti* is prehistory of Christianity, whereas *New Testament* is their mainly accepted canonical text. This *New Testament* is then understood as the

prehistorical text of Islam.

These three religions have developed in close contact with one another, and each religion has influenced the development of others in important respects. As the ethical conduct that the followers should observe is similar in these religions. Religious history of those three religions up to now revealed the struggle between each other to be independent from the other ones.

Judaism is often described as the parent of the other two religions. Christianity and Islam are both religions having the same concept of the world's creation, which is an important 'pre-history' for them. Both Judaism and Christianity share a body of ancient sacred scriptures. Jews call them *the Bible* – the *Old Testament*. The later development tends to consider the religion of the Bible as essentially the same religion as the Judaism that has existed ever since.(?) But Christians consider *Old Testament* as an important source of their religions.

It is in this sense that Judaism is described as the parent-religion of Christianity and similarly it is in the case of Islam: like Christianity presents itself as a new revelation superseding the earlier Judaism, so Islam presents itself as a new revelation superseding both Judaism and Christianity.

### **QUESTION: JUDAISM, CHRISTIANITY AND ISLAM ARE HOMOGENEOUS RELIGIONS. DISCUSS THAT.**

Judaism, Christianity and Islam are the three religions originating in the same part of the world, the Middle East. Followers of the three consider the Jerusalem as their holy place, Judaism and Christianity later on spread towards the West. The religion of Islam, the last of the three originated and survived in Middle East. Looking into the historical and textual facts we can consider that these three religions are different branches of the same trunk. They are clearly called as a „monotheistic family of religions“ or „homogeneous religions“ because of their being so close in beliefs and sharing so much history.

Some Western scholars are of opinion that these three religions had inseparable relationship. They have developed in close contact with one another, and each religion has influenced the development of the others in important respects. Thus Judaism is often described as the parent of the other two religions in relation to the terms „pre-Christian“ and „pre-Islamic“ still in current use. In this sense the *Old Testament*, the canonical text of Judaism is pre-history of Christianity while *New Testament* is considered as canonical text of Christianity. but according to Islamic religion both *Testaments* mentioned above are the pre-historical texts of Islam.

Islamic people believe in **Mohammad** as the last sent by God. Several messengers have been sent to the earth by God. The last messenger before **Mohammad** is considered as **Jesus** of Christians. **Jesus** is the „Son of God“ according to Christianity, but it is unbelievable fact for Islam. **Jesus** is only another messenger sent by God, but the last messenger was **Mohammad**. The words of God **Allah** reviewed to **Mohammad** are recorded in *Holy Quran* of Islam.

When we look into the textual facts we can see a close relationship in their teachings. *Old Testament*, *New Testament* as well as *Quran* have provided first chapter to explain the process of creation of the world by God. The creativities of God that have been explained in those texts are rather similar. *Old Testament* as well as *New Testament* have given prominent place to attend the commandment of God. *Quran* also included many strict rules that should be followed by the believers of God. Those disciplinary rules are aimed at proper social order as well as to gain the final salvation which is given by God.

Judaism is somewhat different from other two religions on the fact that Judaism has given predominant place to the proper conduct of life rather than faith in God. Christianity and Islam have seen faith in God as the most important thing than that of ethical conduct. In spite of transgressing the rules of conduct one, who possesses deep faith in God he can get not only the final salvation but also whatever he wishes.

Anyhow monotheism or belief in one God is the main feature of these three religions. They all begin from the belief in a single, unique God: known by the term of „monotheistic religions.“ Thus they are in fact called homogeneous religions.

### **JUDAIC – CHRISTIAN RELIGIOUS TRADITION (LECTURED BY VEN. GALLELLE SUMANASIRI)**

Judaism, Christianity and Islam belong to one family religion and it is known as Judaic-Christian religious tradition. Accepting the identical characteristic of each other religion they can be known as homogeneous religions since they belong to one family. The other common identification for them is 'semantic religions'. Taking homogeneous character into account **Nicholas de Lange** says: „Judaism, Christianity and Islam are so close in belief and sharing a family religion.“ Taking historical evolution into account, we can see that the religions have developed in close contact to each other. Each religion has its own God and prophets.

- (1) Judaism, Christianity and Islam are prophetic religions. The prophet of Judaism was **Moses**. **Jesus** was the prophet of Christianity, while the prophet of Islam was **Mohammad**.
- (2) They are monotheistic religions to its full sense. They unanimously believe in one God who is omnipotent, omnipresent and omniscient and perfect in characteristic. God is the creator of the world and mankind. He exists beyond the world but is active within it. He is the rewarder<sup>59</sup> and the punisher of the world. The God of Judaism is known as **Yahweh (Yohowah)** where the God of Christianity is known as the Supreme God. The God in Islam is **Allāh**.
- (3) The fundamental belief of these three religions are remarkably same. All believe in single God. The nature of God is his perfectness and incorporeality. He is the creator of the world. Yet active with it, he is compassionate and cares for his creatures and welfare, make his will known to mankind through direct revelation, rewards righteously and punishes wrong doing.
- (4) One of the main fundamental objectives common to these religions is having unwavering faith. Judaism recognized acting according to the covenant. Faith of Christianity is different from Judaism and Islam. Having faith in Jesus is equal to the faith in God. In Islam the faith in God is related to Koran. By means of faith one tries to achieve final salvation as well as to achieve everything desired „reward is equal to faith.“
- (5) Judaism is more rich in traditions and rituals than in faith. It is said „what does the lord require from people is nothing but justice, loving-kindness and walking humbly with one's God.“ It is rather a religion of practice than a religion of belief.

### **QUESTION: ACCORDING TO DEVELOPMENT OF THESE RELIGIONS, EXPLAIN HOW JUDAISM, CHRISTIANITY AND ISLAM BECAME ONE FAMILY IN EARLY TIME.**

Religion is very important for the people, they should rely on it and believe in it according to its teachings and rules. Due to different thinking patterns and concepts of people religion started to diversify and develop in the world. As for the creation of religion, it is said that Judaism, Christianity and Islam historically belong to one family and all of them are based on the same fundamental belief according to their prophets. For example, the prophet of Judaism is **Moses**. Christian prophet is **Jesus**<sup>60</sup> while Islam's prophet is **Mohammad**. They believe in one supreme God who created everything for the

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59 Here in the original was „remainder,“ which is quite funny statement regarding the factual teaching of monotheistic religions. It might have been „rewarder“ (the one, who is rewarding), but this word is not in any of my dictionaries...

60 This is the Islamic explanation. According to Christianity **Jesus** is actually the God who, out of compassion to people,

people according to His laws. However, their God's name is different – for Judaism it is **Yahweh**, for Christianity it is **Jesus** and for Islam it is **Allāh**.<sup>61</sup>

Other point is, that geographically these religions emerged in the Middle East.<sup>62</sup> While Judaism and Christianity spread out to the West, Islam overwhelmed the East. Finally Christianity and Islam took the place throughout the world in the East and West as well. Later on Judaism was known as an ethnic religion whereas Christianity and Islam are recognized as world religions. As for their popularity, Christianity is first, Islam is second and Judaism is the least. Judaism is thus often described as the parent of the other two religions.

The fundamental belief of these three religions is remarkable belief in a single God who promised to help if His wish is fulfilled by man. They also call Him as the creator of the world and mankind. One of the main, fundamental objectives which is common to these three religions is unwavering faith in the God. It is to say that while Judaism recognized its faith as a covenant between mankind and God, Christianity accepted the faith in **Jesus** as one equal to God and Islam regarded God as equal to faith in *Qur'ān*.<sup>63</sup> Faith leads to achieve final salvation as well as to achieve everything that we desire here.<sup>64</sup>

It is only one of these three, that is Judaism, which claims that its followers (Jews) are selected people by the God to spread the message of God. Thus Messiah should appear in the world to save all the Israelites for their slavery. Christians took this point and claim, that the expected savior is **Jesus**. Muslims declare that their prophet **Mohammad** was the last messenger of **the God**.

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got human form to show the people that He is the God, the Creator. Islam refuses this conception and understand **Jesus** as a mere prophet.

- 61 We cannot accept, that they all have the same God only with different name for Christians believe, that the God's name is also **Yahweh**, only the human form was **Jesus**, but **Jesus** is human form of God and it should not be mistaken for the Father or Holy Spirit, whose name is **Yahweh**. As such the Christian concept of triple God (Son **Jesus**, Father **Yahweh** and Holy Spirit **the God**) is distinctively different from the concepts of Judaism and Islam. According to Islam the concept of Trinity is a fallacy and **Jesus** should be understood as a mere prophet while **the God** should be understood as the God of all three religions, that is Judaism, Christianity and Islam.
- 62 It is essential to mention, that Judaism (from around 3<sup>rd</sup> millennium BC), Zoroastrianism (from 15<sup>th</sup> century BC), Christianity (from 1<sup>st</sup> century AC), Islam (from 7<sup>th</sup> century AC) and Bahā'ī faith (from 19<sup>th</sup> century AC) are all monotheistic religions that originated in the area of Middle East.
- 63 Judaism, Christianity and Islam – all these three religions believe in their scripture in the same way, therefore the claim about Islam as a believe in God as equal to believe in *Qur'ān* (the religious) is an irrelevant information. Islamic belief in God is much the same as the belief of Judaism.
- 64 All the three religions know, that this life is suffering, therefore the followers (except in Christianity) are not led to think that by faith they are going to achieve anything in the human world. In Islām this thing is well clarified. However, all the three religions believe in an eternal and extremely-pleasant life after death if God chooses them for it.

