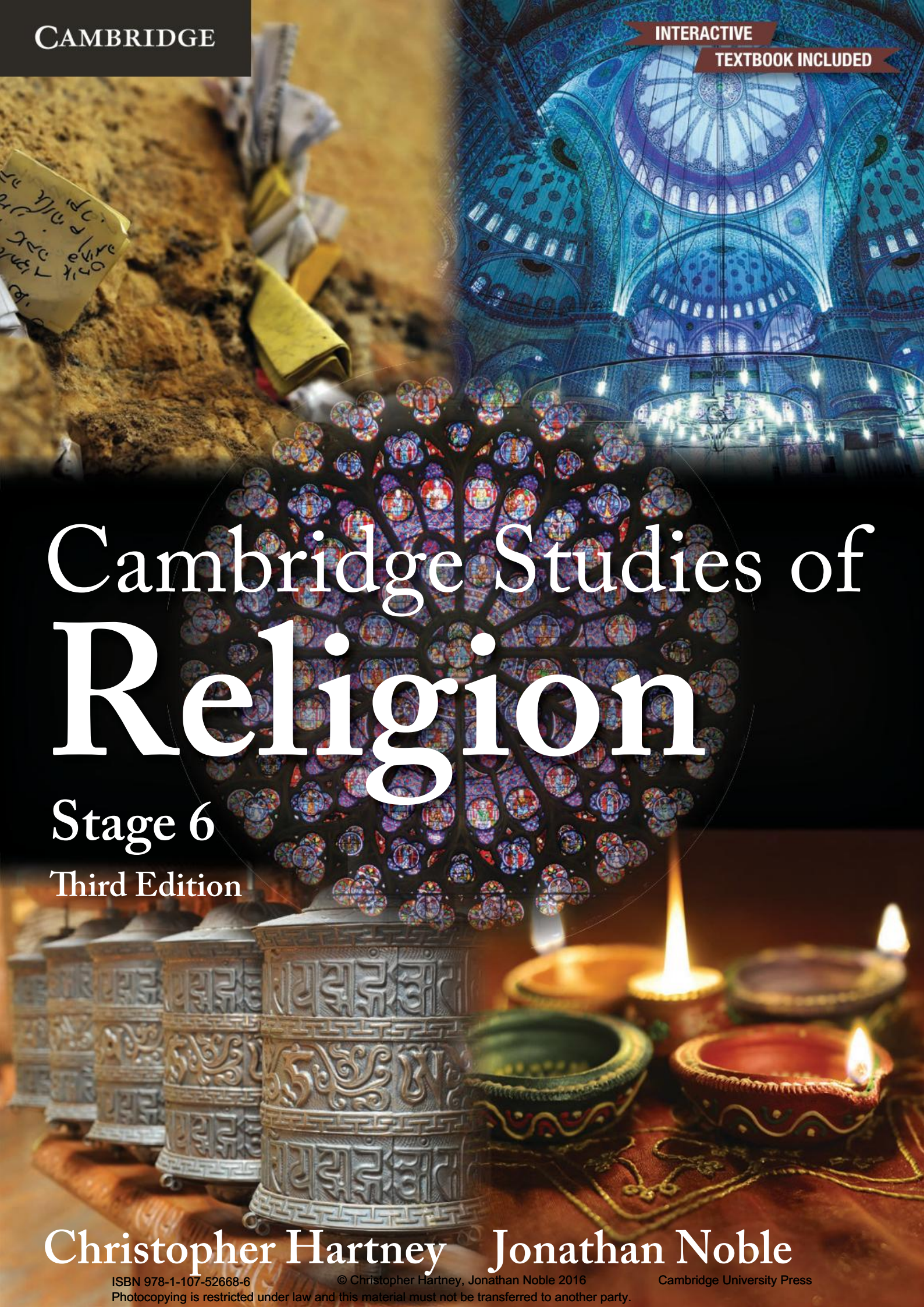


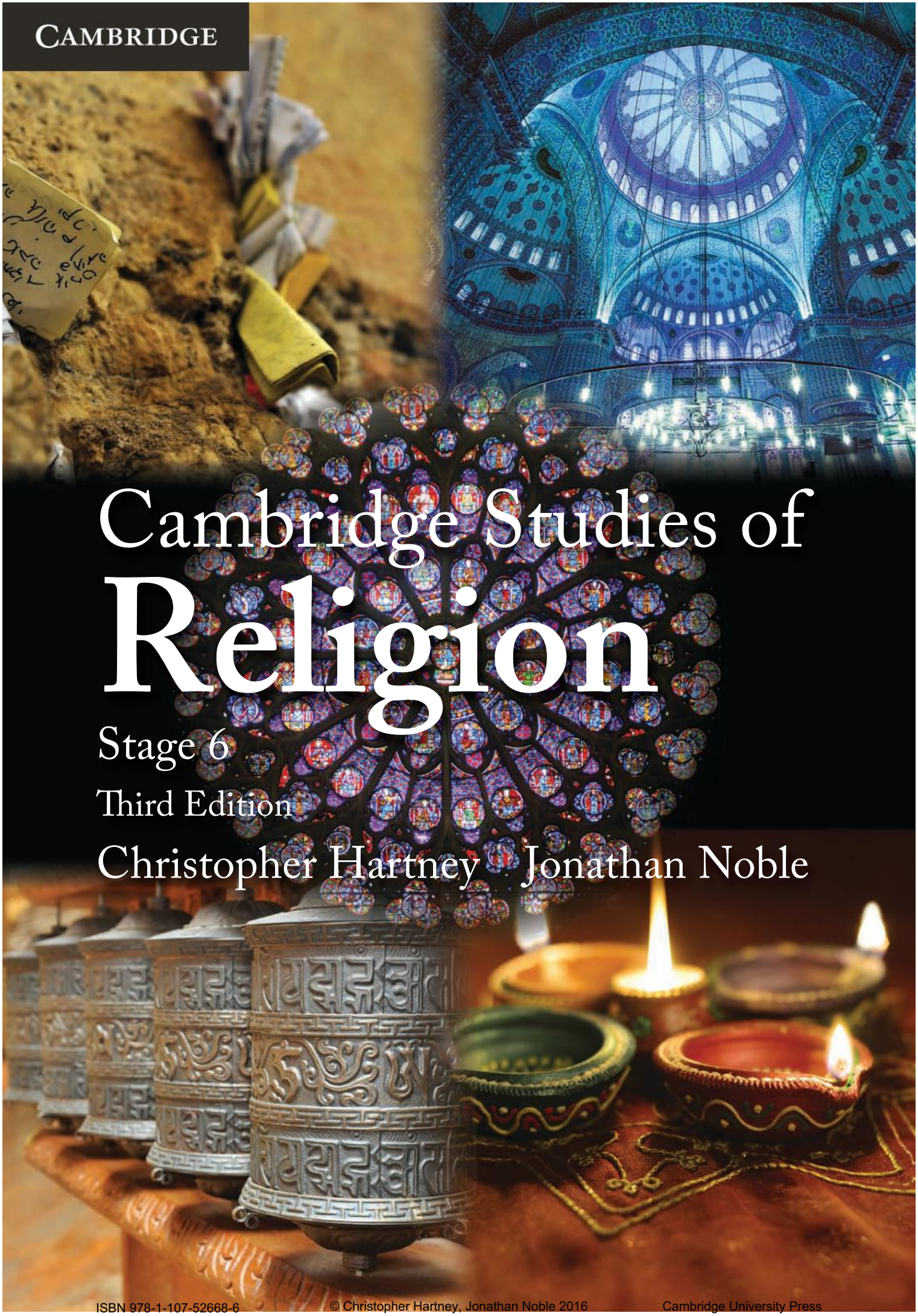
Cambridge Studies of Religion

Stage 6

Third Edition

Christopher Hartney Jonathan Noble

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

One Liberty Plaza, 20th Floor, New York, NY 10006, USA

477 Williamstown Road, Port Melbourne, VIC 3207, Australia

4843/24, 2nd Floor, Ansari Road, Daryaganj, Delhi – 110002, India

79 Anson Road, #06–04/06, Singapore 079906

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org

Information on this title: www.cambridge.org/9781107526686

© Christopher Hartney, Jonathan Noble, 2008, 2011, 2015

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2008
Second Edition 2011
Third Edition 2015
20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

Cover designed by Shaun Jury
Text designed by Rob Klinkhamer
Typeset by Shaun Jury
Printed in Singapore by Markono Print Media Pte Ltd

A Cataloguing-in-Publication entry is available from the catalogue of the National Library of Australia at www.nla.gov.au

ISBN 978-1-107-52668-6 Paperback

Additional resources for this publication at www.cambridge.edu.au/GO

Reproduction and communication for educational purposes
The Australian *Copyright Act 1968* (the Act) allows a maximum of one chapter or 10% of the pages of this publication, whichever is the greater, to be reproduced and/or communicated by any educational institution for its educational purposes provided that the educational institution (or the body that administers it) has given a remuneration notice to Copyright Agency Limited (CAL) under the Act.

For details of the CAL licence for educational institutions contact:

Copyright Agency Limited
Level 15, 233 Castlereagh Street
Sydney NSW 2000
Telephone: (02) 9394 7600
Facsimile: (02) 9394 7601
Email: info@copyright.com.au

Reproduction and communication for other purposes
Except as permitted under the Act (for example a fair dealing for the purposes of study, research, criticism or review) no part of this publication may be reproduced, stored in a retrieval system, communicated or transmitted in any form or by any means without prior written permission. All inquiries should be made to the publisher at the address above.

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate. Information regarding prices, travel timetables and other factual information given in this work is correct at the time of first printing but Cambridge University Press does not guarantee the accuracy of such information thereafter.

Please be aware that this publication may contain images of Aboriginal and Torres Strait Islander peoples now deceased. Several variations of Aboriginal and Torres Strait Islander terms and spellings may also appear; no disrespect is intended. Please note that the terms 'Indigenous Australians' and 'Aboriginal and Torres Strait Islander peoples' may be used interchangeably in this publication.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Contents

About the authors *vi*
Acknowledgements *vii*
Foreword *ix*
Key features of the student book *x*

Chapter 1: The nature of religion and beliefs
[PRELIMINARY 1 AND 2 UNIT (16 HOURS)] *1*
1.1 This book and how to use it *1*
1.2 Tips for Studies of Religion students *3*
1.3 The nature of religion and beliefs *6*
1.4 The characteristics of religion *9*
1.5 The contribution of religion to society *13*
1.6 Australian Aboriginal beliefs and spiritualities – the Dreaming *15*
Chapter summary *21*
Review questions *22*

Chapter 2: Religion in Australia pre-1945
[PRELIMINARY 2 UNIT (16 HOURS)] *24*
2.1 Arrival and establishment of Christianity *24*
2.2 Arrival and establishment of other religious traditions *29*
2.3 Issues related to the development of Christianity pre-1945 *33*
2.4 The contribution of one religious tradition: Christianity *36*
2.5 Conclusion *42*
Chapter summary *43*
Review questions *44*

Chapter 3: Religion in Australia post-1945
[HSC 1 AND 2 UNIT (16 HOURS)] *46*
3.1 Introduction *49*
3.2 The diversity of contemporary Aboriginal spiritualities *49*
3.3 Religious expression in Australia – 1945 to the present *56*
Chapter summary *66*
HSC exam-style questions *67*

Chapter 4: Buddhism: The basic facts
[PRELIMINARY 1 AND 2 UNIT (22 HOURS)] *69*
4.1 Introduction *70*
4.2 Origins: historical and cultural context *71*
4.3 The Buddha *72*
4.4 The Sangha and the councils *75*
4.5 The main schools of Buddhism *77*
4.6 Principal beliefs *80*
4.7 Sacred texts and writings *83*
4.8 Core ethical teachings *86*
4.9 Personal devotion in the home *87*
Chapter summary *89*
Review questions *90*

Chapter 5: Buddhism: Depth study
[HSC 1 AND 2 UNIT (22 HOURS)] *92*
5.1 Introduction *92*
5.2 Significant people and schools of thought *93*
Additional material available in the digital versions
5.3 Ethics *103*
5.4 Significant practices in the lives of adherents *110*
Chapter summary *117*
HSC exam-style questions *118*

Chapter 6: Christianity: The basic facts
[PRELIMINARY 1 AND 2 UNIT (22 HOURS)] *119*
6.1 Origins: historical and cultural context *120*
6.2 Jesus Christ/Jesus of Nazareth *123*
6.3 Development of early Christian communities *128*
6.4 The Churches: Christian variants *128*
6.5 Principal beliefs *131*
6.6 Sacred texts and writings *134*
6.7 Core ethical teachings *136*
6.8 Personal devotion *138*
Chapter summary *140*
Review questions *141*

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Chapter 7: Christianity: Depth study
[HSC 1 AND 2 UNIT (22 HOURS)] 143
7.1 Introduction 143
7.2 Significant people and schools of thought 144
Additional material available in the digital versions
7.3 Ethics 153
7.4 Significant practices in the lives of adherents 163
Chapter summary 174
HSC exam-style questions 175

Chapter 8: Hinduism: The basic facts
[PRELIMINARY 1 AND 2 UNIT (22 HOURS)] 176
8.1 Introduction 177
8.2 Origins 178
8.3 Two of the main variants in Hinduism: Vaishnava and Shaiva 181
8.4 Principal beliefs 183
8.5 Sacred texts and writings 187
8.6 Ethical systems 190
8.7 Personal devotion in the home 192
Chapter summary 194
Review questions 195

Chapter 9: Hinduism: Depth study
[HSC 1 AND 2 UNIT (22 HOURS)] 197
9.1 Introduction 197
9.2 Significant people and schools of thought 198
Additional material available in the digital versions
9.3 Ethics 204
9.4 Significant practices in the lives of adherents 212
Chapter summary 221
HSC exam-style questions 222

Chapter 10: Islam: The basic facts
[PRELIMINARY 1 AND 2 UNIT (22 HOURS)] 223
10.1 Introduction 225
10.2 Origins 225
10.3 The Prophet Muhammad 227
10.4 Islam after the Prophet 229
10.5 Principal beliefs 232
10.6 Sacred texts and writings 234
10.7 Core ethical teachings 236
10.8 Expression of faith 238
Chapter summary 243
Review questions 244

Chapter 11: Islam: Depth study
[HSC 1 AND 2 UNIT (22 HOURS)] 246
11.1 Introduction 246
11.2 Significant people and schools of thought 248
Additional material available in the digital versions
11.3 Ethics 255
11.4 Significant practices in the lives of adherents 265
Chapter summary 273
HSC exam-style questions 274

Chapter 12: Judaism: The basic facts
[PRELIMINARY 1 AND 2 UNIT (22 HOURS)] 275
12.1 Introduction 277
12.2 Origins 277
12.3 Modern Judaism: its major divisions 282
12.4 Principal beliefs 284
12.5 Sacred texts and writings 286
12.6 Core ethical teachings 290
12.7 Observance 292
Chapter summary 295
Review questions 296

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Chapter 13: Judaism: Depth study
[HSC 1 AND 2 UNIT (22 HOURS)] 298
13.1 Introduction 298
13.2 Significant people and schools of thought 299
Additional material available in the digital versions
13.3 Ethics 305
13.4 Significant practices in the lives of adherents 313
Chapter summary 322
HSC exam-style questions 323

Chapter 14: Religions of ancient origin
[PRELIMINARY 2 UNIT (22 HOURS)] 324
14.1 The nature of three religions of ancient origin 324
14.2 Religion 1: Taoism 325
14.3 Religion 2: Shinto 329
14.4 Religion 3: Nordic 332
14.5 Conclusion 337
Chapter summary 338
Review questions 339

Chapter 15: Religion and peace
[HSC 2 UNIT (22 HOURS)] 340
15.1 Introduction 341
15.2 Buddhism and peace – digital versions only 342
15.3 Christianity and peace 342
15.4 Hinduism and peace 347
15.5 Islam and peace 350
15.6 Judaism and peace – digital versions only 354
15.7 Conclusion 354
Chapter summary 355
HSC exam-style question 356

Chapter 16: Religion and non-religion
[HSC 2 UNIT (16 HOURS)] 357
16.1 Introduction 357
16.2 The religious dimension in human history 358
16.3 Global distribution of the major religious traditions 362
16.4 New religious expression 364
16.5 Non-religious worldviews 371
16.6 The difference between religious and non-religious worldviews 374
16.7 Conclusion 376
Chapter summary 377
HSC exam-style questions 378

Study Toolkit – digital versions only
Glossary 380
Answers to multiple-choice questions 392
Index 393

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

About the authors

Christopher Hartney BA, PhD (Syd)

Christopher grew up in the western suburbs of Sydney when many religions new to Australia were starting communities. He began study at the University of Sydney straight after high school, but found it generally confusing and left for a number of years. He eventually returned and finished his bachelor's degree. He chose Studies of Religion courses just to make up his quota but the more he studied, the more he fell in love with the subject.

Christopher began specialising in Asian religions and wrote a doctoral thesis on Caodaism, a new religion that began in Vietnam in the 1920s. An incredible Caodaist temple can be seen on King Georges Road in Wiley Park, Sydney. He visited Caodaist communities in North America, Europe and Vietnam and studied French, Vietnamese and Chinese. Christopher regularly organises bus tours of various religious communities in Sydney and conducts study tours to countries such as Vietnam, Cambodia, Greece, Morocco, Spain and Ethiopia. His knowledge of the religions of the world comes not only from books, but also from the hospitality of diverse religious groups around New South Wales and the world.

In 2006 Christopher was appointed lecturer at the University of Sydney in the Department of Studies of Religion. He teaches the two first-year courses that cover most of the material in this book, 'Gods, Deities and Demons' and 'Atheism, Fundamentalism and New Religions'. These courses cover all the major religions of the world. Students who have completed the HSC Studies of Religion course often take these courses to expand their knowledge.

Christopher has over 40 scholarly articles to his name (many are archived on Academia.edu) and recently completed a Diploma in Latin and is studying for a Masters of Education at the University of Technology, Sydney. More widely, Christopher is interested in Daoism (Taoism) and Confucianism, secularism, atheism, religion and the arts, and religion and film.

Jonathan Noble BTh(Hons), BA, DipEd

Jonathan was born in the 1950s as a 'baby boomer'. He was the son of a Presbyterian/Uniting Church minister and grew up in Queensland and then Western Australia, where his father was a flying Patrol Padre for the Australian Inland Mission. Formative experiences included life in outback Australia, contact with Aboriginal spirituality and life in rural ecumenical parishes.

Jonathan studied theology at the Perth Bible Institute and Moore Theological College in Sydney, as a Presbyterian candidate, and was awarded the Bachelor of Theology (Hons). He then achieved a Bachelor of Arts (Social Welfare) from Charles Sturt University.

For 18 months Jonathan worked with the homeless in inner Sydney, before being ordained in the Anglican Diocese of Canberra–Goulburn, and served as parish priest in rural parishes of that diocese, before several years at Castle Cove in Sydney. After 18 months as Executive Director of a Christian camping organisation, Jonathan went to All Saints College in Bathurst as chaplain and Religious Studies teacher. He completed his Graduate Diploma in Education and in 2001 became a Studies of Religion teacher at the MLC School in Burwood, Sydney. He was also an elder of the Uniting Church in Strathfield.

Jonathan has also been a HSC marker and judge, and has served on the Consultative Committee for HSC Studies of Religion. He was elected Chairman of the Association for Studies of Religion, serving from 2006 to 2008. Jonathan has presented seminars on Studies of Religion for students and teachers in New South Wales as well as several professional papers on Religious Studies. He has also been a writer of the Academic Resources Curriculum Trial Examination Papers for Studies of Religion.

Jonathan is married with adult children and enjoys reading, movies and music, with a particular interest in travel, Asian Christian theology and Hinduism. Jonathan considers himself to be of the 'middlechurch' Anglican Christian tradition and attends an Anglican Church near Lake Macquarie. Jonathan was appointed Religious Studies Coordinator at St Francis Xavier College in Newcastle in 2011. He is currently conducting research on Balinese Hinduism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Acknowledgements

The authors and publisher wish to thank the following sources for permission to reproduce material:

Cover: Used 2015 under licence from Shutterstock.com / Viacheslav Lopatin (stained glass) / Yarygin (blue mosque) / ChameleonsEye (wailing wall) / varandah (Tibetan prayer wheels) / JOAT (Diwali candles).