## HISTORY OF JUDAISM (ORIGINAL BY VEN. NAI GHOSAKA)

Judaism is one of the oldest monotheistic religions and was found over 3500 years ago in the Middle East. Jews believe, that God appointed them to be his chosen people in order to set an example of holiness and ethical behavior to the world.

Judaism is a revealed religion or God made religion. The religious teachings comprised in *Old Testament* of the Bible were revealed to the prophet **Moses** on the Mount Sinai, who was followed by descendants of the ancient Hebrews. **Jehovah**, the God, *Covenant* and the *Torah* are main pillars of this religion. Jewish people strictly followed the *Covenant* regarded as the commandment of the God. When one examines the history of this religion it has ups and downs because Jewish people happened to make adventurous, exciting and interesting changes under the patronage of the prophet **Moses** and **Abraham**, who shaped and reshaped the religion.

The founder of this religion, prophet **Abraham** lived nomadic life. When he was living in Haran (a place somewhere situated in the Mesopotamian Valley) he took **El Shaddai**, the God of mount Shaddai as his deity. When he moved to Canaan he had to face a terrible famine. And his descendants moved to Egypt. As Egyptians began to make them slaves, Jews had to associate with more powerful God and that was the time, when birth of **Moses** took place.

When **Moses** grew up, he could not tolerate the Egyptian beating and he was so angry that he killed the former<sup>65</sup> and fled Eastward beyond the Red Sea. He entered the land of Midian and came into contact with the God of Mount Sinai, known as **Yehowah**. And he had some miraculous talk with the deity. **Yehowah** gave him many other laws for the guidance of people. This is how Judaism spread in among Jewish nation.

According to the history of creation in the Bible, in the beginning God created the heaven and earth and everything else was created gradually by God's will. The world was created in time within six days. Time itself is the creation of God and God himself is beyond time. The world again is not the finished product. The Jews believe that although God is present everywhere in the world, Israel is his chosen land and the people of Israel are the chosen people through whom particularly he wants to succeed the cause of goodness in the entire world.

## 666 GIVE A GENERAL INTRODUCTION TO CHRISTIANITY

Christianity is the faith that has the largest following in the world i.e. about one-third of the world's total population. Despite having its roots in Judaism and also being influenced to some extent by Zoroastrian faith, Christianity begins with the life and work of its founder, Jesus of Nazareth (6 B.C – 30 A.D)

The earliest Christians were Jews who, after the crucifixion and resurrection of Jesus, believed him to be the Messiah or Christ, promised by the prophets in the God, whose Son or 'Word' (Logos) he was declared to be.

During his lifetime, Jesus chose 12 men as his disciples, who formed the nucleus of the Church as a society or community of believers, called together to worship God to inaugurate the 'kingdom of God'.

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65 According the *Old Testament*, **Moses** was just doing what the God told him. Finally it was God, who killed all the firstborns in Egypt and thus the Jews received a permission from Farao (the Egyptian ruler) to leave Egypt. But on the way they were again chased by Farao's army. Finally, with help of God's power working through **Moses** the Jews managed to escape the army and thus be fully free from Egypt and Egyptians.

Christians believe that God is One, and is the Creator. Humankind, as his creation, is essentially good, but in practice is sinful. The only way for humankind to attain true goodness is through God's grace; Jesus Christ, as the Son of God, is the means of grace.

God is believed to be One in essence but Threefold in person, comprising the Lord father, the Son Jesus Christ and the Holy Spirit (known as the Trinity). Jesus Christ, while the Son of God, is also wholly human because of his birth by the Virgin Mary. The Holy Spirit is the touch or 'breath' of God which inspires people to follow the Christian faith. The Bible is thought to have been written under its influence.

At the heart of the Christian faith is the conviction that, through Jesus's life, death and resurrection, God had allowed humans to find salvation. Belief in Jesus as the Son of God brings forgiveness to all sins. Christians believe that Jesus will return at the end of the world to judge between the good and the bad, the good joining him in heaven or 'the kingdom of God', the bad being consigned to eternal hell.

The Gospel (Good News) of Jesus was proclaimed first by word of mouth, but by the end of the 1<sup>st</sup> century A.D., it was committed to writing and became accepted as the authoritative scripture of the New Testament, understood as the fulfillment of the Jewish scripture, or the Old Testament.

Through the witness of the 12 earliest leaders (Apostles) and their successors (i.e. the Elders or Presbyters), the Christian faith, despite sporadic persecution, quickly spread through the Greek and Roman world and in 315 A.D. was declared by Emperor Constantine to be the official religion of the Roman Empire. It survived the break-up of the Empire and the 'Dark Ages' through the life and witness of groups of monks in monasteries, and formed the basis of civilization in the Middle Ages in Europe.

It goes without saying that Christianity originated in the teachings of Jesus, but it is to be clearly taken in mind that what at present constitutes the body of Christian beliefs and practices is not in its entirety the gift of Jesus alone. There have been a host of other saints, mystics and thinkers who have adopted much to it. At least the impact of St. Paul, who immediately followed Jesus, cannot be ignored.

According to many it is St. Paul, and not Jesus, who should be regarded as the real founder of Christianity. Although Christianity, without doubt, originated in the teachings of Jesus, it took definite shape as a religion at the hands of St. Paul. St. Paul not only propagated the teachings of Jesus with full sense of devotion and honesty, but also added important ideas from his own side. And thus Christianity as it spread may be taken as Christianity of Jesus's teachings combined with Paul's.

The first and the most important division, separated as a result of differences in doctrine, practice and administration is the separation of the Eastern or Orthodox Church and the Western Roman Catholic Church in 1054 A.D. Roman Catholic Church acknowledges the Bishop of Rome (the Pope) as the supreme Head whereas the Orthodox denies the authority. The second and no less stemming from the split with the Roman Catholic Church in Reformation begun during the 16<sup>th</sup> century, resulted the formation of Lutheran Churches, Presbyterian Churches Baptist Churches, Anglicanism and so on.

All Christians recognize the authority of the Bible, read at public worship which takes place at least every Sunday, the first day of the week, to celebrate the resurrection of Jesus Christ. Most Churches recognize at least two sacraments i.e. baptism and Eucharist (also known as Mass, Communion or Lord's Supper) as essential.

The impetus to spread Christianity to the non-Christian world in missionary movements, especially in the 19<sup>th</sup> and 20<sup>th</sup> centuries, resulted in the creation of numerically very strong Churches in the developing countries of Asia, Africa and South America. A powerful ecumenical movement in the 20<sup>th</sup> century, promoted by, among others, the World Council of Churches, has sought to recover unity among divided Christians.

## 666CHRISTIANITY

### **The nature of Christianity:**

Firstly, belief in the omnipotent, omniscient, immanent, all powerful and all knowing. God is the creator, he creates man and entire world.

(A) Omnipotent – all powerful, he can creates, preserves, destroys or curse you.

- (B) Omnipresent – another synonym of immanent.
- (C) Omniscient – all knowing, he knows what is good and bad.

Therefore he is called 'Creator'. This God is monotheistic, the Christian belief in a single God which has the above characteristics. He is the supreme God among the other nature of gods.

Secondly, united with God constituting the greatest good, this is also the main concept of Islam, Hinduism and Judaism. The unity with god is something achievable and also attainable by man. Animals is created for the food of man, therefore animals is not considered as the same level of man, this concept also found in Hinduism. In ten Commandment 'Do not kill' only confine to the human beings.

Thirdly, it is universal pardon. This concepts of Christianity only for men. This means that men have disobeyed the God. How does this pardon come? It is through the Son of God, Father and Holy Spirit. He (Son of God or Jesus Christ) came to the world because he took all the sins of men on his shoulder and men repent for thier wrong actions.

In Christianity, the body is not cremated but buried. The reason is that they believe 'soul', and led the soul lies in peace. Through Faith in God, the mankind is blessed and the soul is renewed. They belief the renewal of soul.

God blessing becomes manifest to man, i.e, man sees and feels God blessing him. He becomes truly aware of them, how? Through the death of Christ, who is non other than the Son of God, and the Holy Spirit.

### **666**DISCUSS THE SIGNIFICANCE OF THE TEN COMMANDMENTS IN CHRISTIANITY, AS ETHICAL CODE.

The Ten Commandments or the Decalogue, are the fundamental laws of the Jews. In the Old Testament, they are said to have been given to Moses on Mount Sinai. These Ten Commandments describe the general religious and moral requirements for the Jewish people, and set the terms of God's covenant with them, although often phrased as universal principles.

Slightly variant forms of the 'ethical' Decalogue are found in Exodus 20 and Deuteronomy 5, but a 'cultic' variant appears in Exodus 34: 14-16. The well-known 'ethical' Decalogue contains the commands:

1. You shall have no other gods than Jehovah. You shall have no false gods before me.
2. You shall not take the name of Jehovah in vain.
3. Remember the Sabbath Day, to keep it holy.
4. Honor your father and your mother.
5. You shall not commit murder.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness.
9. You shall not covet.
10. You shall not covet another's wife.

A further tradition declares that God inscribed them on two tablets of stone which were then deposited in the Ark of the Covenant (Deuteronomy 9). Moses, after freeing his people from slavery, led them to the foot of Mount Sinai and then showed them the inscriptions.

The Ten Commandments became the core of what was later developed and amplified into the Five Books of Moses (the Pentateuch). These Five Books, the first part of the Hebrew Scriptures (known to Torah), are often referred to as the Law. Later many volumes were written in interpretations or commentaries on the Law.

However, as Father Antony Fernando has rightly pointed out, the Ten Commandments, being just a practical code, is in no way an all-inclusive exposition of the Law of life. It has its limitations. It focuses attention only on protection of the human community (e.g. you are once slave, don't suppress others). they are also limited because they are formulated in the socio-religious concept particular to the Jewish society of Moses' day.

When taken as a whole, the Ten Commandments are a very insightful analysis of how adults should behave

towards themselves and towards others. There are three main aspects i.e.,

1. God-centred rather than self-centred (Commandments 1, 2, 3).
2. Family-based (Commandments 4, 6, 10)
3. Society-oriented (Commandments 5, 7, 8)

It shows that the root cause of human misery is the self-centredness of human beings. Because of that self-centredness they don't seek true goodness; they don't care for others. The Ten Commandments are a reminder to human beings to overcome their self-centredness so that they can live in harmony with themselves, with others and with Nature as a whole.

After speaking of the right value that should guide human beings in their attitude to themselves. The Ten Commandments in its 4<sup>th</sup>, 5<sup>th</sup> and 10<sup>th</sup> go to remind people about their responsibilities to the family i.e. children should respect their parents (4<sup>th</sup>), parents must not commit adultery in deed (6<sup>th</sup>) or in thought (10<sup>th</sup>).

The remaining 4 Commandments (5<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>) show that human beings have responsibilities not just to their family but to the society too. They remind people that to be truly human they have to be human towards all human beings. They should not hurt, ignore and exploit others.

Taken as a code, the Ten Commandments, as mentioned above, is not all comprehensive. In that sense its value is limited. Furthermore, the Laws that are written down have another weak side to them. People can idolize them and followed them mechanically, and thus leads to legalism or doctrinalism.

Jesus Christ saw the danger very clearly and spotlighted it in his sermon on the Mount. In it, he showed that the observance of Law which was not accompanied by a right or pure attitude of mind did not lead to true righteousness. Therefore he said:

1. You have heard it said to men of old: 'You shall not kill, and whoever kills shall be liable to judgement.' But I say to you that everyone who is angry with his brother shall be liable to judgement.
2. You have heard it that 'You shall not commit adultery'. But I say to you that everyone who looks at a woman lustfully has already committed adultery in his heart. (Mt. 5: 27).

Therefore, the observance of the Law for Jesus Christ was not just a matter of eternal action; it was at much a matter of the heart; Because it was a matter of the heart, it was a matter of love. And Jesus summed up the Ten Commandments as simply "Love in action" (Mt. 22: 35-40)

In conclusion, the Ten Commandments which is the Law of life in Judaism, became also the Law of Love in Christianity. It is on this Law of Love that all the teachings of Christianity depend.

## **666**CHRISTIAN FESTIVALS

Christian Church is divided into Eastern and Western Churches. Church of Eastern is called Eastern Orthodox Church. The Roman Catholic, Protestant, Anglican and Lutheran represent the Western Churches. According to the world Christian Encyclopadia, there are 156 Major Ecclesiastical traditions and 21,781 independent Church denominations 教派. Thus, the Christian Year or the festivals is celebrated according to their own calendars.

According to the Encarta Encyclopadia, The Christian festivals are:

1. All Saints' Day
2. All Souls' Day
3. Candlemas
4. Christmas
5. Corpus Christi
6. Easter
7. Epiphany
8. Good Friday
9. Immaculate Conception
10. Lent
11. Pentecost

## 12. Michaelmas

Among all these festivals, some are commonly celebrated and as a popular secular holiday throughout the world. For instance: Christmas, Easter and Good Friday.

### 1. Christmas

Christmas is annual Christian holiday commemorating the birth of Jesus Christ. Christmas is the most popular of all festivals among Christians and many non-Christians alike, and its observance combines many strands of tradition. Most members of the Roman Catholic Church and followers of Protestantism celebrate Christmas on December 25, and many celebrate on the evening of December 24 as well. Members of the Eastern Orthodox Church usually celebrate on 6<sup>th</sup> January.

According to a Roman almanac, the Christian festival of Christmas was celebrated in Rome by AD 336. In the eastern part of the Roman Empire, however, a festival on January 6 commemorated the manifestation of God in both the birth and the baptism of Jesus, except in Jerusalem, where only the birth was celebrated.

Christmas is traditionally regarded as the festival of the family and of children, under the name of whose patron, Saint Nicholas or Santa Claus, presents are exchanged in many countries. And the first Christmas cards were produced in the 1840s.

Many people, particularly in the United States and Canada, consider Christmas to be the most significant annual Christian event. In addition to being a religious holiday, Christmas is a widely observed secular festival. For most people who celebrate Christmas, the holiday season is characterized by gatherings among family and friends, feasting, and gift giving.

### 2. Easter

Easter is the most important holiday on the Christian calendar which commemorates the Crucifixion and Resurrection of Jesus Christ, and the principal feast of the Christian year. It is celebrated on a Sunday on varying dates between March 22<sup>nd</sup> and April 25<sup>th</sup> and is therefore called a movable feast. The dates of several other ecclesiastical festivals, extending over a period between Septuagesima Sunday (the ninth Sunday before Easter) and the first Sunday of Advent, are fixed in relation to the date of Easter.

Western Christians celebrate Easter on the first Sunday after the full moon (the paschal moon) that occurs upon or next after the vernal equinox (taken as March 21). In the Eastern Orthodox Church, however, a slightly different calculation is followed, with the result that the Orthodox Easter, although sometimes coinciding with that of the West, can fall one, four, or five weeks later.

In the 20th century, the possibility of a fixed date for Easter has been discussed and supported among some Christians; adoption would depend on agreement being reached among the various churches. The second Sunday in April has been proposed.

### 3. Good Friday

Good Friday, the Friday before Easter, the day in Holy Week on which the yearly commemoration of the Crucifixion of Jesus Christ is observed. The name Good Friday is generally believed to be a corruption of God's Friday. Since the time of the early church, the day has been dedicated to penance, fasting, and prayer.

In the Roman Catholic church, the Good Friday liturgy is composed of three distinct parts:

- (a) readings and prayers, including the reading of the Passion according to St. John
- (b) the veneration of the cross
- (c) a general communion service (formerly called the Mass of the Presanctified), involving the reception of pre consecrated hosts by the priest and faithful.

In the Eastern Orthodox churches, where Good Friday is known as Great Friday, the Matins service (usually

celebrated on Thursday night) includes the reading of the Twelve Passion Gospel Readings, taken from the various Passion accounts in the New Testament.

In most of Europe, in South America, in the United Kingdom and many parts of the Commonwealth, and in several states of the U.S., Good Friday is a legal holiday.

### **666**WRITE AN ACCOUNT ON THE BIOGRAPHY OF THE PROPHET MOHAMMAD

Prophet Mohammad, the founder of Islam, was born in Mecca in 570 A.D. His father was named Abdullah, which means 'servant of God', and his mother Aminah, meaning 'peaceful'. Both were members of the Hashim clan, a sub-division of the powerful Quraysh tribe, hereditary guardians of the shrine Kaaba in Mecca.

Mohammad had a sorrowful early childhood. His father was dead by the time of his birth and his mother died before he was 6, meaning he was raised as an orphan. At first he was looked after by his grandfather Abdul Mutalib. But two years later his grandfather too, passed away. Then he was cared for by his uncle Abu Talib, who trained him to be a merchant. Due to his honesty in trade, he was called The Trusted One (al-Amin) by the people.

At the age of 24, he entered the service of a rich widow, Khadija (554-619 A.D.) whom he eventually married. They had two sons who died in infancy and four daughters, one of whom, Fatimah, married Ali, who became a key figure in Shiite Islam.

While continuing as a trader, Mohammad became increasingly drawn to religious contemplation. Soon after 600 A.D. (the traditional date is 610 A.D), on a night in the month of Ramadan, the Angel Gabriel came to him as he slept in solitude on Mount Hira. He then received revelations of the word of Allah through Gabriel the Angel.

After his first message, Mohammad received many more, which he brought to the people of his birthplace, urging them to abandon their idolatrous belief and practices, and to believe in One, Single, Universal God.

This simple message attracted some support but provoked a great deal of hostility from those who felt their interests threatened. However he was successful in making a few converts among pilgrims to Mecca from the town of Yathrib, an agricultural community to the north.

By 622 A.D., the position of Mohammad and his small band of devoted followers had become untenable, but they were saved by an invitation from the people of Yathrib, who wanted Mohammad to come and arbitrate in the feuds that racked their community.

Mohammad sent the sixty-odd families in Mecca who had joined him, a few at a time, to Yathrib. The last able Muslims to remain in Mecca were Abu Bakar, Ali and Mohammad himself. But they finally successfully migrated to Yathrib, in the date of 24<sup>th</sup> September, 622 A.D.