Images: Cover of *101 Questions you asked about Islam* by Mehmet Ozalp, Brandl & Schlesinger, 2004. Reproduced by permission, **p.247(b-l)**; Reproduced by permission of the Abbey of the Genessee, **p.343(t)**; AFP, **p.161(r)**; The Age, picture by Jim McEwan, **p.54 /** picture by Paul Harris, **p.161(l)**; © Alamy / Chronicle, **p.28(l)** / Bill Bachman, **p.49** / World Religions Photo Library, **pp.60(t-r)** / The Art Archive, **p.149** / OJO Images Ltd, **p.173** / JLImages, **p.242** / ASAP, **p.294** / Sean Pavone, **p.321** / Pictorial Press Ltd, **p.361(b)**; © Antoine Taveneaux. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.8(l)**; © Avda. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.366**; © Bpilgrim. Creative Commons Attribution-Share Alike 2.5 Generic licence, **p.93**; Photo by Conollyb on Wikimedia Commons, **p.32**; © Corbis, **p.3** / Richard Milnes/Demotix, **p.58(b)** / Lowell Georgia, **p.99(r)** / Bettmann, **p.198(l)**; Photo by Elizabeth Gilliam, **pp.58(t)**, **60(t-l)**, **65**, **130**, **193(l)**, **368(l)**; © Evanherk. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.203**; © Franco Folini from San Francisco, USA. Creative Commons Attribution-Share Alike 2.0 Generic licence, **p.263**; © Gerbil from de.wikipedia. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.288**; Getty Images / Rob Elliott / AFP, **p.210** / Indranil Mukherjee / AFP, **p.211** / Gali Tibbon / AFP, **p.310**; Photo by Herman Hiller, World Telegram staff photographer, **p.241**; © iStock / grahamandgraham, **p.312** / Anantha Vardhan, **p.349(b)**; Photo by Jason7825 on Wikimedia Commons, **p.27(r)**; © J Bar. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.31**; © Jmabel. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.327(b)**; © JohnArmagh. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.24**; © Kanags. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.30**; © Lokenrc. Creative Commons Attribution 2.5 Generic licence, **p.95**; © Madboy74. Creative Commons Attribution-Share Alike 4.0 International licence, **p.84**; Photo by Michael Wu, **p.114(b)**; © Mordechai baron. Creative Commons Attribution 3.0 Unported licence, **p.304**; From the collection of the National Archives of Australia [A1200, L16936], **p.29**; National Library of Australia [pic-an14182923], **p.27(l)** / [pic-vn3295797], **p.34** / [pic-an24680767], **p.38** / [pic-vn4236273] © Robin V.F. Smith, **p.60(b)**; Newspix / Craig Greenhill, **p.61** / News Ltd, **p.64** / Anthony Weate, **p.144(t)** / Kristi Miller, **p.297**; Courtesy Pariyatti, **p.76**; Photo by Peter Woodard on Wikimedia Commons, **p.41**; Reproduced by permission of Saint Ignatius' College, **p.39**; Reproduced by permission of the Salvation Army Australia, **p.35(t)**; © Robin V.F. Smith, **p.59**; © Saqib Qayyum. Creative Commons Attribution-Share Alike 3.0 Unported licence, **p.178**; Shutterstock.com / STILLFX, **p.1(t)** / Jose Gil, **p.1(b)** / ramcreations, **p.5(t)** / Featureflash, **p.8(r)** / Oleg Ivanov IL, **pp.11**, **298** / Natalia Hirshfield, **p.12** / Barnaby Chambers, **p.17** / patrice6000, **p.19** / PeterCET, **p.20** / designelements, **p.21** / clearviewstock, **p.42** / Atlaspix, **p.43** / Stanislav Fosenbauer, **pp.46**, **51** / Berents, **p.66** / Boonsom, **p.70** / Videowokart, **p.71(l)** / Mark Eastment, **p.71(r)** / tore2527, **p.73** / Shaun Jeffers, **p.78** / rpkview, **p.80** / nanD_Phanuwat, **p.81** / Skynavin, **p.83** / Oscar Espinosa, **p.86** / BESTWEB, **p.88(t)** / mrmichaelangelo, **p.88(b)** / ppart, **p.89** / Korkusung, **p.91** / Ditty_about_summer, **p.92(t)** / udeyismail, **p.92(b)** / f9photos, **pp.96**, **182(r)** / Jacob J. Rodriguez-Call, **p.98(t-l)** / Anneka, **p.98(t-r)** / mtkang, **p.98(c-r)** / Mark III Photonics, **p.98(b-r)** / cdrin, **p.101(t)** / paul prescott, **p.101(b)** / Bruce Rolff, **p.103** / anandoart, **p.104** / Amnartk, **p.105** / Petr Meshkov, **p.107** / Radiokafka, **p.111(l)** / Goran Bogicevic, **p.111(r)** / isarescheewin, **p.113** / Jenna Layne Voigt, **p.114(t)** / Creativa Images, **p.115** / Benchaporn Maiwat, **p.117** / Darryl Brooks, **p.119** / Nejron Photo, **p.121** / Andrea Danti, **pp.124(l)**, **158** / Zvonimir Atletic, **pp.124(r)**, **137**, **148** / Mary Terriberry, **p.127** / Alberto Loyo, **p.129(l)** / wassily-architect, **p.129(r)** / Rachata Sinthopachakul, **p.133** / f11photo, **p.134** / Gordo25, **p.135** / Darryl Vest, **p.139(t-l)** / Kzenon, **p.139(t-r)** / igorad1, **p.139(b)** / Chimpinski, **p.140** / Ryan Rodrick Beller, **p.142** / Elena Elisseeva, **p.143** / Malgorzata Kistryn, **p.144(b)** / ruskpp, **p.145** / PHB.cz (Richard Semik), **p.150** / Steven Frame, **p.153** / ArtOfLightPro, **p.154(l)** / Benjamin F. Haith, **p.154(r)** / Sukharevskyy Dmytro (nevodka), **p.155** / Ollyy, **p.156** / Galyna Andrushko, **p.157** / Rock and Wasp, **p.159** / Ivan Cholakov, **p.160** / CREATISTA, **p.162** / mylu, **p.164(r)** / KPG Ivary, **p.168(t)** / MNStudio, **p.168(b)** / bikeriderlondon, **pp.169**, **370(l)** / George Muresan, **p.170(l)** / Cody Wheeler, **p.170(r)** / demarcomedia, **p.171** / Margo Harrison, **p.174** / albund, **p.175** / Val

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Shevchenko, **p.176** / Utopia_88, **p.179(t)** / Andy Lim, **pp.179(b)**, **192** / moopsi, **p.180** / alamo15, **p.182(l)** / Andrey Burmakin, **p.183** / JOAT, **pp.184**, **240(t)** / OlegD, **p.185(l)** / Vladimir Melnik, **pp.185(r)**, **268** / Nila Newsom, **p.187** / Malgorzata Kistryn, **p.188** / Aleksandar Todorovic, **pp.190**, **286(r)** / cesc_assawin, **p.193(r)** / kongsky, **p.194** / nattanan726, **p.196** / wong yu liang, **p.197** / abc7, **p.198(t-r)** / Neale Cousland, **p.198(b-r)** / nik7ch, **p.200** / Peeradach Rattanakoses, **p.201** / chatursunil, **p.205** / imagedb.com, **p.207(l)** / Dmitry Kalinovsky, **p.207(r)** / saiko3p, **p.208** / Milind Arvind Ketkar, **p.209** / Cindy Hughes, **p.212** / saurabhpbhoyar, **p.213(t)** / Nadina, **p.213(b)** / Jayakumar, **p.214** / Regien Paassen, **p.215** / Carlos Neto, **p.216** / Fedor Selivanov, **p.218** / javarman, **p.219** / Richard Susanto, **p.220** / Ashwin, **p.221** / Zurijeta, **pp.223**, **225**, **228(r)**, **235**, **247(t-l)**, **270(t-l)**, **271** / AHMAD FAIZAL YAHYA, **pp.226(b)** , **228(l)**, **247(r)**, **249**, **265**, **270(t-r)** / SJ Allen, **p.232(t)** / DEGUI Adil, **p.232(b)** / rook76, **p.233** / kamomeen, **p.234** / mushan, **p.237** / Steve Allen, **p.238** / maraga, **p.240(b)** / Artography, **p.243** / atulji, **p.245** / Annuk, **p.246** / winnond, **p.250** / Saida Shigapova, **p.251** / multitel, **p.253(r)** / MidoSemsem, **p.254(t)** / ppatty, **p.254(b)** / Lukiyanova Natalia / frenta, **p.256** / jovan vitanovski, **p.258(l)** / Footage.Pro, **p.258(r)** / Lizette Potgieter, **p.260** / ZouZou, **p.261** / Arvind Balaraman, **p.266** / Dmitry Strizhakov, **p.267** / Sean Pavone, **pp.272**, **330(r)**, **331** / K. Miri Photography, **p.273** / Saikom, **p.275** / maratr, **p.277** / jorisvo, **p.280** / ChameleonsEye, **pp.281**, **292** / maratr, **p.282** / danileon, **p.283(t)** / Maksim Dubinsky, **pp.283(b)**, **302** / James Steidl, **p.285** / vadim kozlovsky, **p.287** / jsp, **p.289** / Renata Sedmakova, **p.290** / Ron Zmiri, **p.293(r)** / Mordechai Meiri, **p.295** / blueeyes, **p.299(t)** / mikhail, **p.299(b)** / Fulcanelli, **p.300** / posztos, **p.303** / Samuel Perry, **p.305** / Lightspring, **p.307(l)** / Eugene Sergeev, **p.307(r)** / Noam Armonn, **p.308(t)** / Nickolay Vinokurov, **p.308(b)** / Vadim Petrakov, **p.315** / Ekaterina Lin, **pp.317(t)**, **317(b)** / Paco Lozano, **p.319** / Howard Sandler, **p.320(l)** / Asaf Eliason, **p.320(t-r)** / Gordon Swanson, **p.320(b-r)** / Suprun Vitaly, **p.322** / Amy Nichole Harris, **pp.324**, **358(l)** / 2009fotofriends, **p.325** / Mariya Brylove, **p.326(t)** / AlstonHuang, **p.326(b)** / r.nagy, **p.327(t)** / Fotokostic, **p.334(l)** / Khosro, **p.336** / Guzel Studio, **p.337** / Nakteve, **p.338** / Brett Jorgensen, **p.340** / cowardlion, **p.341** / Boman1973, **p.342(l)** / My Good Images, **p.342(r)** / igor.stevanovic, **p.343(b)** / Eikkyo Teeratrast, **p.347** / Andrey Pils, **p.348** / imagedb.com. **p.349(t)** / Jasminko Ibrakovic, **p.352(l)** / Ken Tannenbaum, **p.353** / romrf, **p.354** / xpixel, **p.355** / hessianmercenary, **p.357** / Fernando Cortes, **p.358(r)** / suronin, **p.359** / Jose AS Reyes, **p.360** / meunierd, **p.361(t)** / Peteri, **p.362** / Gumpa, **p.364** / 360b, **p.365** / William Perugini, **p.367** / betto rodrigues, **p.368(r)** / Mopic, **p.370(r)** / Albert H. Teich, **p.372(l)** / Dave Coadwell, **p.372(r)** / photogl, **p.376** / Nadalina, **p.377**; © State Library of South Australia. Creative Commons Attribution 2.0 Generic licence, **p.40**; State Library of South Australia [B 23825], **p.28(r)**; State Library of Western Australia [185P], **p.37**; State Records of NSW [4346_a020_a020000148], **p.52**; Photo by Tgumpel on Wikimedia Commons, **p.109**; © Whirlygirl. Creative Commons Attribution 3.0 Unported licence, **p.13**.

Text: © Commonwealth of Australia. Creative Commons Attribution 3.0 Australia licence, **p.52**.

Every effort has been made to trace and acknowledge copyright. The publisher apologises for any accidental infringement and welcomes information that would redress this situation.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Foreword

Religious beliefs and practices, in some form or another, have been a human characteristic for many thousands of years. As this study underlines, some religious beliefs and forms have lasted since well before the Christian era, including Hinduism, Buddhism, Jainism and Judaism. The two largest religions, Christianity and Islam, arose from existing belief systems and practices 2000 and 1400 years ago, respectively. Religions do not always need a highly organised and recorded character to survive. As the book's material on Indigenous beliefs and religions of ancient origin shows, many religions survive over the centuries, even when persecuted. Religious beliefs vary greatly. They are true for those who believe them. But they also change over time and space. The religions of ancient Greece and Rome, well known and recorded by modern scholars, have not survived, except as a series of myths. The Nordic myths, described here, are no longer believed, but inspire national sentiments in the very modern Scandinavian countries.

Many religions have flourished by developing stories around individuals. The Catholic creation of saints from the earliest days of Christianity until recent canonisations like Sister Mary MacKillop, Australia's first and only saint, include people from many nations, both male and female, clergy and martyrs, young and old. Their lives inspire others, including a few like St George, who probably never existed but has been revered from Greece to England for centuries.

The most powerful religious figures, like Jesus Christ, the Prophet Muhammad and the Buddha, are at the centre of belief for countless millions throughout the world.

Because religions have been so powerful they have often behaved in the manner of powerful political organisations, including states. While Australia does not have an official state religion, England does. So did the Roman Empire, both before and after it became Christian. Most Islamic societies have Islam as a state religion. Buddhist countries such as Sri Lanka and Thailand see their religion as dominant, but not exclusive. Critics who argue that religion and politics should not mix are ignoring the realities of centuries and of many modern situations. They always have mixed and still do, which may be unfortunate, or not.

Some religions adhere strongly to this separatist view, such as Jehovah's Witnesses or Brethren. Many others have risked martyrdom for defying bans on their religion. But the modern tendency, following the Enlightenment of the late eighteenth century, inspired the American, French and eventually British approach that favours respect for other religions without imposing any one of them. This was the Australian view in 1901 when the new Commonwealth Constitution in s. 116 forbade 'any law for establishing any religion, or for imposing any religious observances or for prohibiting the free exercise of any religion'.

Because religion is universal, but divided into a variety of forms and beliefs, these beliefs often present different notions of truth to their adherents and potential converts. Islam, Christianity, Judaism and Sikhism depend on the authority of holy books, written centuries ago and continually reinterpreted by scholars. These are believed to be the word of God, Muhammad, Jesus Christ, Yahweh or Guru Nanak. Buddhists also subscribe to sacred texts and stories, many of them 2000 years old. These were not dictated by divine beings so much as by holy men who had learned wisdom through contemplation. Hinduism, which extends back further than any of the other religions, also subscribes to sacred texts interpreted by Brahmins. But in what were for most pre-literate societies, legends and dramas also played a major role, as they did with medieval Catholicism in Europe.

Because so many major religions rely on sacred texts and beliefs and have millions of followers, power has often gone to the literate minorities of priests, Brahmins and other hierarchies of clergy. In many European religions these have become important political figures even in modern times. The same is true for many Islamic societies where *ayatollahs* or *sheikhs* wield great influence. In Western societies like Australia, Europe or North America the power of such individuals is declining or almost absent. But individuals like Archbishop Daniel Mannix in Melbourne, Martin Luther King in the USA or Pastor Dietrich Bonhoeffer in World War II Germany have been of great importance.

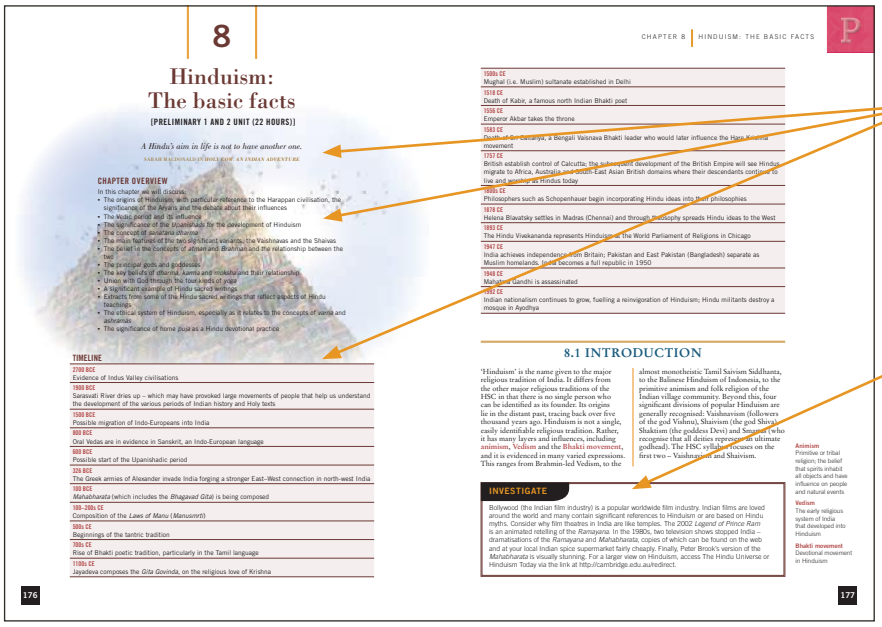
As in the past, religions continue to be involved in controversy, public differences, even wars and persecutions. Yet, they should be judged by their current influence for goodwill and peace, and not by their present and past departures from their finer principles. That is a role which requires understanding, tolerance and sympathy, all of which are sometimes sadly lacking now, as throughout human history. Read and learn.

Dr James Jupp, AM, FASSA

James Jupp gained his PhD from the University of London, and has been a lecturer in universities as wide-ranging as Melbourne, York (UK) and Waterloo (Canada). He is currently a Visiting Academic at the Australian National University, and a Fellow of the Academy of the Social Sciences in Australia. In 2004 he was awarded an Order of Australia for services to multicultural studies, and he is editor *of The Encyclopedia of Religion in Australia* (Cambridge University Press, 2009).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Key features of the student book



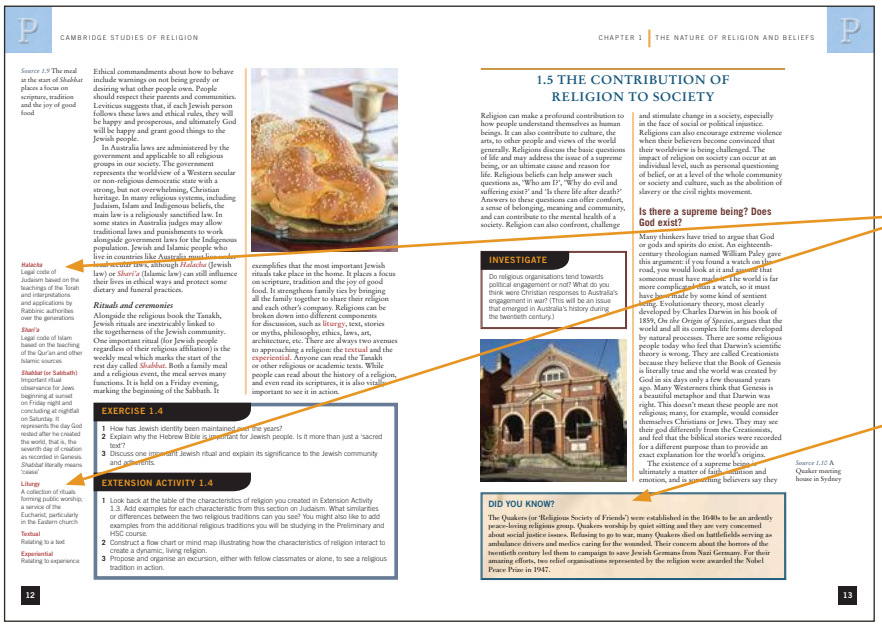
CHAPTER OPENERS

Chapters in *Cambridge Studies of Religion Third Edition* begin with:

- Interesting quotes
- Chapter overviews
- Timelines

INVESTIGATE, CONSIDER AND FURTHERMORE

These sections invite you to **Investigate** aspects of religion or religions in greater detail; to **Consider** a variety of opinions and alternative perspectives, including your own; and to undertake further research (**Furthermore**) in areas that are of particular interest.



GLOSSARY TERMS AND DEFINITIONS

All of the glossary terms in each chapter are defined for you in the margin and in the glossary at the end of the book.

DID YOU KNOW?

These boxes offer facts and elaborations on content to enrich your learning experience.

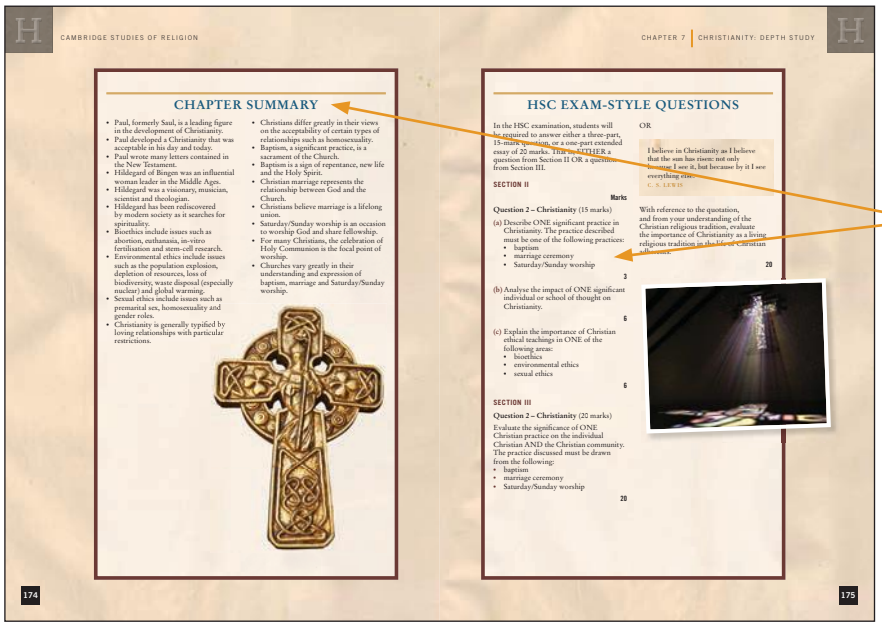
ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISES AND EXTENSION ACTIVITIES

Throughout each chapter you will find a wide variety of exercises and extension activities designed to help you test and extend your knowledge.

CASE STUDIES

Breakout boxes are used to examine specific subjects of interest in more detail.



END OF CHAPTER SECTIONS

At the end of each chapter, you will find a **chapter summary**. **Review questions** (multiple-choice, short-answer, extended-response and response to stimulus) will help you develop the skills you need to excel at HSC level, while **HSC exam-style questions** ensure that you are fully prepared and successful in your exams.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The authors and publisher would also like to thank Dr James Jupp (Visiting Academic at the Australian National University, Fellow of the Academy of the Social Sciences in Australia), Dr Greg Bailey (Associate Professor, Program Coordinator (Asian Studies), La Trobe University), Dr Peter Friedlander (Senior Lecturer in Hindi-Urdu, ANU College of Asia and the Pacific), Kim-Maree Goodwin (Faith Formation & Religious Education Officer, Religious Education and Curriculum at Archdiocese of Canberra & Goulburn), Peta Jones Pellach (Director of Educational Activities, The Elijah Interfaith Institute), Professor Abdullah Saeed (Sultan of Oman Professor of Arab and Islamic Studies and Director, National Centre of Excellence for Islamic Studies, The University of Melbourne), Venerable Dr Jue Wei Shi (Lecturer, Nan Tien Institute), the Hindu Council of Australia and the Australian Council Of Hindu Clergy for kindly reviewing the textbook and providing feedback.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1

The nature of religion and beliefs

[PRELIMINARY 1 AND 2 UNIT (16 HOURS)]

Of course God is endlessly multi-dimensional so every religion that exists on earth represents some face, some side of God.

ALEKSANDR SOLZHENITSYN, RUSSIAN NOVELIST AND HISTORIAN (1918–2008)

CHAPTER OVERVIEW

In this chapter we will discuss:

- This book and how to use it with tips for Studies of Religion students including:
  - Interview, visit and experience – but be prepared and respectful!
- The nature of religion and beliefs, posing questions such as:
  - What is religion as a worldview?
  - What is the supernatural dimension?
- The characteristics of religion, including an example of the characteristics of Judaism
- The contribution of religion to society:
  - Is there a supreme being? Does God exist?
  - Why do evil, pain and suffering exist?
  - Is there life after death?
  - Dynamic living religions: change versus tradition
- Aboriginal beliefs and spiritualities, looking at the nature, diversity and importance of the Dreaming
- Aboriginal sacred sites, Indigenous symbolism and art
- The inextricable connection of the Dreaming, the land and identity

1.1 THIS BOOK AND HOW TO USE IT

In the 2011 census, over 30 per cent of Australians either did not state their religion (9.4 per cent) or stated that they had no religion (22.3 per cent). This suggests a decline in religious affiliation, or certainly an indifference to it. However, religion as a social experience is still considered by many as a vital phenomenon of life. Even the majority of atheists agree that much of our culture, politics, history and sense of self are deeply affected by religious attitudes. Moreover, in Australia's multicultural society, it is

DID YOU KNOW?

Did you know that in the 2001 Australian Census over 70 000 citizens listed 'Jedi Knight' as their religion? Is this a new trend in Australian religiosity or Australian humour at work? In 2011 the Australian Bureau of Statistics warned it would not count 'Jedi' as a religious category.

Source 1.1 A Jedi knight

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 1.2 2011 Census figures on religious affiliation in Australia. When updated Census figures are released, a new table will be available on http://www.cambridge.edu.au/GO

Religion	Number	Per cent
Buddhism	528 977	2.5%
Christianity	13 150 670	61.1%
Hinduism	275 535	1.3%
Islam	476 290	2.2%
Judaism	97 336	0.5%
Other	342 476	1.6%
No Religion	4 796 786	22.3%
Not stated	1 839 649	8.6%

Source: Australian Bureau of Statistics '2011 Census Religious Affiliation by Sex', viewed 6 April 2015.

Source 1.3 World religious affiliation (2010 estimated)

Religion	Per cent
Buddhism	6.8%
Christianity	33.4%
Hinduism	13.8%
Islam	22.7%
Judaism	0.2%
Other Religions	11.5%
No Religion	11.7%

Source: The World Factbook https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html

important to understand the religious and cultural attitudes of people from all around the world. The Studies of Religion course offers a way of studying these attitudes and thus understanding people more profoundly.

> Faith is the state of being ultimately concerned.
> PAUL TILLICH (1957)

Theology
The study of the nature of God and religious doctrine – usually with an emphasis on Christianity

INVESTIGATE

Talk to friends, and at least one adult, about what they believe. What has influenced their religious beliefs or lack of them? What are their interests in life? How does knowing and experiencing their beliefs about religion help you to understand them better? How does knowing them help you to understand religion better? Would they identify with a religious tradition?

About the course

The HSC Studies of Religion course is not a simple subject. It is an academic subject demanding rigorous study, effort and a willingness to think carefully. It does not compare religions but treats each as a valid worldview or belief system. It does not ask you to write only about what you believe or do not believe. It does not ask you to simply record what other people believe. It does ask you to study the facts and people's experiences of religion and consider them in relation to your own experiences. During this course you will study at least two religious traditions so that you gain an insight into what religion means for a broad range of people, rather than just understanding one religion in isolation. Studies of Religion is not about theology. That is not to say that you should completely ignore the relationship between who you are and how you study religion. This will be a very important challenge to how you develop as a student of religions.

The aim of this book is to make your experience of Studies of Religion as interesting as possible. It is also hoped the book will give you some keys to understand the extreme emotional and devotional dimensions of human existence, often associated with religion. The Glossary and End of Chapter Summaries provide you with information on each study area and indicate their importance for the assessment. Obscure and fascinating facts and information are provided to add to the enjoyment of studying this subject. Activities and features will encourage you to explore aspects of religion that go beyond the syllabus.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.2 TIPS FOR STUDIES OF RELIGION STUDENTS

Throughout the book there is a range of resources that will help with your study. Reading, however, is only half the story. In this course you have just as much opportunity to experience the people, places and communities that you are studying.

Interview and visit – but be prepared and respectful!

Interview!

You know many people, such as your parents, grandparents and other family members, leaders of your religious group (if you are religious), teachers, neighbours and community leaders, even your local Member of Parliament. Interview them and ask what they remember about their religious rituals and beliefs. They are **primary sources** and their accounts are important because they were living in Australia when many of the events you will be studying took place. When you interview people, you are collecting important information about how Australian religions and the religious life of the world have developed. Make sure you prepare well. Write out lists of questions you think are important. Take a recording device with you, or at least a notepad, and record as much as you can.

Questions you might ask include:

- Do you belong to a particular religion?
- If you are not religious, is there a particular reason for this?
- How do you practise your religion?
- How have attitudes to religion in Australia changed during your lifetime?
- Do you know people who belong to another religion?
- Are people in Australia more or less religious today than in past years? Why do you think this is the case?

Remember: hearing about religion from a person can be quite different from reading a book about that religion. Think about why this might be so. Some writers try to give you an ideal view of Hinduism, Islam or any other religion. That is because they are trying to systematise a faith, simplify it and make its concepts easy to understand.

Believers, though, are linked to their religion, sometimes very closely, through community and ritual, rather than just religious texts. Believers might even be part of groups inside a religion that have their own additional beliefs. If their opinions about their religion do not match with what's in the textbook, that does not make either the book or the believer wrong. It is the differences between the two, however, that will make your study more interesting. So always be thinking about any differences you might find. Note that in this course the term 'adherent' is used, rather than believer. This term refers to a person who identifies with a religious tradition and includes those who are active and committed believers as well as those who are not so involved.

DID YOU KNOW?

Theosophists are a religious group dedicated to investigating the spiritualities of the world. Their resources are available to students. Try to use as many different sources of information as you can so that you gain a broader education in this subject.

Primary source
A document or other material that comes directly from a person or place of interest

Source 1.4 Annie Besant was a prominent theosophist in the early 1900s.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

It can be argued that people who believe in a religious tradition cannot be impartial when discussing it. Can we learn anything useful from them? What do you think? Can people talk impartially about their own beliefs?

Anthropologists and students of religion sometimes use the terms 'emic' and 'etic' to describe approaches to societies and religions. 'Emic' refers to descriptions of a faith (or society) from the view of someone who belongs to that group. 'Etic' is a description of a group or faith by someone outside that group, someone trying to be an impartial observer. It is this last attitude that we try to encourage in this book.

Similarly, the term 'epoché' underlines a methodology of standing apart from the material you study. The word means 'bracketing' and in a Studies of Religion context suggests that the student should bracket his or her beliefs (or lack of beliefs) while studying a religion.

Visit!

There are many religious communities. You may be able to visit a church, mosque, synagogue or Hindu or Buddhist temple and speak to many religious people. When you ask someone about their faith, it is like asking 'How are you?' People are usually happy to speak about their own experiences and their faith. Remember, however, to treat all people with respect and try to research some of the customs and traditions of particular religions before visiting them or their place of worship. That way, you will be better informed and have less chance of offending through ignorance. It can be difficult to walk into someone else's temple, mosque or church. Remember, though, some of these are constructed by their communities to be public buildings and many welcome visitors. Moreover, many of the major religious communities have visitor programs, so phone and ask if you can come along, or check their websites. They often encourage school groups to visit, and meet with leaders and groups. Always remember that care is required and you need to be conscious of sensitivities and procedures. Modest clothing is always essential, but there may be other requirements too. For example, when visiting a mosque, girls should cover their head. When visiting a synagogue, it is boys who should cover their head. In many Buddhist and Hindu temples, it is the custom to remove your shoes. These polite expressions are appreciated by the religious communities. When planning a visit, check with the appropriate people to find out the requirements.

The media

When you research religious issues in the media, you might find that religion is an issue that journalists do not often like talking about. National and city-based newspapers such as the *Sydney Morning Herald* sometimes have staff dedicated to religious issues. Find out who these journalists are and follow their work. ABC television also broadcasts a weekly program called *Compass* that deals with religious issues. A good source for up-to-the-minute religious commentary can be found on the ABC's Radio National programs *The Spirit of Things* and *Encounter*. The ABC website contains transcripts of many of its most recent programs as well as other downloadable formats. This website is a very rich source of material. Use it!

There are also numerous radio and TV programs (such as documentaries) that relate to religious themes. Keep an eye on programming and check when they come on.

The internet

Many religious communities in Australia have become experienced at posting information about their group on the internet. Some addresses have been included here because they are written from an Australian perspective or have information unavailable elsewhere. BUT resist the temptation to copy out text (**plagiarise**) from the internet. When you do use something from another source it is customary to make a reference to this – either in a footnote or an endnote. A very long convention of making references exists and there are at least two styles –

Plagiarise
Copy someone's ideas or writing without acknowledgement

INVESTIGATE

Access the ABC website via the link at http://cambridge.edu.au/redirect/?id=5725. There is a 'Religion' heading on the site. Other sections and programs may also be relevant, for example, 'Indigenous' or 'Education'. What sorts of programs and information are available? Does the site support just one religious tradition or many? What bias can you detect, if any? Is the information useful for your study?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

Look at the two websites on the Church of Scientology which you can access via the links at http://cambridge.edu.au/redirect/?id=5726 and http://cambridge.edu.au/redirect/?id=5727. They say very different things. How can we know which is accurate? Can you find two websites that show a similar contrast for another religious group? Perhaps in all the sources you can make out patterns of belief and activity in various religions. If so, you are on the right track to study religion, although you will find there is often an exception to every fact or pattern that you find. Religions are the subject of much disputation.

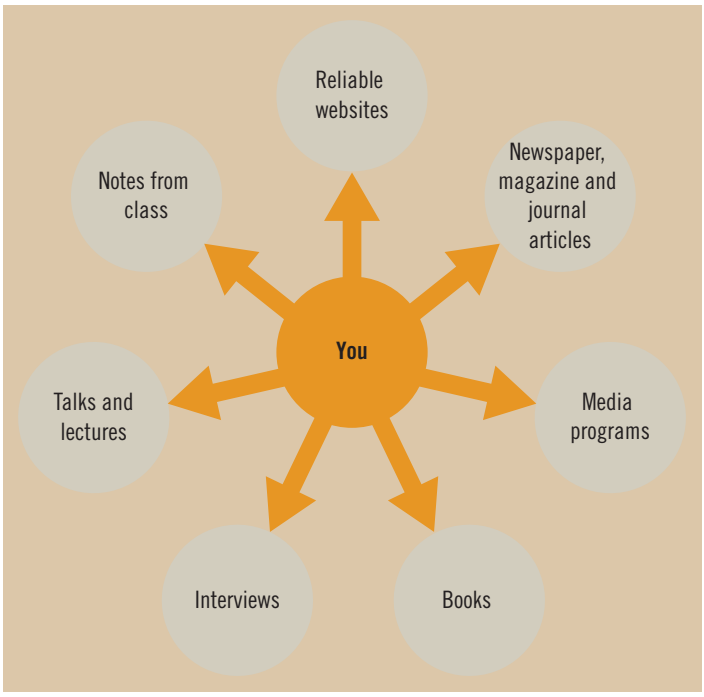
Oxbridge (a collective term applying to Oxford and Cambridge Universities in England) which is used extensively in humanities subjects, and Harvard which is used most often in scientific texts – ask your teacher for more details on this.

Plagiarism is not the way to develop your scholarly talents and is unethical and illegal. It is also the case that a lot of material on the internet is biased. Whenever you come across information, always consider possible *biases*. This is a very important issue when studying religion. Websites run by the ABC or its counterparts, the BBC (Britain) and CBC (Canada), can provide reliable information, as do some reputable newspapers and with reliable references in sources such as Wikipedia (but be careful when using Wikipedia as its information can be added to or altered by anyone, and this can lead to definite bias). There is much detail on the web that is racist, extreme or based on opinion, speculation and rumour. Critical comparison of website information is a necessity. The best way to construct an argument about religions (as with most other subjects) is a comparison of a variety of sources. This is the foundation of good academic thinking and research.

Source 1.5 The internet has opened new and varied sources of information. Students need to be careful to ensure that information is helpful and reliable.

Bias

Always consider the idea that, as sincere as religious people may be, they do have an interest in explaining their religion in the best possible light and from their own particular point of view. Similarly, those opposed to



Source 1.6 Multiple sources make for good study

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

religious belief will seek to show the worst aspects of a religion. As a student, you must retain as much objectivity as you can. Even if you are a Christian, you have to accept that many people do not believe that Jesus returned from the dead. This is an issue of faith, not demonstrable historical truth. The only documents that tell us Jesus did rise from his tomb were written by Christians and form the core of the Gospels. Like a detective, you should think about why a person is saying what they say and how it changes their attitudes to life. Do people say and believe what they do because they have been influenced by others? Is it because of the group they are connected with? Or is it because of the scriptures they have read and how they have interpreted them? The study of religion is challenging and can be a mind-expanding exercise that helps us to understand the greatest wonders and the greatest challenges of the human race. Humans also have strong motivations to alter and twist events to fit what they wish to believe. It is your duty as a student to always keep this in mind.

Gospels
The story of Jesus' life and teachings, especially as in the first four books of the New Testament

EXERCISE 1.1

1 What are some of the ways students can learn about religion?
2 Why should students be careful when researching religion via the internet? Give some examples.
3 Research a religious organisation via the internet, identify some (if any) bias and suggest reasons for the bias.

EXTENSION ACTIVITY 1.1

1 Talk to a minister of religion, a rabbi, a mufti or similar person from any religious tradition and discuss their tradition, noting the influences it has had on their life and their community.
2 Go to the Nan Tien Temple website via the link at http://cambridge.edu.au/redirect/?id=5728, or search the web for another similar website. Describe how the Buddhist community seeks to speak about their teachings.
3 Go to a public library, or your school library, and look at the section on religion (200 in the Dewey catalogue system). Do you see a wide variety of books? Are there books that are of interest to you or would be helpful in your Studies of Religion course? Consult the *Encyclopedia of Religion in Australia* (Cambridge University Press, 2009).

1.3 THE NATURE OF RELIGION AND BELIEFS

How the word 'religion' developed

TIMELINE

circa 0 BCE	Romans are using the word 'religion' but it mainly refers to various forms of ritual
300–500 CE	The Roman Empire becomes Christian and 'religion' refers mainly to Christianity
700s CE	Islamic forces invade Spain and establish a multi-faith community there; 'religion' can refer to several monotheistic traditions
1500 CE	Europe breaks into pro-Pope (Catholic) and anti-Pope (Protestant) denominations (often called the Reformation); the word 'religion' is increasingly used to distinguish these groups

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1700s CE Thinkers in the Age of Reason, such as Voltaire and Goethe, become interested in world religions including Islam, Hinduism and Chinese religions
1800s CE The word 'religion' means something concerning a supreme god
1900s CE Scholars accept that 'religion' can refer to a whole range of religious systems and does not necessarily need a supreme god or even gods explicitly
2000 CE The debate continues, with some people believing that 'religion' is a term only partially useful in labelling various world communities

The nature of religion

Many societies have religion, but the word 'religion' is not a word used by all societies. Unfortunately, we don't know for certain where the word came from. Some people suggest it derives from the Latin verb 'to tie', with *religare* meaning 'to tie back'. Religion is thereby defined as a system that ties people back to a god or gods, or tradition, or an oath made before a god, or a religious group, or a society in general. Latin scholar Carl Meissner suggests that the Romans used the word *religio* (which probably originally meant 'that which binds down') to express feelings such as devotion, fear of God and conscientiousness, as well as religious feeling and scruple and subjectivity. Interpreted actively, it means an oath or obligation of a religious nature whereas in an objective sense it relates sacred places and things, acts which go against the will of God, such as sins, curses and crimes, or else an object of religious fear.

The Romans had a very legalistic sense of faith tied up in the idea of '*do ut das*' which translates as 'I give [a ritual offering] so that you [gods] give [me what I am praying for]'.

From approximately 200 BCE, the Romans began importing foreign gods and goddesses into their cities. Many of these new movements formed underground 'religions' that were focused more on afterlife salvation than the '*do ut das*' legalistic structure that originally prevailed. This dimension of a multicultural and multi-faith empire left its legacy in the way the word 'religion' could be used.

From the Romans, who were polytheists and believed in more than one god, the idea developed that religion must incorporate belief in divine beings and these beings inspire in us love and devotion, awe and reverence, and influence us to act in the right way. Religion, as it is understood, also says what that right way is (as far as a particular society defines 'right').

As can be seen from the *Oxford English Dictionary*, many of the classical associations of the word 'religion' have been used in English, but some have since become obsolete. There are at least seven connotations of this word:

1. A state of life bound by monastic vows; the condition of one who is a member of a religious order, especially the Roman Catholic Church.
2. A particular monastic or religious order or rule, a religious house (rare).
3. Action or conduct indicating a belief in, reverence for and desire to please a divine ruling power; the exercise or practice of rites or observances implying this (rare).
4. A particular system of faith and worship.
5. Recognition on the part of humanity of some unseen higher power as having control of their destiny, and being entitled to obedience, reverence and worship (and so on).
6. Devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affectation or attachment (obsolete).
7. The religious sanction or obligation of an oath (obsolete).

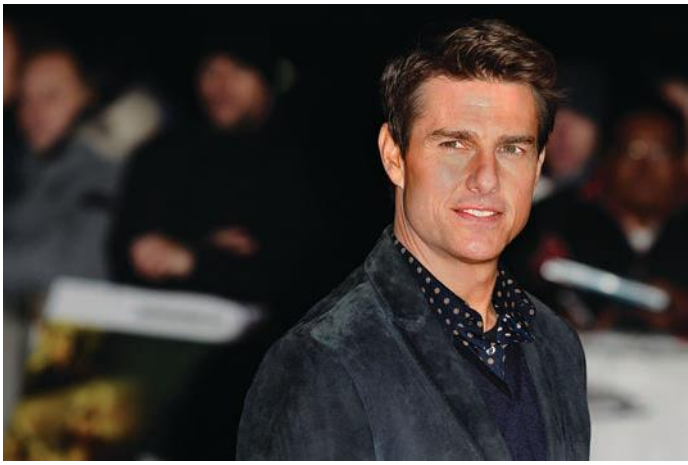
As far as scholarly definitions of religion are concerned, many nineteenth- and early twentieth-century definitions involved some reference to a single god. From a Western point of view this might be justified, but attitudes in the rest of the world can be far more complex. In India, 'religion' can be found implied in the term *sanatana dharma* or 'eternal law'. This implies, but does not necessarily require, belief in the supernatural, as some atheistic schools of Indian philosophy demonstrate. Similarly, in China the idea of *Tao* can imply 'the way things should be' but does not necessarily suggest that the supernatural is essential to an understanding of how *Tao* operates. In the religious tradition of **Taoism**, this term can be applied quite mystically. In **Confucianism**, *Tao* is used in a very pragmatic manner to suggest the correct way of existence.

Taoism
Major Chinese religion/philosophy, founded about 600 BCE; also known as Daoism

Confucianism
The religious/philosophical system based on the teaching of the Chinese philosopher Confucius (551–479 BCE)

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 1.7 A Taoist monk practising calligraphy. Water calligraphy is related to Taoist philosophy and is an expression of the inner understanding of Taoism.



Source 1.8 Tom Cruise, the film actor, is a well-known Scientologist.

Many traditional Indigenous Australians also find the idea of the sacred, religious or mystical hard to separate from the rest of their lives.

Religion as a worldview

'Worldview' is also known by its German philosophical term *Weltanschauung*, which translates as 'the way a society sees the world'.

Philosophy
The study of the general principles of knowledge

West, the
Western civilisation refers to cultures of European origin

FURTHERMORE

What is a 'religion' in Australia? On the legal front, Australian federal law makes an interesting case for what is religious. After a famous High Court decision between the Commonwealth and the Church of Scientology in 1983, a new legal definition of religion was created. Perhaps the best way of defining religion in certain instances is to examine how groups speak of *themselves* as religious entities. As Scientologists maintained before the court that they were a religion, the court had the responsibility of taking them seriously, although with numerous reservations: see if you can find the judgements for this case on the web.

That is, the society into which people are born determines how they may see the world in a particular way, based on a set of cultural assumptions. People may understand 'god' to mean an all-powerful figure who created the universe, or they may assume that time operates as a line and is not circular.

People may believe they have the right to freedom of speech and that all sorts of religions are free to exist in society. These assumptions form part of a worldview. Sometimes these views can be rationally justified, sometimes not – sometimes a society does things simply because of tradition. In some other parts of the world these ideas are not accepted as cultural norms.

Religions promote their own worldviews. In Hinduism and Buddhism, time operates as a cycle, that is, ages repeat themselves. This idea is harder to accept in the West where time is believed to begin at a starting point (for Christians, the starting point is in the Book of Genesis in the Hebrew Bible) and travel in a straight line to its finish (such as the Book of Revelation in the Christian New Testament).

Confusingly, religions can find it very easy to link themselves with the prevailing political system. Some religions include their own political assumptions on how a state should work. For example, much in Judaism presupposes a Jewish monarchy, while the system of Islamic beliefs suggests that the law and some form of community leadership from the religiously learned is required for good government. It can therefore be seen that religions shape not just the religious, but the entire worldviews of a society – that is, the prism through which we see our various realities. Religious worldviews are a central part of many cultures and the way of life of many people.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The supernatural: transcendence and immanence

In Judaism, Christianity and Islam, God is said to transcend (rise above) the world, that is, God is predominantly beyond the world. This is an idea common to **monotheism**. **Transcendence** is different from **immanence**, which refers to the spirit pervading the world, particularly in the immediate realm of people's lives and experiences. A **deity** can be both *immanent* (in the phenomena of the material world) and *transcendent* (beyond the world), and this division can be used to distinguish various forms of belief. For example, **pantheism** suggests that the divine is in created order.

Some religions, such as Japanese Shinto, believe there is spirit in many parts of the environment. This idea of all-pervasive spirit is called **animism**, which is often understood as a link between spirits and the physical world. Remember that *transcendence* refers to the 'out there' aspects of spirituality, while *immanence* refers to the 'inner' aspects of spirituality. In general terms, the monotheistic religious traditions, such as Judaism, Christianity and Islam, focus on the idea of transcendence, while Indian religions, such as Hinduism and Buddhism, focus more on immanence.

This transcendent dimension, as well as the immanent dimension, can also be spoken of as something internal. Listen to believers' accounts of their faiths and how they speak of their religious experiences. Many Christians, for example, particularly those who are **evangelicals** or **Pentecostals**, will talk of the 'inner light of Jesus' or of Jesus entering their hearts. 'How do you know this has happened to other people?', a Christian minister was asked. He replied, 'You know that Jesus is with them because you see their life change completely'. Here we have a link between an internal change believers say has taken place and the need to constantly transform the self.

This is something found in the lives of Buddhists, who use meditation to transform their mind, body and perception of the world. In the Buddhist example, self-transformation can be both a religious quest to reflect the true nature of the Buddha and also used more philosophically to make oneself a better, more peaceful and more considerate human.

Monotheism
Worship of only one god

Transcendence
An existence above or apart from the material world

Immanence
The idea that gods or spiritual forces pervade the universe and are present in every aspect of life, as compared with the idea of transcendence

Deity
A god or goddess

Pantheism
The idea that God is in everything and the natural world

Animism
The belief that spirits inhabit all objects and have influence on people and natural events

Evangelical
Originally, 'from the Gospels'; from the eighteenth century CE it refers to a Protestant movement that believes one's soul can be saved only by having faith in the atoning death of Jesus

Pentecostalism
Movement within Christianity that places emphasis on the possibility of direct contact with the Holy Spirit

EXERCISE 1.2

1. Define 'religion' as you see it.
2. Why is the Latin term *religare* a good word to describe 'religion'? What are its limitations?
3. Discuss your understanding of the term 'worldview'.