This migration, called in Arabic Hijrah, marks the beginning of the Islam era. The name of the town was changed to Medina, which means 'The City of the Prophet'.

In Mecca, Mohammad had been a private person preaching a new faith, against the indifference or hostility of the ruling powers; in Medina he was first a chief and then a ruler, wielding political and military as well as religious authority.

The most important act in the first year of the Hijrah was Mohammad's permission (under the revelation of God) to go to war with the enemies of Islam, especially the Meccans. In December 623 A.D., his Muslims defeated a Meccan force, but he was severely wounded at a battle at Ohad in January 625 A.D. In 627 A.D. he repelled a Meccan siege of Medina. By 629 A.D., he was able to take control of Mecca, which recognised him as chief and prophet. By 630 A.D. he had controlled over all Arabia by persuasion and by arms.

In March 632 A.D. he undertook his last pilgrimage to Mecca, and there on Mount Arafat fixed for all time the ceremonies of the pilgrimage. He fell ill soon after his return and died on 8 June in the home of the favourite of his ninth wife Ayeshe, daughter of one of his first followers, Abu Bakar. His tomb in the mosque at Medina is venerated throughout by all Muslims worldwide.

## **666**DISCUSS THE MAIN DOCTRINAL TEACHINGS OF ISLAM.

Generally, Islamic doctrine is based upon 4 sources or fundamental principles (usul) i.e.

- (1) The Quran
- (2) The sunnah (traditions)
- (3) The Ijma (consensus of the community)
- (4) The Ijtihad (individual thought)

Among these 4, the Quran is considered to be the most important, authentic and authoritative source. The main doctrinal teachings of Islam are discussed briefly under the following sub-titles:

### **1. God**

The doctrinal about God in the Quran is rigorously monotheistic: God is one and unique; he has no partner and no equal. Trinity is uncompromisingly repudiated.

God (Allah) is the sole Creator and Sustainer of the universe, wherein every creature bears witness to his unity and lordship. But he is also just and merciful: his justice ensures order in his creation, in which nothing is believed to be out of place, and his mercy is unbounded and encompasses everything. His creating and ordering the universe is viewed as the act of prime mercy for which all things sing his glories.

The God of Quran, described as majestic and sovereign, is also a personal God. He is often characterised as All-hearing, All-knowing, All-glorious, All-subtle, All-aware, All-powerful and so on. He is viewed as being nearer to man than man's jugular vein, and whenever a person in need of distress calls him, he responds. Above all, he is the God of guidance and shows man the right way.

### **2. World**

The world is the creation of God. Everything in it has been created by God. All these creations speak of God's glory and power.

However, Islam does not seem to accept wholly the Genesis of the Bible, although it is mentioned in the Quran also. According to Quran, no one can say how God has created all that we find in the world. Creation on the whole is a mystery. Islam does not expressly maintain like the Bible that the world has been made by God ex nihilo. It also does not expressly maintain that God has made the world out of material lying beyond or outside him. The question of 'how' is left unanswered.

However the world is real and not illusory. It is finite and temporal. It is not co-eternal with God. It has been created in time. But again time did not pre-exist. Both space and time have been created by God himself.

The world absolutely depends upon God and nothing can happen in it without God's will and knowledge. The destruction of the world also determines by God.

### **3. Man**

According to Quran, God created 2 apparently parallel species of creatures, man and jinn. However, the Quran says little about jinn. It is with man that the Quran is centrally concerned.

The story of the Fall of Adam is accepted, but the Quran states that God forgave Adam his act of disobedience, thus there is no original sin.

The Quran declares man to be the noblest of all creations, and all nature has been made subservient to man. However, man is created to do service and be obedience to God's will.

Despite the lofty position, however, the Quran describes human nature as frail and faltering. Whereas everything in the universe has a limited nature, and every creature recognizes its limitation and insufficiency, man is viewed as rebellious and full of pride, arrogating to himself the attribute of self-sufficiency. Pride is thus the cardinal sin of man.

#### **4. Evil and suffering**

Quran takes suffering in simple and direct terms as it occurs, and not as a theoretical problems. Since God is in full control of the world, therefore suffering or evil must be a part of his plan or purpose. One is just simply to bear them in perfect piety without scrutinizing God's way. It would be irreligious and impious to question the merit of God's plan.

However the Quran seems to decipher the existence of suffering in two ways i.e.

- (1) suffering is a punishment for sin.
- (2) Suffering is a trial or test for faithfulness in God.

On the other hand, the fallen Iblis in the Quran seems works as a rebel and provokes people to commit evil. But still Iblis is well under God's control, thus Iblis is regarded as the instrument of God's test on the moral strength of a man.

#### **5. Life after death**

The Islamic eschatology consists the ideas of the day of final judgement, the rising of the dead from their graves and God's assigning to the souls their shares either in heaven or in hell according to their deeds in their early lives.

Islam believes that man's death is not the end of life, though his physical body decay, yet the spiritual aspect remain uncorrupted till the last day when the world comes to its final end. In the intermediary period, the soul rests in a place called Al-Berzakh.

When the Day of Judgement comes, it will be announced by the blow of a trumpet. On this day, all the dead rise from their graves, their souls reunite with their bodies and are brought before the Allah by his angels for the final scrutiny of their deeds in the world. Those who are good are rewarded by God to the heaven and those who are evil are eternally damned to hell.

Heaven is described as a place of green meadows, beautiful garden, running water, orchards filled with ripe fruits and so on. Moreover there is plenty of wine to be taken, and beautiful black-eyed girls move here and there. Seven heavens are mentioned which really represent seven stages of celestial bliss. Similarly seven hells are also mentioned.

#### **6. Social philosophy**

All things are created to obey God's command, but man alone possesses the choice to obey or disobey. With the evil influence of Iblis, man's fundamental role becomes one of moral struggle.

The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of the Islamic teaching. Praying to God and other religious acts are deemed to be pure façade in the absence of active service to the needy. Every Muslim should share his wealth at least 2.5% of his total possession to the needy. Hoarding of wealth without recognizing the rights of the poor is threatened with the direst punishment in the hereafter and is declared to be one of main causes of the decay of society in the world. The practice of usury is forbidden.

Because the mission of the community is to 'enjoin good and forbid evil' so that 'there is no mischief and corruption' on earth, the doctrine of Jihad, in view of the constitution of the community as the power base, is the outcome. Jihad means an active struggle using armed force whenever necessary. It is the gaining of political control over the collective affairs of societies to run them in accordance with the principles of Islam.

The economic justice and strong community ideal formed the basis of Islamic social philosophy.

### **666 MOHAMMAD'S CONTRIBUTION TO ISLAM**

Muhammad's main contribution towards Islam is that he is the founder of this religion. The word Islam is commonly understood by Muslims to mean 'submission, surrender and obedience' to God (Allah). Religiously, Islam is seen as a completion of God's revelation. Historically, it may be seen as a beginning of a new religion originating in Arabia during

the 7<sup>th</sup> century AD.

Mohammad was born in Mecca in 570 A.D. His father was named Abdullah, which means 'servant of God', and his mother Aminah, meaning 'peaceful'. Mohammad had a sorrowful early childhood. His father was dead by the time of his birth and his mother died before he was 6. At first he was looked after by his grandfather Abdul Mutalib. But two years later his grandfather too, passed away. Then he was cared by his uncle Abu Talib, who trained him to be a merchant. Due to his honesty in trade, he was called The Trusted One (al-Amin) by the people.

At the age of 24, he entered the service of a rich widow, Khadija (554-619 A.D.) whom he eventually married. They had four daughters, one of whom, Fatimah, married Ali, who later became a key figure in Shiite Islam.

While continuing as a trader, Mohammad became increasingly drawn to religious contemplation. In 610 A.D, on a night in the month of Ramadan, the Angel Gabriel came to him as he slept in solitude on Mount Hira. He then received revelations of the word of Allah through Gabriel the Angel.

After this first message, Mohammad received many more, which he brought to the people of his birthplace, urging them to abandon their idolatrous belief and practices, and to believe in One, Single, Universal God.

This simple message attracted some support but provoked a great deal of hostility from those who felt their interests threatened. However he was successful in making a few converts among pilgrims to Mecca from the town of Yathrib, an agricultural community to the north.

By 622 A.D., the position of Mohammad and his small band of devoted followers had become untenable 不能防守, 支持不住, but they were saved by an invitation from the people of Yathrib, who wanted Mohammad to come and arbitrate 仲裁 in the feuds 不和, 爭執 that racked 折磨 their community.

Mohammad sent the sixty-odd families in Mecca who had joined him, a few at a time, to Yathrib. The last able Muslims to remain in Mecca were Abu Bakar, Ali and Mohammad himself. But they finally successfully migrated to Yathrib, in the date of 24<sup>th</sup> September, 622 A.D.

This migration, called in Arabic Hijrah, marks the beginning of the Islam era. The name of the town was changed to Medina, which means 'The City of the Prophet'.

In Mecca, Mohammad had been a private person preaching a new faith, against the indifference 不重視 or hostility 敵意 of the ruling powers; in Medina he was first a chief and then a ruler, wielding 使用 political and military as well as religious authority.

The most important act in the first year of the Hijrah was Mohammad's permission to go to war with the enemies of Islam, especially the Meccans. In 623 A.D., his Muslims defeated a Meccan force. In 627 A.D. he repelled 逐退 a Meccan siege of Medina. By 629 A.D., he was able to take control of Mecca, which recognized him as chief and prophet. By 630 A.D. he had controlled over all Arabia by persuasion and by arms.

In March 632 A.D. he undertook his last pilgrimage to Mecca, and there on Mount Arafat he fixed for all time the ceremonies of the pilgrimage. He fell ill soon after his return and died after declaring that he had completed his mission. His tomb in the mosque at Medina is venerated throughout by all Muslims worldwide.

Muhammad's earliest teachings emphasized his belief in one transcendent but personal God, the Last Judgment, and social and economic justice. God, he asserted, had sent prophets to other nations throughout history, but, having failed to reform, those nations had been destroyed. Muhammad proclaimed his own message, the Qur'an, to be the last revealed Book and himself to be the last of the prophets, consummating 無上的 and superseding 代替 the earlier ones.

The prophetic teachings of Muhammad, encompassing political and social as well as religious principles, became the basis of Islamic civilization and have had a vast influence on world history. Today, Islam is the third of the three great Semitic religions in the world.

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The prophetic teachings of Muhammad, encompassing political and social as well as religious principles, became the basis of Islamic civilization and have had a vast influence on world history. Today, Islam is the third of the three great Semitic religions in the world.

### **666SPREAD OF ISLAM**

Islam is considered the last Semitic religion founded by prophet Muhammad in 622 A, D. the Muslim Calendar begins with the year which is regarded by Muslim as the founding date of their religion and the turning point in world history. And then from the oasis Macca{Makka}Madinah and Arabia desert the masses of Islam when fort with rapid speed. Muhammad was born about 570 AD at Meccain Arabia... The empires associated with names of Egypt. Muhammad was brought up in his uncle's family one of the leading families in Macca who shared in the care of the Kaada, Mohammad conducted the affairs as a trade a gent in the Carevan business very well. He became an economist and could spend a lot of money. Due to his money, he supported to the religion of Islam. He tried to spread the religion of Islam. We think haft century of the prophet Islam had spread to continent because of faith in one God in passage upon is Mercy that brought a number of people into the fold. The spread of Islam was not limited to Arabia during later century. Turks embrace Islam peaceful, the last number of people the Indian subcontinent and then Malaysia speaking {words} and Africa also Islam had spread during two and first century. Islam continued to brought not only in Africa but also in Eropean, America, where Muslim how combined and notable knowldge. How did Islam rapidly expand, first there was the unity of purpose in ambassador by Islam, second the Arabia military tactic member to those against, they had fought as being desert from themself, they could move swiftly unbelted. They could stride searching and spread of Islam. Their coming gave Muslim Amy which there are force,last, third great number of people, Among the population of country, this affected the Semitic people always was strong believer of monotheism faith of Islam, Islam as a globe religion, they might be that is right Islam simplification is basic. However unity with start completed against any race racism all a strict discriminations such map nature of any group as a strict Turks, Africa, American, Indian, Chiness, Malay, ambience Islam is civilization. The reliigion of Islam was itself responsible not only for the creation of earth world civilization in which people of many difference back ground participated but explain as sentient in the developed culture live for some 8 years Arabia, the feature enter scientific language of the world, during century following the Islamic culture Muslim deliver ruling in various Islam world weakness to the following of Islamic culture. Muhammad became Cilliph the rule Islamic community for two years, Umar who are Cillph for became that ten years in the during who brought Islam spread

## 666HAJJ

Hajj or the pilgrimage to Mecca, is the fourth basic Ibadah (worship). All Muslims must attempt it at least once during their lifetime. The focus of hajj is not Mecca at such, but the Islamic holiest shrine, the ka'bah (House of Allah).

To take part in hajj, Muslim men must be sane, and healthy and be able to provide for their dependents whilst they are away.

Muslim women may take part in hajj, subject to various restrictions. During it each must be accompanied by a male chaperon (mahram), who must be a man she is legally unable to marry, e.g. her father or her brother.

Preparations for hajj start in the last days of Ramadan, especially after the night of Laylat al-Qadr (Night of power), with the process of entering the state of cleanliness and physical and spiritual consecration known as 'ihram'.

Before leaving for Mecca, pilgrims (hajji) pray almost continuously and perform extended version of elaborate washing ritual (wuda) required before prayer. Hajji also shave, and cut their hair and nails.

Hajji pilgrims then done the special ihram costume consisting of two unsewn pieces of clears, white clothes, one tucked around the waist covering the legs down to the knee, and the other wrapped around the shoulders. Both men and women wear sandals rather than shoes and women in addition wear extra garments entirely covering their legs and face.

Once entered the state of ihram, hajji are not allowed to remove their ritual dress, even when sleeping. No Muslim in a state of ihram may wear tailored cloth, jewellery and perfume. They are also not allowed to harvest crop, hunt animals, arrange to be married or have sex.

Once at Mecca, they enter the Great Mosque until the first day of the Dhu al-Hijjah.

On entering the Great Mosque, the hajji perform a ceremony known as tawf – the core ritual of hajji which involves circling the ke'bah seven times anti-clockwise. Most attempt to kiss or touch the 'black-stone' Numbers are often too great to allow contact with the stone, and hajji may instead raised their arms in its direction, keeping it raised.

Men make the first 3 laps at jogging pace and walk the last Four. After each lap, there are ritual declaration of faith and prayers, women must walk slowly for all the 7 laps.

After tawf, most hajji drink from the zamzam stream which flows through the base-ment of the Great Mosque, though it is not obligatory.

The second obligatory ritual is the sa'ayee, which the hajji believe they are following the exact path taken by Hager and Ismail as they searched for water. They pass 7 times between the nearby peaks of as-safa and marva at an increasing pace, quoting whatever passages they could remember from the Quran.

After sa'ayee, the Hajji returns to their campsite (mawaqueets) where they must remain in a state of ihram until sunset on the 8<sup>th</sup> day of the month.

They then move to mina and spent the night at prayer. Next day, they travel enmasse to Mount Arafat after the climax of hajj.

At Mount Arafat, millions of hajji spend the afternoon standing in prayer on the slope. Then at sundown, they return to mina to prepare for the feast of sacrifice (Id al-Adha) on the following day. Id-al-Adha, to show their obedience to Allah and to commemorate Allah's mercy on Ismail.

Following the feast in Mina, hajj ends with the ritual of ramyee. Pilgrimage throw stones at 3 pillars symbololising Satan (Ibris) which they pass on their way back to Mecca. Hajji throw 7 stones at each, chanting "Allah is the greatest!" (Allah akbar!)

## BONUS: JAINISM

*The Sky-Clad and the Blue-Clad*

### 1. Similar but Very Different

About the time that Gautama the Buddha lived and established a new religion in India, another teacher arose who also opposed the caste system and wished to reform Hinduism. He was **prince Vardhamana**, son of **king Sreyama** and **queen Trisala** of the kingdom Magadah, in the North of India. He became known as **Mahāvīra**, which means „the great

hero.“

So similar seemed the life histories and some of the teachings of these two religious reformers, that for centuries students of Indian religions thought they were one and the same person, presented under two different names; and that two different versions had been told and recorded in different localities. When later scholars scrutinized the records, they found that though the teachings of the **Buddha** and **Mahāvīra** began with similarities, they ended with irreconcilable differences.

And this is what they found:

About a decade or two before the birth of the Buddha, a son was born to the king and queen in Magadah, a neighboring kingdom of the Sakyas, and he was named **Vardhamana**.

The young prince was brought up in the luxury of the royal palace. At an early age he was taught the use of the bow and arrow, how to manage wild horses, how to control elephants, and the other skills expected of princes at that time in India. In all of these he excelled and exhibited such unusual courage that he was given the name of **Mahāvīra**, „the great hero.“ According to custom, at the age of twelve, **Mahāvīra** put on the Sacred Thread, which was the tradition in Hindu-Allegiance to his religion. Then he was sent to study the *Vedas* and other sacred books with the priests, into whose hands his education was entrusted.

Upon returning from his studies at the age of nineteen, he married the beautiful **princess Yasodhara**, and they lived happily in his father's palace for nearly ten years.

So far, except for the difference in names of people and places, the stories of **prince Gautama** and **prince Vardhamana** seem to be the same.

When **Mahāvīra** was twenty-nine years old, both his father and mother died. They were not assassinated. They did not meet with an accident. They did not die of a fatal disease. The King and Queen died of slow starvation. For they were very religious people, who had starved themselves so that they would die what was then considered a holy death.

Their death was such a great loss to **Mahāvīra** that he took the Vow of Silence for twelve years, and became a beggar-monk. He wandered throughout the land, meditating on the source of human suffering and the way to find salvation.

And when his Vow of Silence was fulfilled, **Mahāvīra** thought he had found the answer to life's problems. He went out to preach to the people, and those who came to hear him later said: „He was a great speaker. He spoke the truth.“ Before long many became his disciples.

**Mahāvīra** established a new religion, called „Jainism“: „the religion of the conquerors.“ This was a new variety of „conquerors.“ For the „Jains,“ as the followers of this religion called themselves, did not want to go out and conquer others. They only wanted to conquer themselves. Their teacher taught them: „Within yourself lies salvation.“

Like the **Buddha**, **Mahāvīra** began with accepting Hinduist *Law of Karma*: from good must come good, and from evil, evil.