EXTENSION ACTIVITY 1.2

1. There is an old saying: 'Never discuss sex, religion or politics in general conversation.' Construct a 50-word letter to the editor of a newspaper on why religion should be discussed.
2. Hold a small poll with family and friends. What is the majority religious affiliation? Why is this the case? Consider the reasons and implications.
3. Construct a short PowerPoint presentation with dot points on your initial interpretations of what is good and what is bad about religion. Upon completion of the Studies of Religion course, perhaps you can go back to this presentation and see if any of your views have changed.

1.4 THE CHARACTERISTICS OF RELIGION

These days many Aboriginal and Torres Strait Islander peoples are Christians, but when Christians first arrived in Australia many of them failed to recognise Aboriginal spirituality as a religion. They thought the best way to help Indigenous Australians was to make them Christian, and to force them to forget about their Dreaming stories. There were, and to an extent there remain, very different attitudes to religion in Australia. When they first heard of Jesus, Aboriginal and Torres Strait Islander peoples peoples thought it was the white person's Dreaming story. They did not understand why they had to believe it as well. White people could not understand why the Aboriginal and Torres Strait Islander peoples peoples did not have a supreme god. This is because there was no real understanding of

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

what actually makes up, or defines, a 'religion'. An understanding of the characteristics of religion was needed.

Smart's seven characteristics of religion

Ninian Smart, one of the leading scholars of religion, has provided a useful definition of religion. Religion, Smart suggests, comprises many or all of the following seven points.

1 A practical and ritual dimension: including worship, prayers.
2 An experiential and emotional dimension: an emotive content behind ritual and prayers.
3 A narrative or mythic dimension: for instance, stories that pertain to a particular tradition such as Judaism's use of the Flood story or the Christian Garden of Eden story, or a Dreaming Story.
4 A doctrinal and philosophical dimension: a system of values, beliefs or laws.
5 An ethical and legal dimension: the idea that rules have to be applied to uphold both the values and understandings that a religion may offer to the world.
6 A social and institutional dimension: including the actual organisations that constitute the religion.
7 A material dimension: buildings, works of art and so on.

Smart is less interested in *what* people believe and trying to understand the religion and its adherents. He is more interested in *how* they express their beliefs. Under this approach, Smart's definition plays down the idea that a religion needs a supreme god. But we cannot apply a definition like this to all religions. Some traditions, such as Chinese Confucianism, have little mythic dimension. Neither does much of it apply to 'New Age' practices. Not all religions will show all characteristics. Students should note that there are different lists of characteristics, but Smart's seven characteristics generally encompass these other suggestions.

EXERCISE 1.3

1 Life is often spoken of as including both the sacred (to do with religion) and the secular (those areas distinct from religion). Describe the relationship between the sacred and the secular. Does religion regard the sacred and the secular as distinct areas of life?
2 Explain some of the characteristics of religion.
3 Richard Fenn, a medievalist, provides the following definition of religion. How relevant do you think it is?

> [Religion is]…that which adjudicates the social and spiritual tension between those who are present and those who are absent.
>
> R. K. FENN, *THE PERSISTENCE OF PURGATORY*, CAMBRIDGE UNIVERSITY PRESS, CAMBRIDGE, 1995, P. 34.

EXTENSION ACTIVITY 1.3

1 Identify a religious tradition that emphasises transcendence. Identify a religious tradition that emphasises immanence. Design a two-column chart and note the similarities and differences between the two. Can they both be considered 'religions'?
2 Construct a table and, choosing one particular religious tradition (from Buddhism, Christianity, Hinduism and Islam) list and define, using examples, the characteristics of religion as they apply to that particular tradition. (Note: do not choose Judaism as examples follow in the text below.)
3 Look through a television guide and identify how many shows on religion will be available in one week. Distinguish the variety of shows and religious traditions. Watch one and note interesting aspects of the program.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

An example of the characteristics of religion: Judaism

The Studies of Religion syllabus condenses Smart's seven characteristics into four sets of characteristics of religion:

- beliefs and believers
- sacred texts and writings
- ethics
- rituals and ceremonies.

Beliefs and believers

There will be more on Judaism in the chapters later in this book. It is important to remember this religious culture has helped keep the Jewish community unified for thousands of years. Believers who were spread out in countries from North Africa to Europe and the Middle East (a **diaspora**) relied on their beliefs and practices to unify them. Their 'system of symbols' as the anthropologist Clifford Geertz described it – texts, synagogues, laws and ethics – kept the Jewish people united even when there was no Jewish state or homeland.

Ask the question: 'if Australians were suddenly thrown out of Australia and our nation had to disperse to many different countries, how easily would our symbols of Australianness keep us together?' It would not be at all easy, but then Australia is simply a nation. It does not combine a nation and a religious system as Judaism has throughout its history. In the time of the dispersion (or diaspora) of the Jewish people, Jewish identity was maintained by Jewish beliefs, practices and community. The beliefs of Judaism include the belief in one God and the Covenant. The 'contract' (i.e. covenant) makes them the people of their God.

Sacred texts and writings

The most important Jewish scripture is called the *Tenach* or Tanakh; it is also known as the Jewish Bible or Hebrew Bible. Because Christianity started as part of the Jewish religion, many parts of the Jewish Bible can be found in the first section of the Christian Bible. Christians call these texts the 'Old Testament' or 'Hebrew Bible'. Many Jews find the former a pejorative term that assumes this Scripture needs to be superseded by something 'new'. The Tanakh contains exciting stories and beautiful poetry, beginning with the creation of the world. It is also filled with books of law. Other stories tell of decisions made by the kings, heroes and heroines of Judaism. They show how God was either happy or not happy with what they did and said. The first five books of the Hebrew Bible are called the Torah and are believed to have been revealed to the prophet Moses on Mt Sinai. The Torah is also the source of Jewish law. The laws show Jewish people how they should live and behave.

Source 1.9 Items associated with Judaism. Try to identify each of them.

Diaspora
The Jewish community outside Israel

A prophet is a person who is a messenger of God, that is, a person who has received inspiration or revelation from God that is to be communicated to either the Jewish people or to others. The Hebrew Bible is a collection of sacred scriptures, but it serves many purposes beyond recording the messages prophets have received from God. It inspires those who read it, and literature refers to it. It illustrates the nature of God, and records what God said through the prophets. When the Jewish people first had a temple (circa 1000–586 BCE), all their major rituals were held there, where, it was believed, God resided. After the temple in Jerusalem was destroyed and the Jewish people were forced to leave their homeland, the ritual of reading the Hebrew Bible became a significant symbol of Jewish identity. When the temple was rebuilt (circa 516 BCE–70 CE), reading from the Torah and Prophets was maintained as part of temple ritual. Jewish worship today centres around the reading of the scriptures. The Hebrew Bible is read each year from cover to cover and Jewish people mark the passage of the year by reference to the place in the cycle of readings.

Ethics – secular and religious law

The Book of Leviticus, which is the third of the first five books of the Hebrew Bible, contains laws. These laws not only tell Jewish people how to behave ethically, but how to live within their fundamental covenant relationship with God. There are laws about what to eat, how to plant crops, what to wear, how to bathe and so on. They provide a complete worldview, describing the Jewish social reality as a political and ethical entity.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Ethical commandments about how to behave include warnings on not being greedy or desiring what other people own. People should respect their parents and communities. Leviticus suggests that if each Jewish person follows these laws and ethical rules, they will be happy and prosperous, and ultimately God will be happy and grant good things to the Jewish people.

In Australia laws are administered by the government and applicable to all religious groups in our society. The government represents the worldview of a Western secular or non-religious democratic state with a strong, but not overwhelming, Christian heritage. In many religious systems, including Judaism, Islam and Indigenous beliefs, the main law is a religiously sanctified law. In some states in Australia judges may allow traditional laws and punishments to work alongside government laws for the Indigenous population. Jewish and Islamic people who live in countries like Australia must live under local secular laws, although ***Halacha*** (Jewish law) or ***Shari'a*** (Islamic law) can still influence their lives in ethical ways and protect some dietary and funeral practices.

Rituals and ceremonies

Alongside the religious book the Tanakh, Jewish rituals are inextricably linked to the togetherness of the Jewish community. One important ritual (for Jewish people regardless of their religious affiliation) is the weekly meal which marks the start of the rest day called ***Shabbat***. Both a family meal and a religious event, the meal serves many functions. It is held on a Friday evening, marking the beginning of the Sabbath. It

Source 1.10 The meal at the start of *Shabbat* places a focus on scripture, tradition and the joy of good food.

exemplifies that the most important Jewish rituals take place in the home. It places a focus on scripture, tradition and the joy of good food. It strengthens family ties by bringing all the family together to share their religion and each other's company. Religions can be broken down into different components for discussion, such as **liturgy**, text, stories or myths, philosophy, ethics, laws, art, architecture, etc. There are always two avenues to approaching a religion: the **textual** and the **experiential**. Anyone can read the Tanakh or other religious or academic texts. While people can read about the history of a religion, and even read its scriptures, it is also vitally important to see it in action.

Halacha
Legal code of Judaism based on the teachings of the Torah and interpretations and applications by Rabbinic authorities over the generations

Shari'a
Legal code of Islam based on the teaching of the Qur'an and other Islamic sources

***Shabbat* (or Sabbath)**
Important ritual observance for Jews beginning at sunset on Friday night and concluding at nightfall on Saturday. It represents the day God rested after he created the world, that is, the seventh day of creation as recorded in Genesis. *Shabbat* literally means 'cease'

Liturgy
A collection of rituals forming public worship

Textual
Relating to a text

Experiential
Relating to experience

EXERCISE 1.4

1. How has Jewish identity been maintained over the years?
2. Explain why the Hebrew Bible is important for Jewish people. Is it more than just a 'sacred text'?
3. Discuss one important Jewish ritual and explain its significance to the Jewish community and adherents.

EXTENSION ACTIVITY 1.4

1. Look back at the table of the characteristics of religion you created in Extension Activity 1.3. Add examples for each characteristic from this section on Judaism. What similarities or differences between the two religious traditions can you see? You might also like to add examples from the additional religious traditions you will be studying in the Preliminary and HSC course.
2. Construct a flow chart or mind map illustrating how the characteristics of religion interact to create a dynamic, living religion.
3. Propose and organise an excursion, either with fellow classmates or alone, to see a religious tradition in action.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1.5 THE CONTRIBUTION OF RELIGION TO SOCIETY

Religion can make a profound contribution to how people understand themselves as human beings. It can also contribute to culture, the arts, to other people and views of the world generally. Religions discuss the basic questions of life and may address the issue of a supreme being, or an ultimate cause and reason for life. Religious beliefs can help answer such questions as, 'Who am I?', 'Why do evil and suffering exist?' and 'Is there life after death?' Answers to these questions can offer comfort, a sense of belonging, meaning and community, and can contribute to the mental health of a society. Religion can also confront, challenge and stimulate change in a society, especially in the face of social or political injustice. Religions can also encourage extreme violence when their believers become convinced that their worldview is being challenged. The impact of religion on society can occur at an individual level, such as personal questioning of belief, or at a level of the whole community or society and culture, such as the abolition of slavery or the Civil Rights Movement.

INVESTIGATE

Do religious organisations tend towards political engagement or not? What do you think were Christian responses to Australia's engagement in war? (This was an issue that emerged in Australia's history during the twentieth century.)

Source 1.11 A Quaker meeting house in Sydney

Is there a supreme being? Does God exist?

Many thinkers have tried to argue that God or gods and spirits do exist. An eighteenth-century theologian named William Paley gave this argument: if you found a watch on the road, you would look at it and assume that someone must have made it. The world is far more complicated than a watch, so it must have been made by some kind of sentient being. Evolutionary theory, most clearly developed by Charles Darwin in his book of 1859, *On the Origin of Species*, argues that the world and all its complex life forms developed by natural processes. There are some religious people today who feel that Darwin's scientific theory is wrong. They are called Creationists because they believe that the Book of Genesis is literally true and the world was created by God in six days only a few thousand years ago. Many Christians think that Genesis is a beautiful metaphor and that Darwin was right. This doesn't mean these people are not religious; many, for example, would consider themselves Christians or Jews. They may see their god differently from the Creationists, and feel that the biblical stories were recorded for a different purpose than to provide an exact explanation for the world's origins.

The existence of a supreme being is ultimately a matter of faith, intuition and emotion, and is something believers say they

DID YOU KNOW?

The Quakers (or 'Religious Society of Friends') were established in the 1640s to be an ardently peace-loving religious group. Quakers worship by quiet sitting and they are very concerned about social justice issues. Refusing to go to war, many Quakers died on battlefields serving as ambulance drivers and medics caring for the wounded. Their concern about the horrors of the twentieth century led them to campaign to save Jewish Germans from Nazi Germany. For their amazing efforts, two relief organisations represented by the religion were awarded the Nobel Peace Prize in 1947.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Agnosticism
Doctrine that it is impossible to know whether God, gods or spirits exist

Atheism
Doctrine that there is no evidence for the existence of God; that gods and spirits do not exist; from the Greek 'a' (against/no) and (*theos*) god; an atheist is a person who holds that view

Cosmos
The universe viewed as an ordered system

'know' in their hearts. Agnostics have no firm belief either way. Atheists do not believe in gods or spirits.

In the principal religions of India, China, Japan and South-East Asia the cosmos is believed to have always existed. There are some stories about creator gods, but these gods created worlds out of things that already existed in different forms, and they are minor gods. Buddhists revere Buddha not as the creator of the universe but as a very wise teacher who became enlightened to an inner wisdom. Hindus worship their gods because they help create, destroy and re-create the universe, helping the souls of believers become better along the way.

Why do evil, pain and suffering exist?

To this question, Buddhists reply, 'Because you desire to be in the world too much'. Buddhism is a system that helps people to see that their desires, emotions and reactions to things happening around them do not need to exist. In Judaism, Christianity and Islam, pain and suffering are explained through humankind's free will. They could also be explained by the presence of the devil or Satan. Satan torments people in the hope that they will turn away from goodness. He is a force who works against God, monotheists say; however, different monotheists take Satan more or less literally. This satanic argument for the existence of evil is problematic because God is supposed to be omnipotent, and should therefore have the power to destroy

Doctrine
A body of teachings that form the basis of a belief system

Omnipotent
All powerful

DID YOU KNOW?

To counter scientific theories of evolution, a number of radical fundamentalist Christian groups in the United States have established 'Creationist Museums' to try to demonstrate that the world really was created by God in six days.

Satan. This is countered by the principle of free will – meaning that humans ultimately choose for themselves the directions of their own lives, and this can lead them into pain.

Is there life after death?

Just as some people are eager to prove the existence of God, so too they try to prove there is life after death. Most of the major religions seem to agree on this point. In Hinduism there is a doctrine of reincarnation that a soul exits the body after death and returns into a new body just before it is reborn. The good or bad that a person does in their life leads to an easier or more difficult new life. The Chinese believe that when a parent dies it is the duty of the son or daughter to venerate the ancestor by placing food and other offerings on the family altar. When Buddhism arrived in China, the doctrine of rebirth became very important. Rather than cancelling out ancestor worship, the doctrine of ancestor worship and reincarnation fused into a complicated idea of what happens to the soul after death for the Chinese.

EXERCISE 1.5

1. Put forward one question that religions may seek to answer, and suggest an answer to the question.
2. Recall, based on your knowledge at this time, whether all religions believe in the concept of 'God'.
3. Discuss the issue of life after death in several religions. What differences emerge?

EXTENSION ACTIVITY 1.5

1. Choose one of the big questions of life such as, 'Why are we here?' Investigate the answer given by one of the religious traditions. Does the answer given by that religious tradition satisfy you? Why or why not?
2. John Milton's *Paradise Lost*, published in 1667, is considered a classic discussion of evil. Investigate it on the internet and discuss whether it contributes to your understanding of good and evil.
3. Construct an outline for a talk on the following subject: 'Religion has made a great contribution to the lives of individuals as well as the community.' Discuss the points for and against.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Dynamic living religions: change versus tradition

One of the tasks of the great world religions we will be examining is how they deal with death – both the individual's death and the deaths of those around them. Religious belief can offer a community great comfort in a cosmos that seems vast and uncaring. The comfort and security of a religion is nevertheless subject to time and change. Religion represents tradition and constancy, but if it is too constant, too rigid, it may become irrelevant to people. This is what makes the study of religion so exciting: examining how a religion can offer stability and certainty and how it reacts to the challenges of an ever-changing world.

INVESTIGATE

Can you think of a time when religion offered comfort and stability during a period of change or threat? Can you think of another example where religion sought to bring significant change and challenged society's views?

1.6 AUSTRALIAN ABORIGINAL BELIEFS AND SPIRITUALITIES – THE DREAMING

The second part of the Nature of Religion syllabus refers students to an Australian example of a belief system that encompasses many of the aspects of religion discussed above. As an essentially animistic religion, Aboriginal spirituality reflects the essential characteristics of religions. Having said that, Aboriginal spiritualities are not simple, but are complex areas of belief and practices that only those who are initiated into their complexities can fully understand. Nevertheless, the Dreaming is an appropriate subject to study to try to obtain a deeper understanding of the nature of religion.

The nature of the Dreaming

The Indigenous Australian worldview is a distinctive religious system. Theirs is a religion very strongly linked to the land; the land remains alive with religious significance, and the form and shapes of the land prove the truth of the myths told about it.

The Dreaming is not chronologically distinct from now – it is a different order of events from 'now'. The basic outline of all the Dreaming stories is that something exists – the land, a site, some rocks, a waterhole; a story is then invoked that explains how an ancestor transformed this land. In the time of the Dreaming, the environment was shaped and humanised by mythic beings (often called 'ancestor spirits'), many of whom took animal or human form. These beings are eternal, although they may have travelled beyond the lands of the people who still sing about them. These stories are essential to Indigenous cultures because they explain why things are the way they are. They explain why the landscape looks as it does, why certain animals cannot be eaten and others can, how people should behave and what rituals should occur. Dreaming stories contain all the information needed to live in a place, prosper and understand the story of the land.

Origins of the universe

Indigenous Australians have stories about how certain parts of the land came to be the way they are. Many stories tell of ancestors who are lying in a state of sleep. The stories tell about them waking and doing things, but there is no general theory regarding where everything (including the 'universe' – a Western scientific and theological idea) came from. The universe already existed in some form in most Dreaming stories. Indigenous Australians do not have a universal story that explains the creation, or beginning, of everything.

In fact, this is the first interesting challenge: the issue of time. Scientists have discovered that Australian Indigenous civilisation extends back as far as 70 000 years or more, but Indigenous Australians did not have a formal or written calendar. Yet they did follow events and changes; for example, the Arrernte people of central Australia could name thirty changes in the course of 24 hours which included:

- the Milky Way stretches out across the centre of the sky
- bandicoots return to their burrows
- the shadows are variegated
- the sky is aflame with red and yellow.

The Dreaming
The belief system of the Australian Aboriginal peoples

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Access the Aboriginal Australia Art and Culture Centre website via the link at http://cambridge.edu.au/redirect/?id=5729 and follow the links for the Dreaming. Note that, when reading or hearing Dreaming stories, there are several layers of meaning in each story. Often there is the creation of a physical feature, but there are also moral, tribal and cultural aspects. There are also deeper meanings that are only accessible to Indigenous peoples, or initiated members or elders.

Recognising these patterns throughout the day and across the year helped establish when rituals would take place. Each day repeats these patterns in differing forms, and they are not linear, nor cyclical, but more rhythmic or parallel. It is for this reason that speaking of a Dreamtime is incorrect, and reference to a Dreaming is more appropriate. The Dreaming is not a concept of time, but a class of events.

Sacred sites

The term 'the Dreaming' is variously translated into Indigenous languages and is used to refer to two things – events which are embodied in the stories told about various parts of the landscape, and actual features of that landscape. For example, during one ceremony, elders were singing a great creator-snake through the landscape; night fell and the elders stopped. An observer, the academic Tony Swain, asked what happened to the snake; the reply was simply, 'We leave him there until tomorrow when we sing him on again'.

The cosmology of Indigenous Australian religion does not appear as some great theory, but rather as a code of rules, assumptions and manners that are illustrated throughout a series of stories relating to a particular cultural group.

Sacred sites are places where significant events occurred or where the ancestor spirits reside. There are often particular rituals that need to be performed in association with the sacred site or treated with particular respect. Correct relationships with sacred sites suggest responsibility to care for the site, engage the power of the site and protect the site from inappropriate use and contact.

The story told by Aunty Beryl Carmichael in the Case Study opposite shows that the Darling River, as a sacred site, comes with its own sacred story.

Totem
Object, such as an animal, plant or particular landmark, through which an Australian Indigenous person is linked to the ancestral being responsible for his or her existence

Stories of the Dreaming

At the start of the Darling River creation story, something exists – the landscape and the ancestor spirits are already there. Next, something becomes active – an inactive ancestor comes to life, and then brings others into the story. Finally, because of that awakening and movement, a new awareness is brought to the people in the ritual so they can understand the land and their relation to it.

The main plot of the story is about the creation of the land, in particular, the creation of the Darling River in western New South Wales. The creation involved several ancestor spirits. Guthi-guthi is the creator spirit who releases Weowie, the water serpent, who first creates the water features of the landscape. Old Pundu the Cod and Mudlark are also involved in this creative process, making the Darling River.

The story also tells of the creation of the two groups, Eaglehawk and Crow, which include the Ngiyaampaa and Barkandji people. From this story, an ongoing link between these two groups can be drawn and there are implications regarding their relationships. There is an underlying layer of meaning in this story that relates to the relationships between these groups and also to their **totems**. So there are other dimensions – practical and ethical ones – to the story; for example, do not eat certain species of fish or do not marry people who are taboo or forbidden. This story has implications relating to the use of the river and, in particular, to the fish that can be eaten.

Other stories leave hints regarding such things as where food is to be found and how it is to be prepared, what areas are forbidden to men or to women, and other aspects of life, including practical aspects of daily life as well as ethical, moral and tribal issues. As well as telling of creation and the development of groups, these Dreaming stories function as the law, an ethical reinforcement system, and the rituals themselves are a way of marking the rhythmic progression of events, including the growth of each generation of children into adulthood.

In this way, the Dreaming creates a reality that ensures people can inhabit the land and be at one with the ancestors. Acknowledging

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE CREATION OF THE DARLING RIVER – A DREAMING STORY AS TOLD BY AUNTY BERYL CARMICHAEL

This is the creation story of Ngiyaampaa country, as well as the land belonging to Eaglehawk and Crow.

Long, long time ago, in the beginning, when there was no people, no trees, no plants whatever on this land, Guthi-guthi, the spirit of our ancestral being, he lived up in the sky. So he came down and he wanted to create the special land for people and animals and birds to live in.

So Guthi-guthi came down and he went on creating the land for the people. After he'd set the borders in place and the sacred sites, the birthing places of all the Dreamings, where all our Dreamings were to come out of, Guthi-guthi put one foot on Gunderbooka Mountain and another one at Mount Grenfell.

And he looked out over the land and he could see that the land was bare. There was no water in sight, there was nothing growing. So Guthi-guthi knew that, trapped in a mountain – Mount Minara – the water serpent, Weowie, he was trapped in the mountain. So Guthi-guthi called out to him, 'Weowie, Weowie', but because Weowie was trapped right in the middle of the mountain, he couldn't hear him.

Guthi-guthi went back up into the sky and he called out once more, 'Weowie', but once again Weowie didn't respond. So Guthi-guthi came down with a roar like thunder and banged on the mountain and the mountain split open. Weowie the water serpent came out. And where the water serpent travelled he made waterholes and streams and depressions in the land.

So once all that was finished, of course, Weowie went back into the mountain to live and that's where Weowie lives now, in Mount Minara. But then after that, they wanted another lot of water to come down from the north, throughout our country. Old Pundu the Cod, it was his duty to drag and create the river known as the Darling River today. So Cod came out with Mudlark, his little mate, and they set off from the north and they created the big river. Flows right down, water flows right throughout our country, right into the sea now.

And of course, this country was also created; the first two tribes put in our country were Eaglehawk and Crow. And from these two tribes came many tribal people, many tribes, and we call them sub-groups today. So my people, the Ngiyaampaa people, and the Barkandji further down are all sub-groups of Eaglehawk and Crow.

So what I'm telling you – the stories that were handed down to me all come from within this country.

Source 1.12 The Darling River, near Bourke, New South Wales

these rights and responsibilities ensures that all will be well and that people can rely on the Darling River to provide for their needs.

This creation story is also brought to life through ritual. At the site of the river, in particular, this story becomes the centre of the action. The story of creation may be sung right through. While it is being sung, the actions of the singers or dancers may have particular significance. Through this **symbology** they re-enact the story. They follow the action of the story as it moves around the site. Woven into it are a whole range of laws and ideas. To remember the story is to remember how to live life as tradition has decreed.

Symbolism and art

The art of storytelling in Ngiyaampaa country is backed up by other arts. Body painting in Indigenous ritual reflects the symbols of the ancestors. Similarly, the story of creation can be drawn on the sand or painted on various surfaces. As if looking down from above the site, the ancestors and other elements can be brought alive in a map. Often Indigenous art is just that, a map, that indicates features of the country or where to find food, or how to behave on that piece of country. These maps, when done in colours on canvas or bark or in a particular style, can sometimes be sold to art collectors for large sums of money.

Symbology
The study of symbols

The diversity of the Dreaming

The Darling River creation story would make little sense if it was told at some other site, because at the Darling River are the river, the rocks, the waterholes and the trees that make

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FURTHERMORE

The strength of the links to sub-clans or subsections of the cultural groups is seen played out in the documentary that relates to Rolf de Heer's film *Ten Canoes* (2006). 'Making of the Ten Canoes' shows how the director becomes increasingly frustrated because only people in certain clans can play the role of particular ancestors. The documentary shows how complex this Indigenous classification of tribal members can be.

DID YOU KNOW?

The French sociologist Emile Durkheim (1858–1917) made a long and detailed study of the belief systems of Indigenous Australians. His book *Elementary Forms of Religious Life* was very influential. Durkheim examined the totems Aboriginal peoples used to identify themselves. These totems were sacred. For example, a tribe that identified as 'kangaroo people' could not eat kangaroos and held the kangaroo as their sacred symbol or totem. Durkheim (himself an atheist) believed that these totems were sacred because they represented the unity of the tribe. Look about – you will notice that most groups, even corporations, depend on totemic symbols, logos and coats of arms to represent the unity of the group. Sometimes these totemic symbols are held sacred, such as a national flag.

EXERCISE 1.6

1 Explain what 'the Dreaming' is. Is it more than 'Dreamtime'?
2 Identify some of the features of Dreaming stories, using examples from some stories you have read or heard.
3 Define what 'layers of meaning' may mean in a Dreaming story. Illustrate using another story.

EXTENSION ACTIVITY 1.6

1 Investigate another Dreaming story and present it to the class as a story, drawing out the layers of meaning.
2 Investigate another Dreaming story, perhaps from your area, and discuss whether it could be difficult for Westerners to understand the concepts contained in the Dreaming stories.
3 Construct a table with these four headings: Origins of the universe, Sacred sites, Stories of the Dreaming, and Symbolism and art. Outline how the Dreaming relates to each.

the story real. We can also say that the site does not make sense without the story. So the story becomes a passport to this part of the land. The whole of Australia is divided into particular 'countries' for cultural groups. Each group has its own domain or 'country'. To pass through someone's country, you should know the Dreaming story attached to it.

Importance of the Dreaming for the life of Indigenous peoples

The mind map shown in Source 1.14 illustrates how Dreaming stories present an entire worldview for Indigenous people from ethics, to ways of hunting for food, the creation of art, how to make things, and how to perform magic such as 'love magic'. The Dreaming impacts on the whole of life for Indigenous Australians.

The inextricable connection of the Dreaming, the land and identity

There are other connections between people and land. Aboriginal and Torres Strait Islander peoples speak of the land they are responsible to maintain as their 'country'. They had obligations to the country, and to their tribe as well as ensuring the land provided for others. The tribe that inhabited a particular area was responsible for a particular animal which was the totem of the tribe. Thus the kangaroo people, those that came from a tribe that held the kangaroo as its central symbol, were responsible for ceremonies that symbolically

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

This is a picture of the Aboriginal flag. Look at the colours. What do they symbolise? One explanation is that the black represents the Aboriginal peoples, the yellow circle represents the sun and the red represents the earth. If this is accurate, how does this relate to the Dreaming and the land? Research via the internet what the meanings of the colours are and see if the explanation given above is correct.

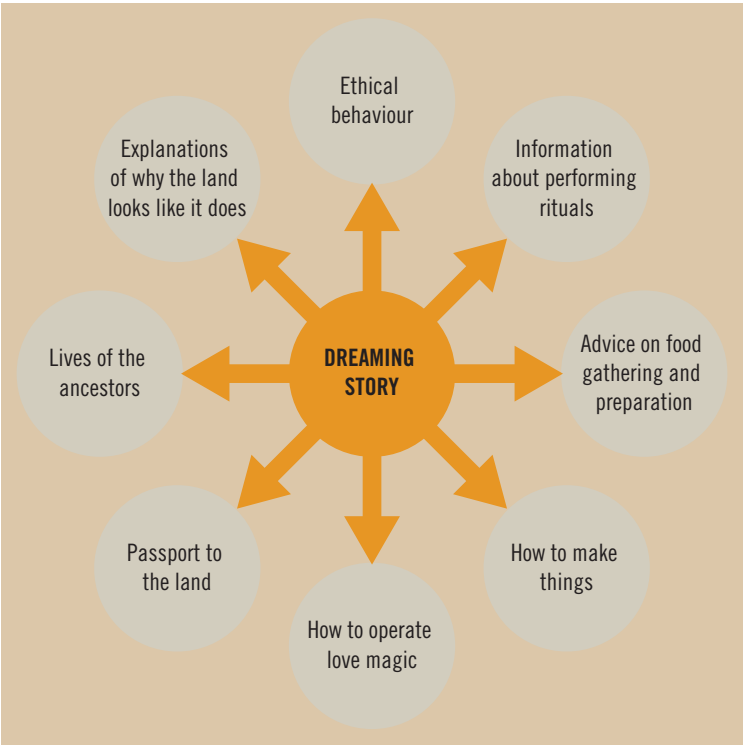
Source 1.13 The Aboriginal flag

increased and decreased the population of kangaroos as they were needed for eating. But the kangaroo people never ate their totem. They ate other foods which were the totems of other tribes. This helped the development of a system of tribal interdependence, and there seems to be very little evidence of large-scale inter-tribal warfare, as each tribe considered its food supply to be dependent on the totems of other tribes, who controlled the supply of that food source through their rituals.

These sorts of increase ceremonies are conducted continuously. They generally involve specific individuals, sometimes only one person, performing many different rites to ensure the maintenance of several different sites. It needs to be emphasised that those who conduct such increase rituals are rarely allowed to partake in the results of their ritual. So they are in fact performing these ceremonies for other groups.

Another way we can stress the Indigenous connection to the land is by looking at connections between the land and people. Indigenous people often say that they are born from the land, and not at particular sites.

Another example of an Indigenous traditional ritual is how, when a kangaroo is hunted and its body brought for cooking, a series of specific steps take place. Cuts are made on the animal to allow its blood to drain, the belly is cut open to remove the viscera, and the front left paw is broken. The details of this process have to be carried out correctly, just as the dietary proscriptions in the Jewish Book of Leviticus are carried out by devout Jews. When it comes to increase ceremonies, or



Source 1.14 Dreaming stories present an entire worldview for Indigenous peoples.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

singing ancestors through the landscape, these things are done because of tradition. It is these traditions that hold society together. It is, we might argue, the way societies bring into being a map for understanding and making their own views of reality work.

EXERCISE 1.7

1 Investigate whether the Dreaming is the same across Australia. What differences become apparent? Why might that be the case?
2 What does the Dreaming teach?
3 Explain the Aboriginal concept of the land and how that impacts on the relationship between Aboriginal people and the land.

EXTENSION ACTIVITY 1.7

1 Discuss the following topic: 'There is not one Dreaming, there are many.'
2 Investigate some Indigenous art and write a report on a particular work that you feel demonstrates the Dreaming.
3 Construct a table and list three headings: the Dreaming, the land, and Aboriginal identity. Note down comments that suggest a connection with these three aspects of Aboriginal life.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Religion can be a vital aspect of life.
- Students need to interview, visit and experience religion with care.
- Be aware of the presentation of religion in the media and on the internet, and the bias that is often evident.
- Religion can be defined in various ways.
- Religion is a way of seeing the world, a worldview.
- Religion contains a transcendent and an immanent dimension.
- There are several characteristics of religion that help us understand religion.
- These characteristics include beliefs, experience, sacred stories, ethics, social and material dimensions.
- These characteristics can be identified when applied to a religious tradition.
- Religions contribute to the lives of individuals and society in addressing the important questions of life and influencing society.
- The Dreaming is the central concept in Aboriginal spiritualities.
- The Dreaming is commonly expressed through stories.
- Aspects of the Dreaming include the origins of a particular region/country, sacred sites, stories, and symbolism and art.
- The concept of the Dreaming is common, but the stories and characters are diverse across Australia.
- The Dreaming presents an entire worldview for Indigenous peoples.
- There is an inextricable connection between the Dreaming, land and identity.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 Why is religion important to understand?
- (A) It helps people understand multicultural Australia
- (B) It helps understand people and their attitudes
- (C) It affects culture, politics and history
- (D) All of the above

2 What religious group was involved in forming our current legal definition of religion in Australia?
- (A) Catholic Church
- (B) Scientology
- (C) Hare Krishnas
- (D) Islam

3 What is the significance of sacred texts and writings?
- (A) They demonstrate the buildings that adherents use
- (B) Rituals that adherents follow
- (C) They were first used by the Romans
- (D) Source of the stories and beliefs of the religion

4 Which of the following are characteristics of religion?
- (A) Earth, wind, fire and water
- (B) Beliefs, sacred texts, ethics, rituals and ceremonies
- (C) Song, dance, music and spoken word
- (D) None of the above

5 Which of the following might be considered the basic questions of life?
- (A) Is there a supreme being? or Who am I?
- (B) What time should people worship God?
- (C) Should I marry and have children?
- (D) Should I teach others what I have learnt?

6 What is the Dreaming?
- (A) The role of members of the tribal unit
- (B) The totem
- (C) The food gathering process
- (D) The central concept of Aboriginal spirituality

7 What does every Dreaming story contain?
- (A) Different layers of meaning
- (B) Instructions on where to find food
- (C) Maps of the tribal territory
- (D) Instructions on how to interact with non-Indigenous people

8 What are sacred sites?
- (A) People who meet together each week
- (B) A series of stories
- (C) Places where ancestor spirits impacted on the landscape
- (D) Holiday places for Aboriginal people

9 The Dreaming is:
- (A) The same all over Australia, a common expression
- (B) More important in the city than the country
- (C) Available to all Australians, Indigenous and non-Indigenous peoples
- (D) Diverse, relevant to a particular 'country' or domain

10 How are Indigenous attitudes to the land different from those of non-Indigenous people?
- (A) Indigenous peoples do not care about the land
- (B) Aboriginal tribal groups are responsible for the care and stewardship of the land they inhabit
- (C) Indigenous peoples sold portions of the land to non-Aboriginal people for large profits
- (D) Non-Indigenous people only want the land for garbage dumps

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

SHORT-ANSWER QUESTIONS

1 What is the best way to study a religion – as someone who believes and so knows the religion from the inside, or as someone who can look in from outside? Explain your answer.

2 Explain the difference between the concepts of transcendence and immanence. How are they evident in different religious traditions?

3 Describe some possible problems with Ninian Smart's seven characteristics of religion, using examples from a religious tradition you know.

4 Describe one story from the Dreaming and explain how it relates to the origins of the world and to one other aspect of life. How does it show 'layers of meaning'?

5 Describe how the Dreaming dictates how the individual, the family and the community should act.

6 Describe the inextricable connection with the land that Aboriginal people have.

EXTENDED-RESPONSE QUESTIONS

1 Propose your own ideal religion and describe what elements from Ninian Smart's list you think would be the most important. How would they be evident in your religion?

2 What are the main features of the Dreaming stories that show how important these stories are for Aboriginal people?

3 If you were, or are, an Aboriginal person, how does the land explain who you are?

RESPONSE TO STIMULUS QUESTION

In Douglas Adams' famous book series, *The Hitchhiker's Guide to the Galaxy*, white mice try to discover the meaning of life. They build a huge computer and it comes up with the answer '42'. They find this answer unsatisfying. So they build a larger more organic computer – which is the planet Earth – in order to calculate what the question is, that is answered by '42'. What are some of the answers that satisfy you about why you are here in the world and why the universe exists? Would you describe all of these answers as religious? What are some of the answers to life that you find disappointing? What questions do you find unanswered? Does religion help you to understand the questions of life?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

2

Religion in Australia pre-1945

[PRELIMINARY 2 UNIT (16 HOURS)]

He prays for our souls on Sunday, and takes it out of bodies during the rest of the week.

A CONVICT QUOTE ABOUT REV. SAMUEL MARSDEN IN *THE FATAL SHORE*, ROBERT HUGHES

CHAPTER OVERVIEW

In this chapter we will discuss:

- The arrival and establishment of Christianity, including significant people and events
- Issues relating to the development of Christianity in Australia pre-1945:
  - The arrival of other religious traditions
  - Sectarianism: Catholic/Protestant antagonism
  - Social welfare: attempts by organisations and churches to relieve needs
- The contribution of one religious tradition, Christianity, to each of the following:
  - Rural and outback communities
  - The Presbyterian Church and the Australian Inland Mission and brief comments on the Coolgardie Mosque
  - Education: the Catholic Church and the Sisters of St Joseph
  - Public morality: alcohol and 'wowserism'

2.1 ARRIVAL AND ESTABLISHMENT OF CHRISTIANITY

The arrival of Christianity in Australia is linked to the colonisation of Australia by the British. As the dominant religious tradition in Britain and Ireland, Christianity was exported to Australia and became the dominant religion in the new colony.

Modern Australia began in 1788 with the establishment of a **penal** colony in New South Wales. The early Sydney colony was part of a broad strategy by European nations, particularly France and Britain, to export criminals and political dissenters. For example, the state of Georgia in the United States also developed as a penal colony of Britain. New South Wales expanded through the settlement of people the British Government did not want to remain in Britain. Up to 1810, 12 000 convicts were sent to Australia from England and Ireland. This was less than 10 per cent of those who would come to Australia as transportation continued.

Australia was established as an outpost of the British Empire with the arrival of the First Fleet in 1788. The ships that sailed into Port Jackson to establish the new colony included a variety of religious expressions. There were between six and thirteen Jews on board, and although the other people were predominantly Christians, a range of differences divided them.

There was one **Church of England** minister aboard, Reverend Richard Johnson (1753–1827). The Church of England had broken away from the Catholic Church during the reign of King Henry VIII (1509–47) and had become the State Church of England. Richard Johnson was responsible for religious practices in the young colony. He worked with convicts, guards and sailors and developed a good relationship with the Indigenous people.

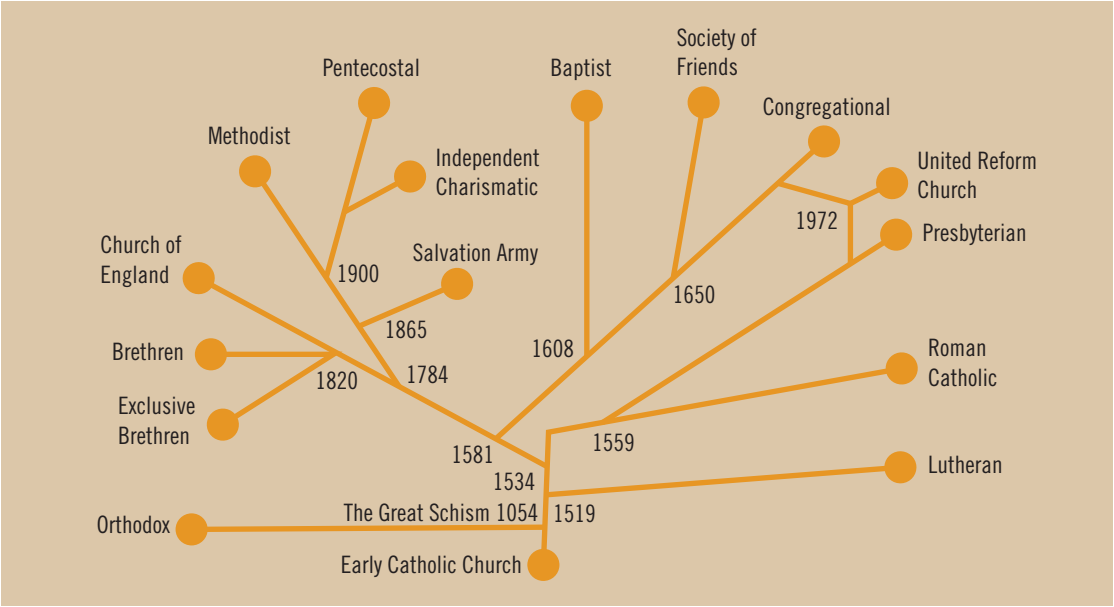
Although the Church of England was the government-approved (or Established) Church in England, Wales and Ireland, the Presbyterian Church was established in Scotland. Throughout the British Isles there were unofficial Protestant movements including Methodists, Quakers, Baptists, Unitarians and Congregationalists. These groups were known as **non-conformists** because they did not conform to the Church

Penal
Relating to punishment

Church of England
The official established church in England

Non-conformists
Those who do not conform to the state religion; in the case of England, the Church of England

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 2.1 This tree shows the dates and breakaway points of Christian denominations. The groups that broke away from Catholicism and the Church of England before 1788 came to be represented in the new colony of New South Wales.

of England. There were few of them among the convicts.

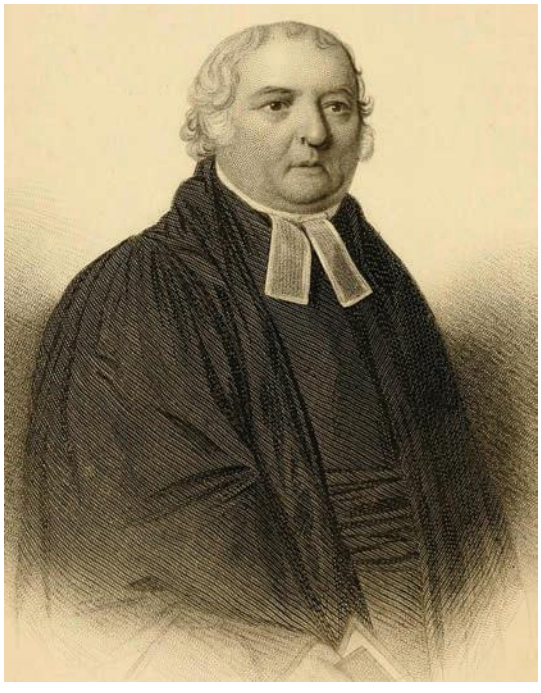
In addition to the Protestant Christian and Jewish groups, about a third of the convicts were Catholic, many from Ireland, and this group caused serious tensions, both religious and political. There were problems evolving out of non-conformist Christians being compelled to attend Church of England services, but real hatred existed at this time between Protestants and Catholics. This was not only due to religious differences, but also because England had invaded and ruled Ireland since the sixteenth century. In fact, Catholicism was only made legal in Britain in 1829 with the *Catholic Emancipation Act*. Until then Catholics in England were required to pay additional taxes and excluded from official participation in the state. This included being barred from attending university, as oaths of allegiance to the Established Church were often imposed. The English government was also worried that the Irish would be inspired by the French Revolution to revolt, which they did in Ireland in 1798.

For the first years of colonisation, the Church of England was the dominant denomination, and it was closely linked with the British government. For this reason there was a lot of antagonism to the Church in Australia. The convicts, many of whom had little interest in religion, thought the chaplains forced Anglicanism on them on Sundays. These same chaplains then served as magistrates during the week. Catholic and Jewish convicts were given no opportunity to express their faiths. Non-conformists were ignored.

Indeed, Richard Johnson returned to England after twelve heart-breaking years of conflict and confrontation with the various governors of the colony, as well as with the convicts. He had, during his years in Sydney, built a church that was later burned down by convicts, and he also developed one of the first successful farms. He returned to England in 1800, experiencing ill-health, and was described by his successor, the Reverend Samuel Marsden, as 'exhausted with toil, vexations and privations' (from a letter by Marsden to the Bishop of London).

Riots in Castle Hill

Beneath the quiet streets of Castle Hill, a suburb in Sydney's north-west, lies buried the



Source 2.2 Reverend Samuel Marsden

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Research and discover what links there might be between the French Revolution and the colonisation of Australia and, in particular, the opposition to British rule by the Irish.

outcome of a brutal encounter between Irish Catholics and British soldiers that took place in the new colony. William Johnston, an Irishman who had been deported for his part in the 1798 Rising in Ireland, gathered support for an attack on the colony's administrators in 1804. Using the catch-cry of 'liberty', Johnston gathered over 300 disaffected Irish Catholics and began marching on Parramatta. One of the convicts involved in the movement became scared and betrayed the group to the governor. The leaders of this rebellion were caught and executed. Other members of the rebellion were punished by enforced resettlement in Newcastle. They were obliged to attend Church of England religious services.