Like the **Buddha**, he accepted the belief in reincarnation and the ultimate release in *Nibbāna*.

But here both the **Buddha** and **Mahāvīra** parted company with Hinduism. Both rejected the belief in the sacredness of the caste system; salvation by prayer; and the absolute truth of the *Vedas*.

At this point the two reformers parted: **The Buddha** followed the *Middle Path of Moderation*; **Mahāvīra** turned sharply away to asceticism.

## 2. The Sacredness of Life

**Mahāvīra** believed that the good life can be lived only in self-denial, because desire is the cause of all suffering.

He believed, and his followers believe, that the soul of man is eternal; that it has always existed and will always continue to exist. But he did not share **the Buddha's** belief that man's soul is part of the World-Soul. **Mahāvīra** preached that each man's soul is individual. He who conquers himself, conquers all that is worth conquering. And the conquest of oneself can be accomplished through self-denial, through asceticism, through austere renunciation of all desire, of all worldly ambitions, which are only mirages that deceive.

„It is difficult to conquer oneself,“ said **Mahāvīra**, „but when that is conquered, everything is conquered.“

The conquest of oneself begins with the strict and difficult discipline of one's desires – it begins with stringent self-denial. Yet self-denial is only the negative side, the „thou shalt not“ side of self-conquest. If this alone is followed, it leads to frustration. The positive side to this conquest is the right conduct toward, and consideration of others. And by others **Mahāvīra** meant not only human beings, but *all things that live*.

This concept of consideration toward all things that live became the core and center of **Mahāvīra's** belief and teachings. He called it „*ahimsa*,“ which means „non-injury“ but implies a reverence for life and the living. All his teachings have been identified and summed up with this one word: *ahimsa*. All the rest were elaborations

**Mahāvīra** classified the consequences of *ahimsa* and arranged them into orderly doctrines. He taught that a man's soul is purified and grows lighter when obeying the Divine Law of Life. And when it is burdened with sin, it becomes heavy. The saintlier a soul, the higher it rises. And if a soul becomes so light that it ascends above the twenty-six heavens, which rise one above the other, then it reaches *Nibbāna*. But the sin-burdened soul will sink down into hell. And if the sins are many, the soul will sink to the lowest of the seven hells that lie below each other.

**Mahāvīra** taught his doctrines to the people for thirty years, and instructed them how they might achieve the goodness of heart that would bring them above the uppermost heaven to their goal of *Nibbāna*.

### **3. The Precepts of Jainism**

After the death of **Mahāvīra** his disciples gathered his sermons into forty-six books, called „*Agamas*,“ meaning „precepts.“ And the *Agamas* became the sacred scriptures of Jainism.

Foremost among the Jainist sacred books are the Twelve *Angas*. The second *Anga*, called *Sutra-Krit-Anga* contains a number of sayings or proverbs which underscore the Jainist beliefs. The following precepts are based on the **Hermann Jacobi** translations from the Prakrit:

Know what causes the bondage of the soul; and knowing, try to remove it.

All things are eternal by their very nature.

As imprisoned birds do not get out of their cage, so those ignorant of right or wrong do not get out of their misery.

There are three ways of committing sins: by our actions; by authorizing others, and by approval.

A sage leads a life as far removed from love as from hate.

All living beings hate pain: therefore do not injure them or kill them. This is the essence of wisdom: not to kill anything.

Leave off pride, anger, deceit and greed.

Men suffer individually for the deeds they themselves have done.

The wise man should consider that not he alone suffers; all creatures in the world suffer.

Conceit is a very thin thorn; it is difficult to pull out.

No man should seek fame and respect by his austerities.

A man should treat all creatures in the world as he himself would like to be treated.

He who is purified by meditation is like a ship in the water that avoids all dangers until it reaches the shore.

Do not maintain that there is no such thing as good or evil, but that there is good and evil.

#### 4. The Swatambara and the Digambara

As time went on, and the followers of Jainism increased, they became divided into two sects: The *Swatambara*, whose priests are clad in white; and the *Digambara*, whose priests are „sky-clad“ - wearing only loincloths.

Their differences are mainly doctrinal. But both sects adhere to the *Five Commandments of the Soul*, given to them by **Mahāvīra**. They are:

1. Do not kill any living thing; do not hurt any living thing by word, thought or deed – even in self-defense.
2. Do not steal.
3. Do not lie.
4. Do not live an unchaste life. Do not become intoxicated.
5. Do not covet or desire anything.

The most important of these is the first commandment, which became the cornerstone of Jainism. The other four commandments Jains share with other religions and with other ethical codes. The first commandment has become the differentiation and crown of Jainism.

To observe the first commandment in the spirit in which it was given to them, Jains became vegetarians. They never eat meat, even when it is a question of health or survival.

In time of war, Jains are noncombatants. Through the centuries they have been opposed to war. And when a war comes, though they will go in as medical workers, stretcher-bearers, or on any mercy missions however dangerous, they will not bear arms.

Jains obviously cannot become butchers. Neither can they become farmers, for in plowing the soil they might kill worms, and worms are a form of life – and all forms of life must be held sacred. By the same token they cannot engage in fishing, or in any other occupation in which life in any form is endangered.

As a result of the belief in *ahimsa* Jains become monks or teachers, artists or traders, businessmen or bankers. As a rule they are more educated than their neighbors in India, more prosperous and more influential. Yet it is against their religion for them to exploit their advantages for themselves.

Next in importance to *ahimsa* is the Jainist belief in self-denial. The Jains are ascetics. No matter how rich a man may be, he must not indulge his desires, as a matter of self-discipline. „Virtuous men regard pleasures as equal to diseases,“ states their *Sutra-Krit-Anga*. „A pious man eats little, drinks little, sleeps little.“ These are disciplines of self-denial.

The third basic belief of Jainism is charity, though the Jains do not call it „charity.“ They consider it their duty to share with others and to take care of others.

They maintain hospitals; care for the sick; give aid to the orphaned, the widowed, the injured. They also have hospitals for sick animals, particularly cows. Their religion demands many things of them which they must perform daily. First of these is the carrying out of at least one act of charity each day.

Yet the Jains, who are so considerate of anything and everything that is alive, tolerate suicide in old age. For they believe that death by starvation is a holy death.

The Jains, and particularly those who belong to the orthodoxy, the *Digambara* believe that women cannot enter *Nibbāna*. However, if women lead chaste and good lives, practice charity and learn to conquer themselves, after several incarnations they may be reincarnated as men. Then, along with men, they can find the way to *Nibbāna* through the Three Jewels of the Soul:

1. Right Conviction
2. Right Knowledge
3. Right Conduct

In the sacred books of the Jains it is written that this religion is meant for all mankind, that it is a universal religion. But **Mahāvīra's** teachings never took root outside of India, never found a following outside of its birthplace. Even there its following has never been great and is now dwindling. In India today there are only about one and a half million Jains. Yet the Jainists believe in generosity, humility, personal responsibility for all in need, and dedication to peace can certainly inspire the ethical aspirant in any society.

Though Jainists believe that *Nibbāna* is not reached through prayers but through good deeds and the right conduct, they do have many temples, and they pray to the twenty-four *Jinas*, of **Mahāvīra** was the twenty-fourth and last. They do not pray for health or wealth, they do not pray for honor in the eyes of men or for success in their professions. They only pray for the gift of *Nibbāna*:

To the **Lord Jinandra, Shri Shanti,**

The worshiped of all the world,

The Giver of Peace and Joy,

I bow down my humble head,

Peace eternal may he award

To all the beings on earth.

May I obtain by his favor

The Highest gift of *Nibbāna*.

## **5. The Sayings of Jainism**

All things are eternal by their very nature.

As imprisoned birds do not get out of their cage, so those ignorants of right or wrong do not get out of their misery.

Misery arises from wicked deeds.

The world is boundless and eternal; it exists for eternity and shall not perish.

Men suffer individually for the deeds they themselves have done.

The wise man should consider that not he alone suffers; all creatures in the world suffer.

The wise man who can see far into the past and the future will practice indifference.

Knowing the truth, one should live up to it.

The fool thinks that his wealth, cattle and kin will save him; they him, or he them.

If you are intent on your spiritual welfare, do not kill any living beings by your acts, by your orders, or by your consent.

A man considers himself a hero as long as he does not behold the foe.

If you hold fast to what is wrong, you will regret it, like the man who carried iron a long way believing it was silver.

They who spend much time with women cease to practice meditation.

As thunder is the loudest of sounds, as the moon is the most glorious of heavenly bodies, and as sandal wood is the best of perfumes, so is he who has renounced all desires.

Reckless men who cut down sprouts out of regard for their own pleasure, destroy many living creatures.

No man should seek fame and respect by his austerities.

A wise man should abstain from: fame, glory, and renown; honors, respectful treatment, and all pleasures of this world.

The foolish man is full of selfishness; he toils day and night, greedy for wealth, as if he will never grow old or die.

A blind man, though he may carry a light, still does not see.

He who is carried away by passion will not get very far.

He who knows the truth is kind to his fellow creatures.

He who recognizes that he sins and does not cease from sinning is called a foolish man.

There were three hundred and sixty-three philosophical schools, and their founders differed in intellect, will, character, taste, understanding and plans; and all formed into one circle and each one stood in his place. Then a man, carrying with a pair of iron tongs a vessel full of burning coals, asked the philosophers to take the vessel from him with their bare hands for only a moment. But the philosophers held back, because, they said, if they took it their hands would burn and cause them pain. Then said the man, „This is a maxim of general application, a true principle of religious reflection: all creatures are averse to pain. They who cause pain to any creature will in time-to-com suffer a variety of pains.“

**BONUS: JUDAISM – CHRISTIANITY – ISLAM**

## Judaism

The *Old Testament* book of the Bible describes numerous struggles of the Jewish people. After their triumphant *Exodus* from Egyptian captivity following **Moses**, they wandered around in the desert for forty years before entering the 'Promised Land'. They had many conflicts with neighboring societies, yet for several centuries they were able to maintain a unified state centered in Jerusalem.

This occupation of the 'Promised Land' was not to last, however. In 722 BC, the Northern part of the Hebrew state fell to Assyrian raiders. By 586 BC, Jerusalem was conquered by Babylonians. The land of Israel was successively ruled by Persians, Macedonians, Greeks, Syrians and Romans in the time that followed. As a result of the Syrian king **Antiochus IV Epiphanes'** attempt to suppress the Jewish religion, a rebellion led by **Judas Maccabaeus** in 167 BC resulted in the independence of the Jewish nation. This is celebrated today by the festival *Hanukkah*.

In 70 AD the Roman army destroyed Jerusalem and the Jews were forced out of the area and settled in Mediterranean countries and in other areas in South-West Asia. This migration of the Jewish population is known as *Diaspora*. Many of these Jews settled in Europe and became victims of persecution and poverty. *Ghettos* and slums became their homes and massacres were common. Because of these living conditions, many fled to the United States in the late 19<sup>th</sup> century. Migration to the States especially climbed during the aftermath of the *Holocaust*, the organized murder of Jews during and after World War II. Today the United States have the largest population of Jewish people with high concentration in New York, Los Angeles, Chicago, Boston, Mayami and Washington D.C.

In 1917 an attempt to reestablish Palestine as the Jewish homeland began. By 1948, the State of Israel became an independent country. They have regained their Hebrew language, which involved inventing words for modern inventions and concepts unheard of centuries ago and writing a Hebrew dictionary to unify the language.

Judaism is a monotheistic religion which believes that the world was created by a single, all-knowing divinity, and that all things within that world were designed to have meaning and purpose as part of a divine order. According to the teachings of Judaism, God's will for human behavior was revealed to **Moses** and the Israelites at mountain Sinai. The *Torah*, or commandments, which regulate how humans are to live their lives, was a gift from God, so that they might live in accordance with His will.

### Statement of Faith

**Moses Maimonides**, a Spanish Jew, who lived in the 12<sup>th</sup> century tried to condense the basic beliefs of Judaism into the form of a creed. It is still followed by the traditional forms of Judaism.

1. I believe with perfect faith that the Creator, blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make and will make all things.
2. I believe with perfect faith that the Creator, blessed be His Name, is One, and that there is no unity in any manner like unto His, and that He alone is our God, who was, and is and will be.
3. I believe with perfect faith that the Creator, blessed be His Name, is not a body and that He is free from all the properties of matter, and that He has not any form whatever.
4. I believe with perfect faith that the Creator, blessed be His Name, is the first and the last.
5. I believe with perfect faith that to the Creator, blessed be His Name and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.
6. I believe with perfect faith that all the works of the prophets are true.
7. I believe with perfect faith that the prophecy of **Moses**, our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those who preceded and of those who followed him.
8. I believe with perfect faith that the whole *Torah* now in our possession is the same that was given to **Moses**, our teacher, peace be unto him.
9. I believe with perfect faith that this *Torah* will not be changed, and that there will never be any other Law from the Creator, blessed be His Name.
10. I believe with perfect faith that the Creator, blessed be His name, knows very deed of the children of men, and all their thoughts, as it is said. It is He that fashioned the hearts of them all, that gives heed to all their works.
11. I believe with perfect faith that the Creator, blessed be His Name, rewards those that keep His commandments and punishes those that transgress them.
12. I believe with perfect faith in the coming of the *Messiah*, and, though he tarry(?), I will wait daily for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, blessed be His name, and exalted be His Fame for ever and ever.

For Thy salvation I hope, O Lord.

Three branches of Judaism

These are the three branches of Judaism, which form the framework for the type of lifestyle and believes of Jewish individuals:

a) Orthodox

Traditionalists who observe most of the traditional dietary and ceremonial laws of Judaism.

b) Conservative

Do not hold to the importance of a Jewish political state, but put more emphasis on the historic and religious aspects of Judaism, doctrinally somewhere between 'Orthodox' and 'Reform'.

c) The liberal wing of Judaism, culture and race oriented with little consensus on doctrinal or religious belief.

## Christianity

Christianity is based upon the teachings of **Jesus**, a Jew who lived his life in the Roman province of Palestine. Roman communications networks enabled Christianity to spread quickly throughout the Roman empire and eventually to the rest of Europe, and finally the entire globe.

As time progressed, Christianity divided into three major branches. The *Roman Catholic* branch of Christianity is the successor of the church established in Rome soon after **Christ's** death. It traces its spiritual history to the early disciples of **Jesus**. The pope, or spiritual leader, traces his office's lineage back to **St. Peter**, the first pope, one of **Jesus'** disciples. *Roman Catholicism* was originally predominately practiced in Ireland, Poland, France and Spain.

During the fourth century, the *Roman Catholic* church split and the *Eastern Orthodox* branch was formed.

The split was primarily a political one due to the division of the Roman Empire into Western and Eastern components. The two churches became officially separate in 1054. *Orthodox* churches are largely national, each associated with a particular country. *Orthodoxy* is common in Russia, Greece, Romania, Bulgaria, the Ukraine and Armenia.

The *Protestant* branch split from *Roman Catholicism* during the reformation, a 16<sup>th</sup> and 17<sup>th</sup> century series of church reforms in doctrine and practice. This movement challenged the authority of the pope, and became popular in Scandinavia, England and the Netherlands. *Protestantism* eventually divided into many denominations which arose in response to disputes over doctrine, theology or religious practice. Some of the large denominations today are *Lutherans*, *Methodists* and *Baptists*.

Basic believes of Christianity

Christianity believes in one God, while the central figure in Christianity is **Jesus** (or **Christ**), a Jew who came into this world by immaculate conception to a virgin named **Mary**. His birth is celebrated at *Christmas* with hymns and gift giving. It's believed that **Jesus** was not only man, but also the son of God and lived his life without sin.

During his lifetime, **Jesus** performed many miracles and spoke to many people about his Father in heaven. He was arrested for claiming to be God's son and was hung on the cross by the Romans at age 33. Christians believe that the suffering and death upon the cross which this sinless man endured paid for the sins of all mankind, and because of **Jesus'** actions, salvation can be achieved by anyone who believes in him. This act of sacrifice is remembered during *Lent*

Following his death, Christians believe that he rose from the grave (that is celebrated at *Easter*) and returned to the earth, appearing to his followers and telling them of the kingdom of God to which he was going. He also promised his disciples that he would return one day to bring all believers with him to that kingdom, to enjoy eternal life in the presence of God.

Christians can read of the life of **Jesus** as well as his ancestors in the only Christian holy text, the *Bible*. It consists of the *Old Testament* (which is also considered sacred to Judaism and Islam) and the *New Testament*. The *Old Testament* chronicles the lives of Jews and others who lived before **Jesus**, who had been promised a savior by God, and were waiting

for him. This text contains many stories about people demonstrating faith in God and also provides historical information about the era. The *New Testament* is unique to Christianity, for it centers around the figure of **Jesus** and his effect on the world. Christians believe that **Jesus** is the one that the *Old Testament* foretold, so instead of looking for a savior (like the Jews do) they await the return of **Jesus** so that he can take them to His kingdom, or heaven.

The beliefs of Christianity can be seen in the words of the 'Apostles' Creed', a document which was written to distinguish Christianity from other religions and show basic Christian doctrine in a concise manner.

## Islam

The history of Islam centers around one person, **Muhammad**. He was born around 570 AD and was raised by his extended family after the death of his parents. As he grew, he became dissatisfied with polytheism and came to believe in one God, **Allāh**. He began to have religious visions around age 40. During these visions, **Muhammad** received 'messages' or 'revelations' from **Allāh**. He memorized them and taught them to his followers. These visions are now recorded in the *Qur'an* or *Koran*. **Muhammad** continued to receive these visions and messages until his death in 632 AD.

The expansion of Islam

**Muhammad's** new faith was not widely accepted in his hometown of Mecca. Therefore, he and his followers moved to Medina, which means 'City of Prophet'. This movement is known as the *Hijrat* or 'the flight'. It marks the turning point in Islam and serves as the beginning date on Islamic calendars.

At first, **Muhammad** was sympathetic to both Christians and Jews, but after their rejection of his teaching, he turned from Jerusalem as the center of worship for Islam to Mecca. He realized he must return to Mecca, and he did, conquering the city. Islam quickly spread throughout the area.

When **Muhammad** died, he left no documents appointing a successor. Some people thought that one of the original converts who had taught with **Muhammad** some wanted a member of a powerful political family in the area, and others felt that **'Ali**, the cousin and son-in-law of **Muhammad** had been divinely designated as successor. An early believer, **Abu Bakr** was appointed, but died within two years.