The Catholics obtain priests

The first Australian Catholic mass was celebrated in the new colony in 1803, but the priest who carried out the mass, Father John Dixon, a convict, was later alleged to have been part of the Castle Hill riots. In fact, Dixon had tried to dissuade the rioters. He was banned by the governor from further priestly duties. It was not until 1820, at the end of the relatively enlightened governorship of Lachlan Macquarie (during the period 1810 to 1821), that Catholics were able to attend mass conducted by a priest. It was also during this time that building was begun on churches such as St Mary's Cathedral in Sydney. These buildings began, initially, with land grants by the governor.

Source 2.3 The Irish Rising of 1798 was inspired, in part, by the French Revolution a decade earlier.

DID YOU KNOW?

Napoleon Bonaparte, who crowned himself emperor of France after the French Revolution, planned an expedition to Australia that would have seen much of today's South Australia claimed for France and called 'Napoleon's Land'. This never happened, yet the French still presented an ongoing threat to the new colony. The Sydney suburb of La Perouse is named after a French explorer who arrived in Botany Bay in 1788.

Together with nationalistic tensions, religion became a way of relegating Irish Catholics to a marginal existence. Tensions between Irish Catholics and British Protestants continued to divide Australian society for the next 150 years. This is known as 'sectarianism' and will be discussed later in this chapter.

Father Joseph Therry (1790–1864) was a much-loved Catholic priest. He petitioned the colony's government for support for Catholic schools and other institutions. Although he was removed in 1824, by 1836 a series of *Church Acts* distributed funds to the four main denominations in Australia: the Catholic Church, the Presbyterian and Methodist churches, and the Church of England. The *Church Acts* were important pieces of legislation that sought to assist genuine religious efforts in the colony. This government money was used to build churches and schools and pay priests and ministers. It had the effect of ensuring that the Church of England was not the state, or established, church in Australia.

Notable protestant ministers

Samuel Marsden

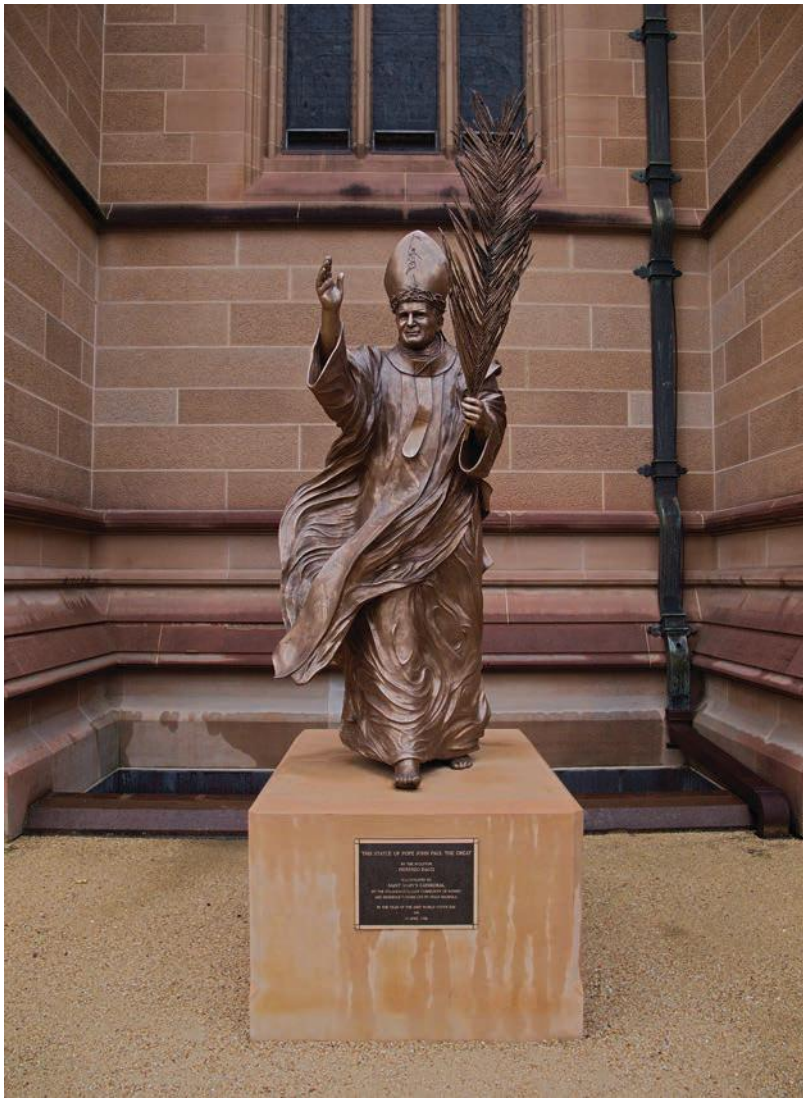
Richard Johnson was replaced as Church of England minister to the colony in 1810 by his assistant Samuel Marsden (1764–1838). Marsden was based in Parramatta where he owned much land. He detested Catholics and was known as the 'flogging parson' because,

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

as well as being a religious leader, he was also a magistrate who subjected convicts to harsh punishments. (See the quote at the beginning of the chapter.) He believed that Aboriginal people were not human enough to understand Christianity and this idea was held by colonists for some time. He thought Catholics barely worthy of the title 'human' either. He stated:

> [Catholic convicts were] the most wild, ignorant and savage race that were ever favoured with the light of civilization; men that have been familiar with every horrid crime from their infancy. Their minds being destitute of every principle of Religion and Morality renders them capable of perpetrating the most nefarious Acts in cold blood. They are extremely superstitious, artful and treacherous which renders it impossible for the watchful and active government to discover their real intensions.
>
> QUOTED IN R. HUGHES, *THE FATAL SHORE*, COLLINS, LONDON, 1987, P. 30.

Marsden believed that Catholics were not fit to be a part of the colony and needed to be suppressed at all times or else they would rise up and kill the British. Catholics were often referred to as Papists and treated as agents of the Pope – a power foreign to Britain. Therefore Catholics remained potential traitors to the colony and Britain merely because of their religious affiliation.



Rev. Marsden was eager to encourage free Protestant settlers to come to Sydney. Governor Macquarie challenged these ideas. Macquarie promoted ex-convicts to government service and legitimised Catholicism, but Marsden and others were shocked by this, and Marsden was key to the eventual dismissal of Macquarie from the role of governor.

Marsden subsequently went to New Zealand where, ironically, he is remembered with great affection, while often being a despised figure in Australian history.

John Dunmore Lang

John Dunmore Lang (1799–1878), a Presbyterian religious leader, had a great influence on both the religious and political life of the colony. He was the first **Presbyterian** minister in Sydney and from the early 1820s set about establishing schools and colleges for local families. On his trips back to Britain he encouraged free settlers to come to the colony and even obtained funding from the

Source 2.4 Lachlan Macquarie was governor of New South Wales from 1810–21.

Source 2.5 A statue of Pope John Paul II at St Mary's Cathedral, Sydney. Catholic priests were considered to be representatives of the Pope, participating in idolatrous practices and a potential threat to the colony.

Presbyterian
State Church of Scotland and others which follow a Presbyterian form of church government, governed by elders (or presbyters)

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Investigate the life of Johnson, Marsden, Lang or another early Australian religious leader. How did they contribute to the establishment of Christianity in Australia? Consult the *Australian Dictionary of Biography*, vols 1 and 2.

British government to make this a possibility. Lang moved into politics and worked in the newly established New South Wales Parliament, and was at times a heavy critic of the governor. He was an early promoter of an Australian republic and did much to nurture the development of the colony throughout his long life. Lang supported free immigrants to Australia and worked with Aboriginal people.

Women in early Australia

The contribution of women, whose labours also supported the colony and helped its religious institutions grow, was of vital importance. It was not until much later that the role of many outstanding women came to the attention of the writers of colonial history.

Caroline Chisholm

Caroline Chisholm (1808–77) was a force for change within Australia. Growing up as an **adherent** of the Church of England, she was devoted to social welfare issues. She married a Catholic and converted to that denomination. She championed the movement of free settlers into Australia as a small farming class during the 1840s. She was an advocate for voting rights for all members of society at a time when voting was restricted to men who owned property. She is most remembered for her devotion to the assisted immigration of women to encourage the growth of the penal colony into a legitimate society. Chisholm encouraged women to migrate to provide wives to the male-dominated early colony. She saw female immigrants as 'God's police' who would bring new stability and order to Australia.

Mary MacKillop

Mary MacKillop (1842–1909) was born in Fitzroy, Victoria. Together with Father Julian Tenison Woods, she founded an Australian teaching order in 1866, the Sisters of St Joseph. They founded this order to help in the establishment of Catholic teaching facilities throughout South Australia. By the time of her death, nearly 1000 women had become Sisters of St Joseph in different places throughout Australia. Her influence on education is particularly notable.

Mary MacKillop's relationship with her male superiors in the Catholic Church was not easy at times and at one point in her life she was excommunicated from the Church. She has become famous because of the procedure recently completed in the Vatican to make her Australia's first saint. She will be remembered as one of many outstanding religious leaders

Adherent
Person who supports or gives allegiance to a religious tradition

Source 2.6 Caroline Chisholm was a driving force in gender equality in the mid- to late 1800s in Australia.

Source 2.7 Mary MacKillop

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

who worked to establish Christianity in Australia and who strove to supply social and educational resources for members of their churches, and society more generally, at a time when Australia desperately needed such services.

FURTHERMORE

Dr Anne Summers wrote a book about the colonisation of women in Australia entitled *Damned Whores and God's Police* (Penguin, 1975). Discuss some of the reasons this title was chosen and whether it is an appropriate title.

EXERCISE 2.1

1 Describe the arrival of Christianity in Australia.
2 What were the reasons that Christianity had difficulty becoming established in Australia?
3 Identify one significant person in early Australian Christianity and explain their contribution.

EXTENSION ACTIVITY 2.1

1 Construct a table illustrating current attitudes to religion in Australia and how they may be related to the early days of settlement.
2 How were divisions in the Christian Church reflected in the new Australian colony?
3 Prepare a brief oral presentation about Mary MacKillop, her significance to Australia and the reasons why she has been made a saint.

2.2 ARRIVAL AND ESTABLISHMENT OF OTHER RELIGIOUS TRADITIONS

As well as Christianity, other major religious traditions were evident before 1945. Some, such as Judaism, came on the First Fleet. Others arrived soon after, and Aboriginal spiritualities were, of course, present before European colonisation. When looking at non-Christian religious traditions in Australia before 1945, we can consider two periods: before and after the Federation of Australia in 1901. This was the most significant event of the times.

INVESTIGATE

Investigate the *Immigration Restriction Act 1901* (also known as the White Australia policy). What can you discover about its enforcement in Australia before 1945? How did it affect the expression of religion in Australia?

Hinduism in Australia

Before the establishment of the Commonwealth of Australia in 1901, various Australian colonial governments, industry groups and farmers all encouraged the importation of **indentured labour** from Asia, and India in particular. The term *Hindus* was used for all Indians and people from that region regardless of religion. Indentured workers were under contract to work at a set price for a number of years. They were not entitled to stay in Australia after their contracts expired. In this way cheap labour could be used to take care of livestock, cut

Indentured labour Work under a fixed-term contract with repressive conditions, often involving bringing a person to a country for a certain period of time to do a certain job

Source 2.8 Federation – several Australian colonies joined to form a nation in 1901. This is the Federation Pavilion at Centennial Park in Sydney.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

sugar cane and perform other labouring work. Before the 1840s, convicts had done this and other menial jobs. Indentured workers were treated badly and their demands for basic considerations – some of them were vegetarians, for example – were hardly ever met. The demand for labour was fuelled by the slowing of the transport of convicts from the United Kingdom in the 1830s.

Once explorers had forged across the Blue Mountains and into western New South Wales, vast tracts of rural land for sheep and cattle were opened up and there was a demand for shepherds and other labourers in the area. The call for **coolie** labour by free settlers became so strong that separate colonial commissions on immigration were held in 1837, 1838 and 1841. In 1842 a coolie association was established by pastoralists. This group was resisted by many colonials, mainly freed convicts, who felt that cheap labour would worsen wage conditions for all and increase unemployment. The passion for indentured labour was also opposed by the Colonial Office in London which remained quite influential in the new colonies of Australia. Many Christians who worked in this office were passing through a period of evangelical zeal. They believed that slavery, or anything that resembled slavery, such as indentured labour, was wrong.

Coolie
An unskilled labourer, used in a derogatory way by the British in the colonial era

Despite the lack of government assistance, immigration from the Indian subcontinent did take place in relatively small numbers. Indians worked initially as shepherds, itinerant workers (such as tinkers and salesmen) or servants for the wealthier colonialists. By 1854, a fourth commission brought Asian immigration to an end in New South Wales.

In Queensland, however, from the 1860s onwards, plantation-style operations for sugar cane and bananas led to the assisted immigration of Hindus from India and Sri Lanka, Punjabi Sikhs, Polynesians and Italians. The subcontinental labour was indentured. When the period of tenure was complete, various state laws made residency and employment in other areas extremely difficult.

Source 2.9 The Sri Venkateswara Temple (SVT), Helensburgh, New South Wales

Racism and Federation

The first major law introduced by the new Commonwealth Parliament was the *Immigration Restriction Act 1901*. It became law on 23 December 1901. Under this law an English language test was used to hinder non-white immigration (a text was read out by a customs official and the immigrant was asked to write it down). On occasions another 'European' language could be used and was done so to enforce discrimination. The alleged purpose of the dictation test was to ensure that anyone wanting to enter Australia had a reasonable level of education. However, not all applicants were asked to do the test, and some did it in their own language. It was given only if an immigration officer believed a potential migrant was 'undesirable'. Invariably, this would be a person who was coloured or of Asian background. After the first year of this system (when some Indians proficient in English passed the test) the test was changed so that it did not have to be given in English. If an Asian person had been educated in English, they could be given the test in German or Spanish. Due to pre-Commonwealth immigration, in 1911 there were still 4106 'Hindoos' in Australia. 'Hindoo' was a census classification that included Muslim Afghans, Punjabi Sikhs and Indian Hindus. Sikh families in Woolgoolga, a town in northern New South Wales, where the first Australian *gurdwara* (Sikh temple) was opened in 1968, recount that their ancestors came to Australia before 1901 and, given the prevailing systems of racial control, maintained strong contact with the subcontinent:

> ... men would marry and beget children to their wives in India between sojourns in Australia ... With few exceptions, the wives and daughters remained in India; only recently have women emigrated in numbers.
>
> MARIE DE LEPERVANCHE, *INDIANS IN A WHITE AUSTRALIA*, 1984, P. 60.

At that time, however, Indians were British subjects and sometimes appealed to Britain with complaints of their unfair treatment in Australia. It was only through appeals from

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

other parts of the British Empire concerning the equal treatment of British subjects in Australia that many non-white residents, including South Asian Australians, were given the vote in 1925. That was a right granted twenty-four years after it had been enshrined in the constitution. By 1947, only 2189 people identified themselves as 'Indian', an indication of the effectiveness of the White Australia policy.

For the most part, Hinduism in Australia before 1945 was expressed through worshipping at home altars, rather than in community temples.

Judaism in Australia

Jewish life in Australia is as old as European settlement, with between six and thirteen Jewish convicts arriving with the First Fleet. Although the first Jewish institution, the Chevra Kadisha (or Jewish Burial Society), was already formed in 1817, early Jewish convicts were often uneducated in Judaism, and it is fair to state that the beginning of a Jewish community was not until the late 1820s, when free settlers began migrating. Overwhelmingly, these settlers were **Ashkenazim**, middle-class and from England. A small number of **Sephardim** contributed to the community in South Australia. These Jewish colonial pioneers were concerned about social integration. They did not completely assimilate, lose their Jewish identity or become absorbed by the dominant Christian community. They considered themselves 'Englishmen of the Mosaic persuasion' and were not distinct from the surrounding community in their daily practices. They saw Judaism as a denomination, a term that was more familiar to the Christian thinking of the colony. To avoid conflict the early Jewish settlers promoted the view that Judaism was primarily a matter of private conscience, as indeed was all religious expression. They were determined to stop Christianity becoming identified as the state religion, and promoted a secular approach to life in the new colony.

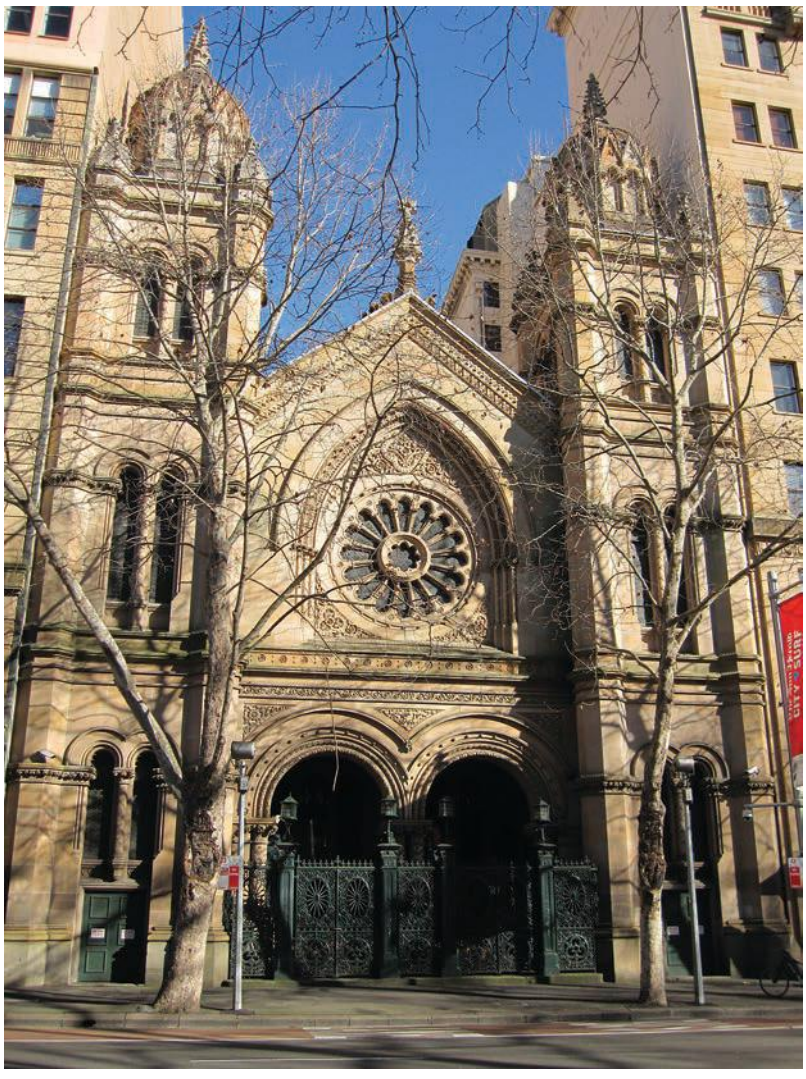
Forming a community

In an attempt to avoid the negative attitudes surrounding the term 'Jew' in that period, the Jewish population of the colonial days used the terms 'Hebrews' or 'Israelites' and called their congregations 'Hebrew congregations'. As a way of seeking acceptance in a largely Christian community and in order to make the community self-sufficient, organisations such as the Hebrew Philanthropic Society, founded in Sydney about 1832, the Hebrew Mutual Benefit Society, founded about 1848, the Hebrew Ladies' Maternity and Benevolent Society, and the newspapers the *Australian Israelite*, *Australasian Hebrew* and *Hebrew Standard* were all established.

Jewish communal life was not easy to maintain, and the founding of the Jewish Burial Society in Sydney in 1817 was a result of the desire of Jewish convicts and emancipists (those who had completed their sentences and were now free citizens) to be buried according to Jewish practice. There were already formal prayer services as, under Jewish law, all that is needed is ten adult Jewish males (a *minyan*) to conduct a prayer service. The first Torah scrolls, crucial for the Torah reading that was to occur three times each week, were brought to Australia in 1830 by Rabbi Aaron Levy, a judge (*dayan*) of the London Rabbinical Court (Beth Din). His visit lasted five months and he helped to unify the small Sydney Jewish community, corrected its religious practices and gave the impetus for the establishment of the first formal congregation in November 1831, held in rented premises.

Ashkenazim
Jews originally from northern and eastern Europe

Sephardim
Jews whose families were expelled from Spain in 1492 and mainly joined communities around the Middle East and North Africa



Source 2.10 The Great Synagogue in Sydney

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Certain dedicated Jewish pioneers, many of whom were either former convicts or small businessmen, worked in the main cities of Australia from the 1820s to build synagogues, bless cemeteries and establish the fundamentals of a congregational life. Phillip Cohen, a merchant, began holding a regular synagogue service from his home in Sydney in 1828, and in 1832 he oversaw the formation of the Sydney Hebrew Congregation. Australia's first synagogue opened in Bridge Street, Sydney, with a more permanent building in York Street, Sydney, being consecrated five years later. The Great Synagogue in Elizabeth Street has housed the Sydney Hebrew Congregation for worship since 1877. Australian synagogues are not just places of worship. They are also responsible for the supervision of burial grounds and the regulation of charity, dietary laws and education. Synagogues can form the centre for all dimensions of Australian Jewish life.

Frontier Judaism was actively encouraged during the nineteenth century. Country towns and communities established during the gold-rush established congregations in Broken Hill, Forbes, Goulburn, Maitland, Tamworth and Toowoomba. Once minerals became scarcer, so did the number of members. While certain individuals were quite fortunate, others barely made a living as pedlars or traders. This caused migration back to the cities or assimilation into rural society, and saw many marriages outside people's religion. The same gold-rush pattern occurred during the 1890s in Western Australia, allowing Jewish congregations at Kalgoorlie and Coolgardie to flourish for a short period. Despite dwindling in numbers by the turn of the century, the larger size of congregations in Sandhurst (Bendigo) and Ballarat in Victoria meant that they managed to function for a longer period of time.

Like most minority cultural and ethnic groups in rural Australia, Australian Jewish history has been characterised by urban drift. This trend was particularly evident in the German communities of Albury and Grafton during the nineteenth century. The desire to join the broader community worked to weaken progressively artificial links to tradition, despite the introduction of a German-language press, the creation of German social organisations and the Lutheran Church's **patriarchal** influence, which helped to sustain ethnic allegiance. In order to conserve the 'Jewishness' of this unique community, group support as well as active participation in the social, religious, educational and cultural systems was needed. However, after several generations, the pressures exerted from the external community overpowered the maintenance of old ties. But Jewish identity has persisted, particularly in the cities, and strong Jewish communities exist today.

Buddhism and Islam in Australia

Chinese religions arrived in Australia perhaps as early as the 1500s, when the southern oceans may have been explored by Chinese sailors. There was a strong Chinese presence during the gold-rush days of the mid-nineteenth century, and many experienced overt racism. The riots at Lambing Flat (Young, New South Wales) in 1860–61 were the most notable eruption of violence against Asian persons. The Chinese population was largely made up of followers of Chinese folk religions and there were also many Buddhists. By 1891, the Chinese made up 1.2 per cent of the Australian population, although many previous residents had already returned to China.

Sri Lankan Buddhists were employed as pearl divers and on Queensland cane fields. By the beginning of the twentieth century they had built a temple and planted two bodhi trees on Thursday Island. Again, as a result of the White Australia policy, many were denied residency and forced to return to their homelands.

Islam may have first come to Australia through the sixteenth-century visits of Macassan fishermen from Indonesia, or contact might be much older (Islam arrived in Indonesia from the 1400s onwards). It wasn't, however, until the building of the overland telegraph line that Australia saw an influx of 'ghans'– camel drivers identified as Afghans, although many came from a number of other west Asian regions from the

Patriarchal/patriarchy
From the Greek and Latin '*pater*' (father); refers to the power structure of men in a society or in reference to the fathers of religious traditions

Source 2.11 This historic mosque stands in Bourke, New South Wales as a humble reminder of early Islam in Australia.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

late 1800s onwards. They were Muslims and lived in 'ghan towns', often outside the major settlements. They built a number of mosques; the Broken Hill mosque is one of the oldest mosques still in use in Australia. Many of these Muslims returned to their own countries at the end of the nineteenth century to rejoin their families.

EXERCISE 2.2

1 Compare the arrival of Judaism with that of one of the other non-Christian religious traditions. What differences are evident in the arrival of the two religious traditions?
2 What were the racist attitudes that may have been experienced by adherents to a religious tradition other than Christianity upon their arrival in Australia?
3 Discuss the significance of the 'Hindoo' classification in the early census. Who did it represent? Was it accurate?

EXTENSION ACTIVITY 2.2

1 'Australia has always been a racist country.' Organise a class debate on the White Australia policy and the effects that it had on the arrival of the various religious traditions to Australia.
2 Organise a visit to a synagogue and present your observations to the class.
3 Construct a PowerPoint presentation of a place of worship from another religious tradition in your area.

2.3 ISSUES RELATED TO THE DEVELOPMENT OF CHRISTIANITY PRE-1945

There were several issues that emerged surrounding the development of Christianity during the early settlement of Australia. Two of these issues, sectarianism and the need for social welfare, were evident from the beginning of settlement and lasted until at least 1945.

Sectarianism

For most of European settlement, white Australia was strongly divided between Catholics and Protestants. This division was a form of **sectarianism**. Sectarianism can be described as belief in its own sense of rightness by a particular subgroup of a society. Before 1945, European Australia found itself divided along very clear religious and political lines.

Sectarianism was most obviously expressed in the Catholic–Protestant conflict, but also existed within Protestantism, particularly between Church of England adherents and non-conformists. Sectarianism had clear links with the conflict between the Church of England and the Irish Catholics in Ireland prior to Australian settlement, as well as the prejudice in England against non-conformist churches.

Daniel Mannix and the issue of conscription

Daniel Mannix (1864–1963) was born in Ireland. He was ordained as a priest in 1890 and sent to Australia in 1912 to act as an assistant to the Archbishop of Melbourne, whom he succeeded in 1917. Mannix became a focal point for sectarianism in Australia, cementing Irish Catholic unity. While he was a known supporter of Irish independence, he was also known for his strong disapproval of violence, including that perpetrated by fellow Catholics on behalf of Ireland and/or Catholicism.

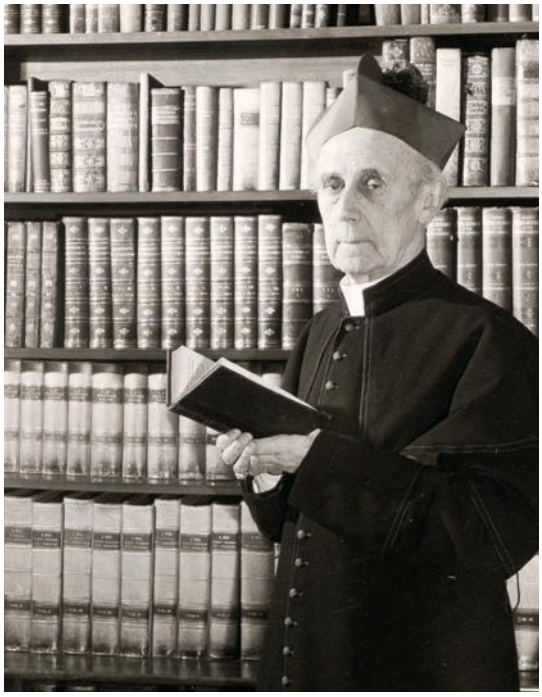
In 1914, when Australia entered World War I, Mannix remained ambivalent about the war. Many Protestant ministers were urging their congregations to join the war effort at all costs. The war was devastating for Britain, and Britain placed great pressure on Australia to send more troops. Prime Minister William Hughes (1862–1952) held a national referendum in 1916 to see whether the Australian people agreed with **conscription**. Hughes narrowly lost this vote, and it was Mannix who was his main opponent.

During World War I, Australian Catholics were suspected of disloyalty, and more so after

Sectarianism
Excessive devotion to a particular sect or religious faith

Conscription
A legal act by a government to force its citizens to enlist in the defence forces, mainly with the objective of sending them to war

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 2.12 Daniel Mannix became the voice for a generation of Irish-Catholic Australians.

the 1916 Easter Rising in Dublin, when Ireland rebelled against British rule. Father Charles Jerger, a priest of German background, was interned in 1918 for discussing conscription in public, and deported in 1920. Historically, dislike of Catholics was based on a dislike of foreigners. It was claimed that Irish Catholics were the first 'ghetto' ethnic community. Anti-Catholic feeling was quite subtle, but occasionally rose to the surface.

Today, the idea that an archbishop could join a public debate with such success may be implausible, but in Australia during the years of sectarian division, Catholicism, anti-British sentiment and nationalism were all parts of a general social outlook. Archbishop Mannix represented a powerful subgroup of the Australian nation.

Many other Christians in Australia, especially the Methodists, also opposed conscription.

The death of sectarianism

In 1945, Australia had a population of about eight million people. The Japanese attacks on Sydney Harbour and Darwin during World War II led politicians and bureaucrats to think that such a small population could not effectively defend such a large continent. From 1945 onwards, a program of immigration was instigated by the Chifley Labor government and continued under the conservative Liberal government of Robert Menzies. The influx of new migrants to Australia following World War II, together with a growing awareness of diversity, particularly from people who had served overseas, government aid to Church schools, the split within the Australian Labor Party (ALP) and the changing attitudes of Australia to religion in general, all led to the demise of sectarianism as a major division in Australian society.

INVESTIGATE

Look at 'The Anti's Creed' on the Australian War Memorial website, accessed via the link at http://cambridge.edu.au/redirect/?id=5730. Examine it and explain how it reflects sectarian attitudes during World War I. (You will need to do some research to draw out all that is mentioned.)

Social welfare

Many religious communities were eager to build their own institutions for social welfare. This was especially the case in the early colony when the government was not at all involved in the provision of social welfare. Church involvement was desperately needed in a large country with governments struggling to keep up. Today, welfare is often provided by the state. This was not the case in the nineteenth and early twentieth centuries. Support for people who could not work or were disabled or disadvantaged came from community sources. These sources were mainly religious.

Christianity, as with many other religions, regards charity and a sense of social conscience as central to its activities. Christians can be open-hearted when it comes to offering support, but the question of belonging to a particular church emerged as a problem in the Great Depression of the 1930s. During the Great Depression, although many were in need, priority was given by churches to church members.

Benevolent Society of New South Wales

The Benevolent Society was established by Edward Smith Hall in 1813 under the name 'The NSW Society for Promoting Christian Knowledge and Benevolence', changing its name in 1817 to Benevolent Society of New South Wales. One of the earliest social welfare groups in Australia, it is best known for building Australia's first maternity hospital, but was also very involved in lobbying for a range of progressive social reforms. Its focus is on women and children, although it also assists the elderly and the poor.

St Vincent de Paul Society

The St Vincent de Paul Society is an international society founded in France in

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 2.13 Many charitable organisations, such as the Salvation Army, ran soup kitchens during the Depression to help those in need.

1833 by Frédéric Ozanam and is identified with Roman Catholicism. It was originally designed to assist the poor and less fortunate who had suffered during the turbulent times France had endured. The Australian branch of the charity began twenty-one years after its French establishment. By 1895, twenty-six bases had been set up in Sydney. The St Vincent de Paul Society became, and still is, identified with a caring Catholic Church.

The Salvation Army

Former Methodist minister William Booth established the Salvation Army in London in order to make religion more accessible to people living in the slums. While his work began in 1865, the name 'The Salvation Army' was not taken up until 1878. The spiritual focus of the Salvation Army was amalgamated with a focus on social welfare and charity work designed to help the struggling lower classes and homeless. The first Salvation Army meeting to be held in Australia took place on 5 September 1880. The Salvation Army was accepted by many Australians who would normally reject the Church, because of its efforts in reaching out to people in need 'with no strings attached'.

Other groups

Other Christian groups and denominations also became involved in the provision of social welfare, but were more regional or state based. Many of them became national organisations towards the end of the twentieth century. These other groups included the Sydney Home Mission Society, which became part of **Anglicare**, Mission Australia and the Wesley Central Mission, and the Church of England Brotherhood of St Laurence (Melbourne).

Source 2.14 Frédéric Ozanam, founder of the St Vincent de Paul Society

Anglicare
National network of care and social justice agencies of the Anglican Church in Australia

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 2.3

1 Describe the role of sectarianism in Australian society.
2 Describe the role of Daniel Mannix in the sectarian debate.
3 What is the motivation for churches to be involved in social welfare services? Does it reflect the teachings of Jesus?

EXTENSION ACTIVITY 2.3

1 Discuss in small groups why religious social welfare services needed to be implemented in the Australian colony.
2 Debate the following topic: 'Sectarianism has always been part of Australian history.'
3 Investigate one religious social welfare agency and write a comprehensive report of its history and work.

2.4 THE CONTRIBUTION OF ONE RELIGIOUS TRADITION: CHRISTIANITY

During the development of the Australian nation, there were several areas where religious groups were involved in meeting the needs of the Australian people. At this time Christianity was the dominant religious tradition, but other groups were also involved in ministering to people. The areas that most required support were rural and outback communities, education, and concerns in the community about public morality.

Rural and outback communities

With religious groups, mainly Christian, sending missionaries and community support members into the heartland of Australia, it is not surprising that religious leaders helped develop social services for the outback. For example, German Lutherans were encouraged by their home churches to travel to places, such as outback Australia, to spread Christianity. A mission, such as Hermannsburg, was both a centre for Christian activity and a community. The education of Aboriginal children and the provision of health care were of primary importance. Sometimes missionaries helped and sheltered Aboriginal people who were being poorly treated by white people. Some white settlers were responsible for contributing to a deterioration of the Aboriginal way of life and Aboriginal culture. Some missionary organisations documented Aboriginal history and culture and so preserved it. Thus religious missions were able to provide a sense of community in the isolation of the remote outback of Australia. Christians were particularly concerned about the isolation and needs of people in the outback.

Presbyterians, the Australian Inland Mission and the Royal Flying Doctor Service

The Very Reverend John Flynn (1880–1951) of the Presbyterian Church made an outstanding contribution to the life of rural Australians. He was born in Moliagul, north-west of Melbourne in Victoria, and was ordained as a Presbyterian minister in 1911. He was commissioned by the Presbyterian Church in 1912 to write a report on the needs of outback Australia. He wrote a report to his superiors about the problems of offering ministry services to those living in such a remote and extensive area. The report indicated there were areas of need, including isolation, poor medical care, poor communication, and the need for spiritual guidance and ministry. Flynn was then made the first superintendent of the Australian Inland Mission (AIM). In this position, he managed to serve not only the spiritual needs of the population but also, increasingly, their medical and other needs.

AIM 'patrol padres', including Flynn, travelled through the outback on horses and camels and by car. With the assistance of Alf Traeger, a pedal wireless (powered by bicycle pedals) was developed to enable people to communicate with each other and with medical services. AIM also provided educational facilities, boarding hostels, aged care and other services.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 2.15 A 1929 portrait of Reverend John Flynn

Flynn and Clifford Peel, an Australian who had served in the air force in World War I, began the aerial medical service which later became the Royal Flying Doctor Service. The first flight left Cloncurry in 1928, but it was not until 1934 that the Australian Aerial Medical Service was formed, with bases established nationwide and the backing of both clergymen and politicians. By the time of Flynn's death in 1951, Australia was covered by what he called 'a mantle of safety'. It was innovative and valuable work that continues as the Frontier Services of the Uniting Church of Australia.

Other Christian churches were also involved in developing ministry in outback Australia, such as the Church of England (the high-church Bush Brotherhoods, the evangelical Bush Church Aid) and the Catholic Sisters of Mercy.

Education

The government did not provide education in the colonies; that became the role of the churches. Government did introduce legislation that had an impact on the provision of education, including:

- 1825 – *Schools Estate Corporation Charter* gave one-seventh of all land in the colony to the Church of England and its schools.
- 1836 – *The Church Act* provided pound for pound funding for four churches in NSW to support clergy and also education. The churches supported were the Church of England, Catholic, Presbyterian and Methodist. It meant that the Church of England could no longer be considered the 'state' church of NSW.
- 1862 – *The Public Institutions Act* withdrew funding from churches.
- 1880 – *The Public Instruction Act* introduced by Henry Parkes abolished funding to denominational education and the state now provided education that was to be 'compulsory, free and secular'. The impact of this act was that the Catholic Church established its own systemic schools that have continued to this day.

Attempts to develop a state education system began in 1833. The state school system that developed ensured that education was free, secular and compulsory (*Public Instruction Act 1880*). Churches had the right to provide special religious education. This was not to everybody's liking. Private schools, mainly run by the Protestant clergy, educated the upper classes of colonial society. Catholics became increasingly eager to give their children the opportunities that education afforded but sought to do so in a way that allowed for Catholic religious education. The school system of New South Wales developed into three competing systems: private Protestant schools, colonial government schools and schools built by the Catholic laity that developed into a comprehensive Catholic system of education.

The family

Within the Catholic Church there is a long tradition of linking education to the clergy. Some of Europe's most famous schools have been run by members of the Church. Orders of monks and priests, such as the Jesuits, have become famous for their intellectual and **pedagogical** abilities. An Irish order, the Christian Brothers, took a major role.

In some Catholic families, parents encourage religious and general education in their children. It was not surprising that Australian Catholics were eager to support the

CONSIDER

Are many old arguments against Catholic schools now being used against Muslim, Brethren or Scientologist schools? Before World War II, Catholic schools were seen by non-Catholics as un-Australian – places where fervent priests could indoctrinate generations of young Australians. Discuss whether you think these attitudes are similar to those expressed today.

Pedagogical
Relating to the science of teaching

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

THE OUTBACK ISLAMIC COMMUNITY AND THE COOLGARDIE MOSQUE

The Muslim community of Coolgardie (inland Western Australia) reached 300 members by the year 1898. Some attended Friday prayer each week. Public records show that at one stage there were two mosques in Coolgardie, along with public worship being conducted in five alternative buildings. They reported three 'lay readers' along with a 'minister' – probably an *imam* and some lesser prayer leaders. The camel industry in Coolgardie was very large and most cameleers were Muslims. Muslim names dominated the list of camel owners, illustrating the prevalence of so-called 'Afghans'. The opening of a gold field in the neighboring city of Kalgoorlie in 1899 was mirrored by a sudden drop in the numbers.

Many of the Muslim men in the outback married. Sometimes that meant they had a wife back in India or Afghanistan as well as in Australia. For example, despite having a wife and two daughters who lived in Peshawar, camel driver Nameth Khan also married an Indigenous Australian woman at the Alice Springs registry office. In 1919, both he and his Australian wife died after suffering from the Spanish influenza. His Australian daughter kept in contact with his family in India, eventually travelling to the Punjab region during the 1960s. Often, the Aboriginal women who married Muslim men had been marginalised due to the effects of white settlement on the tribal society of the Indigenous people.

Other wives were European. These women tended to be widows or deserted wives, often with children, or else those who appreciated the wealth of camel owners with established businesses. One deserted wife who had been left with eight children married Bejah Dervish, and in 1939 their son was a member of the Simpson Desert crossing. Another couple was Gool Mahomet and a French woman who had fled a Kalgoorlie brothel. After their 1907 marriage in Coolgardie Mosque, they lived in the Ghantown and drove camels in outback South Australia.

Bullock drivers and horse teamsters competed with the camel drivers. Racial divisions became evident, as European men worked as bullockies rather than cameleers. Due to racism in the courts, cases where Muslims were assaulted or murder were dismissed. In the west of Queensland during the 1890s, camel drivers became a major target of racial vilification. Muslims were criticised in local newspapers for abstaining from alcohol and for opening up stores such as butcher shops (to sell *halal* meat) and were described as 'more detestable than the Chinese'.

During this time in Queensland, racism was also very present in the growing union movement. There was a common view that both 'Afghan' and Chinese people could provide cheap labor which undermined the whites' standard of living. People who were seen as racially inferior were economically exploited and the unions did not attempt to secure wage equality for all people. As Muslims were isolated socially and ostracised by the Europeans, they did not know about larger social issues and thus carried out their business as usual, carrying wool for Queensland pastoralists to railheads even in the midst of the Shearers' Strike. This strike is today considered a watershed in Australia's history as it almost caused the outbreak of civil war. In Queensland in 1891, due to the threat of infuriated and combative unionists, cameleers and their camels were escorted to the NSW border by the Toowoomba Infantry. Clearly the racism of the unionists was a contribution to the issue.

Source 2.16 Faiz Mahomet, an early Muslim camel entrepreneur

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

building of Catholic schools with money and labour. From 1833 to 1862 some government money was provided for the running of church schools under the *Church Acts*. After this date, successive governments in the colonies, such as New South Wales, and at a national level refused to fund such schools, but Catholics continued to give up their wages and their time to keep the schools running and build more.

The development of schools

Father Therry, one of the first Catholic priests in Australia, worked during the 1820s to obtain Catholic religious instruction in government institutions, such as orphanages, but he was prevented by active Protestants who wanted to make Australia a non-Catholic state. To combat this, he succeeded in establishing two Catholic schools, one in Parramatta in 1821 and another in Sydney in 1822. Therry continued to work for official standing for Catholic institutions, and he challenged the government for paying money to support Church of England schools and churches. In these campaigns he was relatively successful. During the 1830s funding was offered to the four main denominations of New South Wales, including the Catholics. This funding dried up in 1863.

During the 1860s and 1870s, government commissions, public campaigns and meetings were held to decide what would become of education in the colonies. The government proposed to develop a fully secular or non-religious system of education, and Catholics found that other religious groups, especially the Church of England, supported the right to have religious schools. But in the first instance things went badly. Secularists pushing for state schools were very successful. Laws for free and secular education were passed by the states. This left no state money for religious schools, which were left to fend for themselves.

This defeat galvanised Catholics around Australia. Education within the Catholic community became a vital issue. Australian bishops went regularly to Europe and America seeking Catholic teachers. Lay Catholics were told to build a school in every parish and, although there was no government funding, Catholics everywhere struggled to support their local schools. As taxpayers, Catholics felt cheated that some of the money they paid to the government was not returned in funding to church schools.

Catholic education offices were established to oversee the general administration of schools and orders of brothers, nuns and lay teachers dedicated themselves to teaching. Because of their efforts, today the Catholic education system is the most extensive non-government education system in Australia. The Church is one of Australia's biggest employers. It was not until after the 1960s that some government funding for Catholic schools was reinstated. This is now available to schools of all established faiths.

One of the most significant contributions to Catholic education in Australia was the development of educational facilities by Sister Mary MacKillop. As described earlier in the chapter, with Father Julian Tenison Woods she co-founded the Sisters of St Joseph, who were devoted to caring for and teaching disadvantaged children in South

Source 2.17 St Ignatius' College, Riverview, NSW, in 1880

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Australia in the mid-nineteenth century. By 1870, there were twenty schools, orphanages and children's refuges run by the Sisters of St Joseph throughout Australia. There were troubled years when Sister Mary was excommunicated by the Bishop of Adelaide, clashes with the Bishop of Queensland, a falling out with Father Woods, and accusations of financial and moral lapses. Much of this was because of the tremendous growth and popularity of the schools.

Mary MacKillop won papal support for her independence from interference by the Australian bishops. The Sisters of St Joseph continued to develop their schools and have influenced the lives of many Australians. Mary MacKillop's greatness was recognised in her beatification in 1995, and in 2010, her **canonisation** to be St Mary of the Cross, Australia's first Catholic saint.

Wowser
Australian term referring to a puritanical fanatic or spoilsport

Canonisation
The process whereby a person is declared a saint in the Roman Catholic Church

During these years, prior to 1945, many other Christian denominations also developed schools, many of which continue as significant independent schools today. To provide education for rural and outback communities, a number of these schools included boarding houses for students.

Public morality

Today, some of the major ethical issues promoted by religion focus on bioethical concerns such as abortion, stem-cell research and so on. At the start of the twentieth century, these issues were not of great concern, since biotechnology did not exist, and abortion, while practised, was not discussed. Before 1945, many considered alcoholism to be one of the most serious problems facing society. Today, there are numerous programs to help alcoholics and alcoholism is even treated as a medical disease. Before 1945 many religious groups focused on the ethics of alcohol use. Many non-Catholic groups felt that alcohol should be banned outright. Members of these groups, known by the derisory term **wowsers**, seemed to be working against the very nature of Australian society. Often, however, they were concerned about the abuse of alcohol leading to financial difficulties, domestic violence and health-related problems. From the very early days of the Sydney penal colony, alcohol was important and was even used as currency. The wowsers felt that a whole range of ethical issues could be addressed if consumption of alcohol could be prevented.

Source 2.18 State Officers of the Woman's Christian Temperance Union of South Australia, 1900

The Wowsers

'Wowser' is a negative term used to describe those who attempt to impose their sense of morality on others in the community. Originally used to describe anyone obnoxious or disruptive in society, including feminists and political agitators, the term was particularly used for those who tried to enforce restrictions on alcohol consumption. It is not known for sure where the term comes from. One popular suggestion is that it is an acrostic for the phrase 'we only want social evils remedied'. John Norton, editor of *The Truth* newspaper, claimed he invented the term in 1899. Another suggestion is that it comes from the old English term 'to wow' which means 'to mew as a cat, howl or bark as a dog, wail, whine, grumble, complain'. The Macquarie dictionary defines it as 'a prudish teetotaller; a killjoy'. Groups who promoted this anti-alcohol policy included the Salvation Army and the Australian branch of the Woman's Christian Temperance Union. Temperance unions worked for a whole range of ethical issues. They believed that banning alcohol would keep men from the pubs and so they would spend more time with their families. The temperance unions were very much connected to women's movements, for it was felt that the absence of alcohol in society would lessen domestic violence. Temperance movements, however, were also concerned with imposing a very censorious set of attitudes on society, to the extent of stifling its creative and cultural dimensions. Temperance unions and other groups, such as friendly societies, began as non-profit organisations that provided insurance against illness. Opposition to alcohol was part of a more general good-health message.