Eventually, a power struggle developed as different groups of Muslims believed their method of establishing a successor were the best. The largest argument was over whether the successor should be elected or chosen through heredity. This controversy produced the main body of Islam known as the *Sunnis* (followers of the 'prophet way') and other numerous sects including the *Shi'a* and the *Sufis*. The *Sunnis* are the majority in Islam today.

The *Shi'a* are the group of Muslims who believe that the successorship should remain within **Muhammad's** family, and that leaders are spiritually chosen, not politically chosen. They carry with them the pain of **Muhammad's** son-in-law, **'Ali**, who was murdered by **Mu'awiya** in order to obtain power. Today, the *Shi'a* dominates Iran.

The *Sufis* are a group who believes that orthodox Islam is too mechanical and impersonal. This group of Islamic mystics seek for direct personal experience of the Divine.

Nationalism in the Arab world since the rise of Israel as a political power has kept Islam strong. It is a rapidly spreading religion because of its cultural and political appeal and its universal message of peace, temperance and the brotherhood of man.

Basic beliefs of Islam

The teachings of Islam are comprised of both faith and duty (*din*). One branch of Muslim learning, *'Tawhid'*, defines all that a man should believe, while the other branch, *'Shari'a'* prescribes everything that he should do. There is no priesthood and no sacraments. Except among the *Sufis*, Muslims receive instruction only from those who consider themselves adequately learned in theology or law. The basis of Islamic doctrine is found in the *Qur'an* or *Koran*. It is the scripture of Islam, written by **Muhammad** and his disciples as dictated by the **Angel Gabriel**. It alone is infallible and without error. The *Qur'an* is comprised of 114 *sūras* or chapters, arranged from longest to shortest. For Muslims, the *Qur'an* is the word of God, and the carrier of the revelation of **Muhammad**, the last and most perfect of God's messengers to mankind.

In addition to the *Qur'an*, other documents are also referred to by followers of Islam. A number of additional sayings of **Muhammad** were compiled in the *Hadith* (tradition). The *Torat* (of **Moses**), *Suhuf* (books of the prophets),

*Zabur* (psalms of **David**), and the *Injil* (gospel of **Jesus**) are also studied and considered to be revelations, although they are believed to have been corrupted through time.

#### Five articles of faith

The five articles of faith are the main doctrines of Islam. All Muslims are expected to believe the following:

1. **Allāh** Like Judaism and Christianity, Islam believes there is one true **Allāh** (the Arabic translation of the word 'God'). **Allāh** alone is the creator of all the universe.
2. Angels Angels exist and interact with human lives. They are comprised of light, and each have different purposes of messages to bring to earth. Each man or woman has two angels who record his actions ; one records good deeds, the other bad deeds.
3. Scriptures There are four inspired books:
  - (a) *Torah* of **Moses**
  - (b) *Psalms* of **David** (*Zabur*)
  - (c) *Gospel* of **Jesus Christ** (*Injil*)
  - (d) *Qur'an* (*Koran*)All but the *Qur'an* have been corrupted by Jews and Christians.
4. Prophets God has spoken through numerous prophets throughout time. The six greatest were: **Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Muhammad** was the last and greatest of **Allāh's** messengers.
5. Last days On the last day there will be a time of resurrection and judgment. Those who follow **Allāh** and **Muhammad** will go to Islamic heaven or Paradise. Those who do not will go to hell.

#### The five pillars of faith

The five pillars of faith are observances in Islam which are duties each Muslim must perform

1. *Kalima* (creed)  
One must state, „There is no God but **Allāh**, and **Muhammad** is the prophet of **Allāh**.“ publicly to become a Muslim.
2. *Salat* (prayer)  
Prayer must be done five times a day (upon rising, at noon, in mid-afternoon, after sunset and before going to sleep) towards the direction of Mecca. The call to prayer is sounded by the *muezzin* (Muslim crier) from a *minaret* (a tower) within the mosque.
3. *Zakat* (almsgiving)  
Muslims are legally required to give one-fortieth of their income to the needy. Since those whom alms are given are helping the giver achieve salvation, there is no sense of shame in receiving charity.
4. *Ramadān* (fasting)  
During the holy month of *Ramadān*, faithful Muslims fast from sunup to sundown each day. This develops self-control, devotion to God, and identity with the needy.
5. *Haji* (pilgrimage)  
Each Muslim is expected to make the pilgrimage to Mecca at least once in their lifetime if they have the means to do it and are physically capable of the trip. It is an essential part of gaining salvation, so the old or infirm may send someone in their place. It involves a set of rituals and ceremonies.

A sixth religious duty associated with the five pillars is *Jihad*, or Holy War. This duty requires that if the situation warrants, men are required to go to war to defend or spread Islam. If they are killed, they are guaranteed eternal life in Paradise.

## QUESTIONS

- How Buddhism was introduced into China?
- Give a brief account to the socio-political background of **Confucius** and evaluate his teachings.
- Give a brief description to the main teachings of **Confucius**.
- Explain the origin and development of *Vedic* religion in ancient India.
- Discuss the salient features of Buddhism and explain how it's different from other non-*Vedic* religions in India.
- What is the basic teachings of Jainism.
- „**Confucius**' emphasis mainly on moral philosophy is applicable to human society.“ Discuss.
- „For the first time **Lao-Tze** developed systematic-value based religious system in ancient China.“ Explain above mentioned statement.
- How far Islam is different from other theistic religions?
- What are the social implications of Judaic and Christian religious traditions?
- Do you agree with the view that Judaism, Christianity and Islam are considered to be homogeneous religions? Give reasons for your answer.
- Write essay on either „Religious belief in Indus Valley civilization“ or „Shinto religious belief and practices.“
- Write notes on two of the following:
  1. Polytheism
  2. *Brāhmaṇa* Tradition
  3. Zen Buddhism
  4. *Ājīvakas*
  5. **Confucius**' teaching on family relationship
  6. Religions in ancient Iran
- Indian religious history goes back to pre-*Vedic* period. make a survey.
- *Vedic* literature clearly shows the gradual evolution of religious concepts. Examine.
- Explain on what evidence the 6<sup>th</sup> century BC can be considered as a dawn of new era in the religious history of India.
- Write an introduction to the *Śramaṇa* tradition and explain how it is different from the *Brāhmaṇic* tradition.
- „**Vardhamana Mahāvīra** was not the founder of Jainism.“ With reference to this statement write an account of the history of Jainism.
- Point out the basic teachings of Jainism in comparison with the relevant *Upaniṣadic* and Buddhist teachings.
- Write a short account on Chinese religious history.
- Having given a biographical sketch of **Lao-Tze**, describe his basic teachings.
- Write an exposition of the inter-relationship among Judaism, Christianity and Islam.
- Write short notes on any (one) of the following:
  1. *Tao* and *Te*
  2. Dependent Origination
  3. *Ātman* and *Brāhmaṇ*
  4. *Jīva* and *Ājīva*

- Review the views of scholars on evolution of Indian religious thoughts.
- *Śramaṇa* tradition evolved from *Brāhmaṇic* tradition. Examine.
- Examine the basic teachings of Jainism in comparison with *Brāhmaṇism*.
- To what extent it is justifiable to name *Mahāyāna* Buddhism as Northern Buddhism. Explain.
- „Religion of Islam is the last revelation of God.“ Assess the history of Islam on the basis of this expression.
- Explain the relationship between Old Testament and New Testament.
- Explain the convincing meanings of the terms „*Dao*“ and „*De*“ in Taoism.
- Examine the pre-historic religious beliefs in China.
- „China is a country of three religions.“ What does this mean?
- Write short notes on any two of the following:

1. **Confucius**

2. **Lao-Tze**

3. **Muhammad**

4. **Jaina Mahāvīra**

5. **Nāgarjuna**

- Assess the religious beliefs in Indus Valley Civilization
- *Vedic* literature well depicts the process of the evolution of religious concepts. Examine.
- Jainism is one of the earliest religions in India. Examine.
- Introduce the fundamental teachings of Jainism.
- Point out how the concept of *Ātma* in Jainism is different from *Upaniṣadic* and Buddhist thoughts.
- Explain how the *Vedic* thoughts were challenged by the doctrine of **the Buddha**.
- Examine the religious and philosophical background of pre-Buddhist China.
- Teachings of **Confucius** were aimed at ethical development. Examine.
- Brief out the biography of **Lao-Tze** and point out his views on the concept of morality.
- Introduce the historical relationship among Judaism, Christianity and Islam.
- *Vedic* literature distinctly depicts the gradual evolution of religious concepts. Examine.
- Survey the history of Jainism.
- Discuss the scholar's views on origin of *śramaṇa* tradition.
- Give a short introduction to the pre-Buddhist religious background of China.
- Teachings of Confucius is related with morality, explain.
- Give a short introduction to **Lao-Tze** and his teachings.
- Justify the identification of China as country of three religions.
- Judaism, Christianity and Islam are homogeneous religions. Justify.
- Examine how „Islam is last revelation of God“ is conveyed in the religion of Islam.
- Write short notes on any four of the following:

1. **Mohammad**

2. **Nāgarjuna**

3. *Dao* and *De*

4. *Ātman* and *Brāhmaṇ*

5. *Anekantavāda*

6. *Śrāvakayāna*