Wowsers – shutting down Australia?

In their campaigns, temperance unions were very successful in limiting the sale of alcohol.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Until the 1960s, pubs were required to close at 6 p.m. This led to a phenomenon known commonly as the 'six o'clock rush' or 'six o'clock swill'. Working-class men leaving their jobs for the evening would rush to the nearest public house, where they would drink large amounts of alcohol before the pub closed at six o'clock. A number of restaurants were licensed to serve alcohol with food at any hour, but these tended to be frequented by middle-class men and women.

Working-class Australians were unable to drink after six o'clock because of the pressure temperance unions exerted on the government. Temperance movements also pressured governments to limit the opening hours of entertainment venues such as cinemas, theatres and shops. In cities around Australia, it was often the case that on Sundays and in the evenings no entertainment was available for the economically and socially disadvantaged.

The wowser campaigns were markedly Protestant, not only in their moral authoritarianism but even more in their overt anti-Catholicism. One of the reasons for this was that the people running the campaigns were themselves strongly anti-Catholic. For example, W. M. Dill Macky, who was Grand Chaplain of the fiercely Protestant Loyal Orange Lodge between 1899 and 1904, founded the Australian Protestant Defence Association (APDA) in June 1901 to achieve Protestant 'union in political action'. A manifesto spoke of 'the secret tactics and open aggressiveness of Roman Catholicism as an element of danger to the civil and religious liberties of the people of this state'. By the end of 1903, there were 135 APDA branches in New South Wales, claiming a membership of over 22 000!

The other areas of life that engaged those concerned with public morality were gambling, public bathing, breaking the Sabbath by Sunday trading, censorship and 'unconventional' sexual expression. It can be argued that these, mainly Protestant, Christians were so concerned with specific individual actions that they ignored greater social ills. One issue that particularly concerned the Christian churches was Sunday trading. Many Christians were Sabbatarians, that is, they supported the idea of keeping the Sabbath (interpreted as Sunday) holy, a day for worship and rest that should be kept free of ordinary activities. Again, the intention was good; it was to be a day when people were not forced to work, and had the time to go to church and be with their families. Unfortunately, it became an opportunity to impose restrictions on the enjoyment of others. Thus shops were not allowed to open on Sundays, hotels were not allowed to trade, sport was not allowed to be played and so on. Again, wowsers were seen as wanting to spoil people's enjoyment of life. Certainly wowsers were prominent in censorship campaigns and this contributed to much opposition to the wowsers and their perceived desire to stop others enjoying life. Anti-wowser figures, such as the artist/writer Norman Lindsay (1879–1969), took great delight in provoking Australians, and especially the wowsers. His paintings were particularly controversial.

Source 2.19 The Norman Lindsay Gallery and Museum, Blue Mountains, NSW

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 2.4

1 Detail the work of one religious tradition in rural and outback communities.
2 Discuss the issues related to the provision of education in the Australian colony. How did one religious tradition respond to that need?
3 Examine the concerns of one religious tradition, citing examples, in the area of public morality.

EXTENSION ACTIVITY 2.4

1 Investigate the influence of John Flynn on early twentieth-century Australia. What role did he play in developing outback Australia?
2 Write a paragraph on the education debate in early Australia, and the role of one religious tradition.
3 Debate the topic: 'Wowsers saved Australia from its worst excesses.'

2.5 CONCLUSION

Prior to 1945, Australia was a nation coming to terms with different, mainly Christian, religious influences. As a dumping ground for Britain's unwanted subjects, the colony, not surprisingly, had a difficult start to its religious life. Yet Christianity was established as the dominant religious tradition during those first 160 years.

Christianity was not alone: the major religious traditions of the world all gained a toehold. Christianity faced significant difficulties in the sectarian conflict of those years, although this was not as serious as the denominational conflicts of European history. The churches were involved in providing for the needs of those seeking social welfare, meeting significant needs that would later be met by the state.

As time passed and the spread of people through the continent continued, Christian churches became concerned about people in rural and outback areas, so groups such as the Australian Inland Mission were established to address those needs. Christianity, especially the Catholic Church, was also keenly interested in education. Issues of public morality were also, not surprisingly, of concern to Christian churches, but it seemed that in some ways Australia could not shake its convict origins.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Christianity arrived in Australia with the convicts in 1788.
- Convicts generally resented the Church of England.
- Irish Catholics sought freedom from the Church of England and British rule.
- Catholic priests and non-conformist ministers were allowed into Australia over time.
- Samuel Marsden and John Dunmore Lang were notable religious pioneers.
- Caroline Chisholm and Mary MacKillop were strong early Catholic female leaders.
- Other religious traditions were early arrivals in Australia.
- Racism soon became a way of limiting other religious traditions in Australia.
- Sectarianism, the conflict within Christianity, was part of Australian life from the earliest days.
- During World War I, sectarianism was related to the issue of conscription.
- Churches were involved in providing social welfare.
- Significant welfare organisations established by Christianity in the early colony still provide welfare today.
- The Presbyterian Church was a significant contributor to rural and outback communities through the Australian Inland Mission.
- The Coolgardie Mosque is an example of Islam in outback Australia.
- Education was provided early in the colony by the Catholic Church which sought to educate the Catholic community.
- Mary MacKillop's Sisters of St Joseph are a good example of Catholic education provided to the disadvantaged.
- Public morality was a particular concern of Protestants, who sought to remedy the social evils of Australian society.
- Public morality was encouraged to maintain order and family life in Australia.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 What was the state religion of England at the time of the First Fleet?
(A) Catholic
(B) Church of Scotland
(C) Church of England
(D) Methodist

2 What was the name of the second chaplain in the colony, often known as the 'flogging parson'?
(A) Arthur Phillip
(B) Samuel Marsden
(C) Richard Johnson
(D) Father Therry

3 Which religious tradition, together with Christianity, arrived on the First Fleet?
(A) Judaism
(B) Hinduism
(C) Islam
(D) Buddhism

4 Apart from the Church of England and the Catholic Church, which of the following was also represented in the early colony?
(A) Russian Orthodox
(B) Anglican Church
(C) Presbyterian Church
(D) Scientology

5 Which organisation is a Christian welfare agency that was evident in early Australia?
(A) Red Crescent
(B) Amnesty International
(C) RSPCA
(D) St Vincent de Paul

6 What Presbyterian organisation was significantly involved in outback communities?
(A) Frontier Services
(B) Australian Board of Missions
(C) Sisters of St Joseph
(D) Australian Inland Mission

7 Who began the Sisters of St Joseph?
(A) Mary MacKillop and Father Julian Tenison Woods
(B) John Flynn
(C) Henry Parkes
(D) Samuel Marsden

8 Which church established its own system of schools following the *Public Instruction Act* of 1880?
(A) Uniting Church
(B) Catholic Church
(C) Unitarian Church
(D) Church of England

9 What did Sabbatarians oppose?
(A) Gambling on Saturdays
(B) Shop trading on Sundays
(C) Celebrating the Sabbath on Sundays
(D) Saturday sport

10 Which term applied to Christians who tried to impose their opinions in issues of public morality?
(A) Wowsers
(B) Temperance
(C) Catholics
(D) Methodists

SHORT-ANSWER QUESTIONS

1 What prevented the Church of England becoming the 'state church' of Australia?

2 Describe the arrival and establishment of one religious tradition other than Christianity prior to 1945.

3 Describe the contribution of Christianity to social welfare in Australia prior to 1945.

4 Summarise the contribution of one religious tradition to rural and outback communities.

5 Investigate the contribution by one religious tradition to education in Australia in the nineteenth century.

6 Describe 'wowserism' and discuss its influence on public morality in Australia.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXTENDED-RESPONSE QUESTIONS

1 Explain why Christianity was the dominant religious tradition in nineteenth-century Australia.

2 Discuss the issue of conscription during World War I, with reference to the sectarian nature of Australian society.

3 Discuss the issue of education in Australia with reference to one religious tradition.

RESPONSE TO STIMULUS QUESTION

> [Rev Richard] Johnson had begun to despair: a hopelessness, a sense of failure, now informed his language whenever he discussed the progress of his sacred mission – a sense of the impossibility of his task, and an even livelier one of the depravity of his charges.
>
> FROM M. CATHCART, *MANNING CLARKE'S HISTORY OF AUSTRALIA*, MELBOURNE UNIVERSITY PRESS, MELBOURNE, 1993, P. 7.

Discuss the work of the early chaplains and clergy in Australia, noting how that work was reflected in the development of Christianity in Australia prior to 1945. Support your discussion with particular examples.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3

Religion in Australia post-1945

[HSC 1 AND 2 UNIT (16 HOURS)]

I think it's remarkable that recent histories of Australia seem to have forgotten the role of religion within the life of Australia. In fact, for a lot of people it just never occurs to them that religion is one of the most formative influences on the whole shape of Australian society and culture.

REVEREND DAVID MILLIKAN, ABC RADIO NATIONAL PROGRAM, *THE RELIGION REPORT*

CHAPTER OVERVIEW

In this chapter we will discuss:

- Contemporary Aboriginal spirituality
- Aboriginal spirituality determined by the Dreaming, kinship, ceremonial life and obligations to the land and peoples
- Dispossession and how separation from the land and kinship groups and the Stolen Generations has affected Indigenous peoples
- The land rights movement, looking at native title, and the Mabo and Wik decisions; the Dreaming and land rights
- Religious expression in Australia from 1945 to the present
- Changing patterns of religious adherence as revealed in census data
- The current religious landscape, with Christianity as the major religious tradition
- Issues of immigration, denominational switching, New Age religions and secularism
- The ecumenical movement and the role of the National Council of Churches and NSW Ecumenical Council
- Interfaith dialogue in multi-faith Australia
- Aboriginal spirituality and religious traditions in the process of reconciliation

TIMELINE

1945	End of World War II; the Chifley government sets up a Department of Immigration to increase the nation's population; Australia becomes a founding member of the United Nations
1946	Minister for Immigration Arthur Calwell introduces the major postwar immigration scheme; over 800 Aboriginal stockmen go on strike over pay and conditions. It is revealed that they were getting minimal wages for very difficult work
1947	Australia agrees to take displaced people from Europe
1948	*Nationality and Citizenship Act* introduced. Rather than Australians being identified as subjects of Britain, the Act establishes Australian citizenship
1949	Plans for the Snowy Mountain Scheme announced, which will employ thousands of new Australians
1950	Assimilation adopted as official government policy to ensure the dominance of the English language and an 'Australian' way of life among new Australians
1953	Northern Territory Welfare Ordinance makes Aboriginal peoples wards of the government
1955	Hotels in New South Wales no longer have to close at 6 p.m., ending the 'six o'clock swill'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1956 Over one million new immigrants have arrived in Australia since the war. They are mainly from Eastern Europe and the Mediterranean and bring greater numbers of Catholic and Orthodox Christians
1958 *Migration Act* removes the dictation test, used to support the White Australia policy
1959 Aboriginal peoples eligible for Commonwealth Government benefits
1962 *Commonwealth Electoral Act* allows Indigenous Australians the right to vote in all states except Queensland; Australia enters the Vietnam War
1965 Indigenous Australians gain right to vote in Queensland; the Second Vatican Council brings a modernisation of Australian Catholic churches; the Freedom Rides for Aboriginal equality begin
1966 The Wave Hill protests
1967 An overwhelming 'Yes' vote in a national referendum regarding Aboriginal issues; Aboriginal and Torres Strait Islander peoples are now counted as citizens
1969 Arbitration Commission announces principle of equal pay for equal work whatever one's race (equal pay between sexes is another issue)
1970s Conflicts in Lebanon, Sri Lanka and Vietnam cause surges of immigration from these troubled zones to Australia, increasing Muslim, Hindu and Buddhist numbers
1970 More than 200 000 people participate in the largest demonstrations in Australian history, against the Vietnam War. Australian churches reveal a variety of attitudes to the protests; Pope Paul VI is the first pope to visit Australia
1971 Neville Bonner becomes the first Aboriginal senator
1972 Aboriginal Tent Embassy is established in Canberra; Women's Electoral Lobby set up; Gough Whitlam leads the first Labor government to be elected since 1949
1973 Gough Whitlam announces the end of the White Australia policy
1974 Woodward Royal Commission on Land Rights; the minimum wage the same now for women as men
1975 Symbolic return of land to the Gurindji people; *Family Law Act* introduces no-fault divorce; the Liberal-National opposition party lead by Malcolm Fraser obstructs supply in the Senate causing a constitutional crisis, which brings the nation to a halt until John Kerr, the Governor-General, terminates the Prime Ministry of Whitlam.The subsequent election is won by Fraser who becomes the new Prime Minister; *Racial Discrimination Act* established; homosexuality in private between consenting adults is legalised by the first state in Australia, South Australia
1976 *Aboriginal Land Rights Act* introduced
1977 *Anti-Discrimination Act*; *Sex Discrimination Act*; the Uniting Church is formed on 22 June
1978 First Gay and Lesbian Mardi Gras takes place in Sydney – arrests are made
1985 The Mutitjulu people are granted a freehold title by the government for a large area of land in Central Australia that includes well-known landmarks such as Kata Tjuta and Uluru; the Mutitjulu people then give the government a lease for 99 years
1986 Pope John Paul II visits Australia for the first time as Pope; *Affirmative Action Act*; Mary Gaudron first woman appointed to the High Court

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1988 The bicentenary of Australia is widely celebrated and commemorated with funding for cultural projects and capital works. The new Parliament House opens with a multi-faith service. Some Aboriginal peoples declare 1988 a year of mourning
1992 The *Mabo* case is decided in the High Court and rules that Indigenous native title is existent in Australia. The colonial legal concept of *terra nullius* is thus terminated
1993 The *Native Title Act* is passed and becomes law
1994 The National Council of Churches of Australia (NCCA) is formed
1995 Voluntary euthanasia is legalised in the Northern Territory, but this decision is overridden by the Federal Government's Euthanasia Laws Bill 1996, proposed by Liberal MP Kevin Andrews; Pope John Paul II visits for a second time
1996 The *Wik* decision is handed down by the High Court and determines that Indigenous native title survives the granting of pastoral leases; John Howard, a member of the Liberal party, becomes Prime Minister after defeating Paul Keating; this ends a record Labor government of 13 years.
1997 *Native Title (Amendment) Act*; *Bringing Them Home* report on the Stolen Generations is published
1998 The first 'Sorry Day' organised to say 'Sorry' to Aboriginal and Torres Strait Islander peoples
1999 A motion is passed by both Houses of Commonwealth Parliament which expresses both recognition of and regret at how Indigenous Australians were treated in the past; the Australian Government itself is yet to apologise. A referendum to change Australia to a republic is unsuccessful.
2000 Cathy Freeman wins gold at the Sydney Olympics
2001 An attack on illegal immigration leads to the Tampa and children-overboard affairs, and John Howard is re-elected
2002 On 12 October 2002 bombs explode in a nightclub and bar in Bali, killing 88 Australians and 202 people overall; the Dalai Lama visits Australia
2003 Australian military deployed to join the Iraq War
2004 The Redfern riots occur between police and the Aboriginal community around Redfern station over the death of a young Aboriginal boy
2005 Race riots occur in the beachside suburb of Cronulla, Sydney
2007 The Dalai Lama visits Australia
2008 Prime Minister Kevin Rudd makes a formal Apology in Parliament to the Aboriginal and Torres Strait Islander peoples, particularly the Stolen Generations; World Youth Day held in Sydney, with Pope Benedict XVI
2010 In October Pope Benedict XVI announces in Rome that Mary MacKillop is Australia's first Roman Catholic saint

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.1 INTRODUCTION

Religious expression in Australia since 1945 has been very different from that of the first 150 years of the colony. Australia became a Commonwealth in 1901 and endured World War I (1914–18), which forged an Australian identity. The following years of the Great Depression (1930s) and World War II (1939–45) helped develop a new independence, with a cultural and political refocusing from Britain to the United States, as well as developing Australia's sense of itself as a world citizen. In the years following the end of World War II, Australia began to focus on its responsibilities as a global citizen. This included a re-examination of the relationships with the original inhabitants of the land – the Australian Aboriginal and Torres Strait Islander peoples.

There was a new awareness that Indigenous Australians were not without spirituality, nor did they have a simple or 'primitive' approach to the world. Aboriginal spirituality is an extremely complex worldview that includes the Dreaming, complex relationships within kinship groups and extensive obligations to the land. Many Aboriginal people had become Christians, but retained ideas from their Aboriginal spirituality, developing a contextualised Christianity.

With increased migration in the years since 1945, migrants have brought new understandings of religious traditions.

Source 3.1 Migrants have brought a new understanding of religious traditions to Australia.

Immediate post-World War II migration brought more of the Catholicism of southern Europe, which was different from that of the Irish, as well as the Orthodoxy of Eastern Europe and the Islam of the Middle East. Asian migration brought another group of Muslims, as well as other Asian religions such as Buddhism and Hinduism. Conflict in the Middle East, East Asia and the Balkans brought Islam in the 1990s and Indian professionals who migrated in the early twenty-first century brought Hinduism. Today, the religious landscape is vastly different from that of the mid-twentieth century, as the religious expression of Australians continues to develop in an increasingly globalised world.

3.2 THE DIVERSITY OF CONTEMPORARY ABORIGINAL SPIRITUALITIES

The Dreaming and Aboriginal spiritualities

Dreaming stories continue to have an enormous influence on Aboriginal Australians today. This is despite the fact that a large number of Aboriginal and Torres Strait Islander peoples have been converted to Western religious traditions. A significant change has also taken place within Christian congregations in particular. Where once many Christians rejected Aboriginal spirituality and refused to allow it to be related to Christianity for fear of becoming syncretist, Christianity has become more open to Aboriginal spirituality. This openness and the influence of one religious tradition on the other can be seen positively as **contextualisation** rather than **syncretism**.

Aboriginal spirituality is connected very closely to the land, and the Dreaming stories reflect this (see Chapter 1 for an explanation of Aboriginal spirituality and the Dreaming). There are regular ceremonies that enact stories sacred to specific areas; each region and landscape has its own stories, which are almost meaningless if removed from the geographical context. This is why the dispossession of the Aboriginal and Torres Straight Islander peoples from their land had such a profound effect on their religions and cultures. The basic plot of all the Dreaming stories is that something exists – the land, a site, some rocks, a waterhole – and a story is then invoked that explains how an ancestor transformed this land. The story is not simply told, but in many cases performed. These stories are essential to Indigenous culture,

Contextualisation
The context of the expression; for example, expressing a religious tradition in a way that can be easily identified with its cultural context

Syncretism
Process of new religious systems developing out of the combination of two or more prevailing religions

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

To gain a greater understanding of Indigenous Australians' culture and spirituality, access the Aboriginal Culture website via the link at http://cambridge.edu.au/redirect/?id=5731. Also consult D. Horton (ed.), *The Encyclopaedia of Aboriginal Australia*, Canberra, Aboriginal Studies Press, 2009.

for they explain why things are as they are. Dreaming stories contain all the information needed to live in a place and prosper. Before anyone walks onto someone else's land, they need to know the story of that land. With often forced movements of Aboriginal peoples and dispossession of the land a sense of loss also pervades Aboriginal spiritualities. This is particularly the case with Indigenous Australians who have settled in urban environments.

Kinship

Kinship
Family relationships that exist between people, and the rights and obligations associated with those relationships

Traditional Aboriginal and Torres Strait Islander culture is centred on notions of **kinship**. All forms of social interaction, including marriage, group meetings, sports, trade and so on are determined by complicated kinship (relationship) laws. The laws determine how a person relates to others and how they belong to the community. Perhaps the first significant element in the division of Aboriginal and Torres Strait Islander groups is their languages. Before colonisation there were hundreds of separate Aboriginal and Torres Strait Islander languages that determined specific groups. Most Aboriginal and Torres Straight Islander peoples knew a number of languages, but they always defined themselves through the original language of their own tribe. Within the tribe there were clans based on family groupings and within these clans there were further divisions into skin groups, or **moieties**. There are obligations within these social networks to care for others in times of need.

Moieties
Skin name subsections in many Aboriginal tribes

Ceremonial life

Corroboree
An Aboriginal ceremony, usually in the form of a dance

The word **corroboree** indicates an Aboriginal ceremony and is a Western term derived by settlers from one of the Aboriginal words for their rituals, '*carriberrie*'. These ceremonies often centre on retellings of Dreaming stories through singing, dancing, music and mime. Often the body of an actor is decorated to represent the spirit he or she is portraying. Other ceremonies of note include initiation ceremonies that relate to various stages of life. One example would be a **rite of passage** where a member of the tribe is initiated into adulthood and thus full membership of the tribe. These ceremonies usually involve the testing of strength, the revelation of special knowledge, the removal of the child from the mother, seclusion, the giving of a new name or sacred object, and a time of survival in the wild. Ceremonies are held to mark a person's development and new roles in the group.

Rite of passage
A ritual to mark the progression of an individual through various status stages in a community

Other significant ceremonies include burial ceremonies, which can be very elaborate. Death in Aboriginal spirituality is the time when the spirit leaves the body and returns to the spirit ancestors. There are particular rituals associated with death so that the spirit is encouraged on its journey. Sometimes the body is cremated, buried or exposed, and in some areas elaborately decorated poles are erected. Often there are strict taboos associated with death rituals. This is reflected in the warnings often given on television shows that tell viewers one of the Indigenous persons in the programs has died, or that the name of a dead person will be mentioned.

Obligations to the land and people

Given the conceptions of Aboriginal kinship and ceremonial life, it can be seen that there are heavy obligations for each individual to the land and their fellows. Laws of kinship encourage the growth and maintenance of a complex network of dependence and support that extends beyond family groups. These interpersonal connections are refocused through the ceremonial lives of Aboriginal nations. The togetherness of the group is emphasised by the actions at these ceremonies, and the actions themselves are determined by Dreaming stories. These Dreaming stories also connect each Aboriginal group to the land which they inhabit and are thus the custodians of that land. The land they are responsible for is called their 'country'; it is their ritual estate. The protection and custodianship of that land becomes an integral part of the life of each individual and the culture of the tribe as a whole.

Implications related to Aboriginal dispossession

As European settlement spread across Australia, many Indigenous people were forced off their lands. They were dispossessed. Throughout the nineteenth century, white Australians believed that Aboriginal and Torres Strait Islander peoples would eventually die out, or that they must be assimilated into the white Australian population to survive. In the popular

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

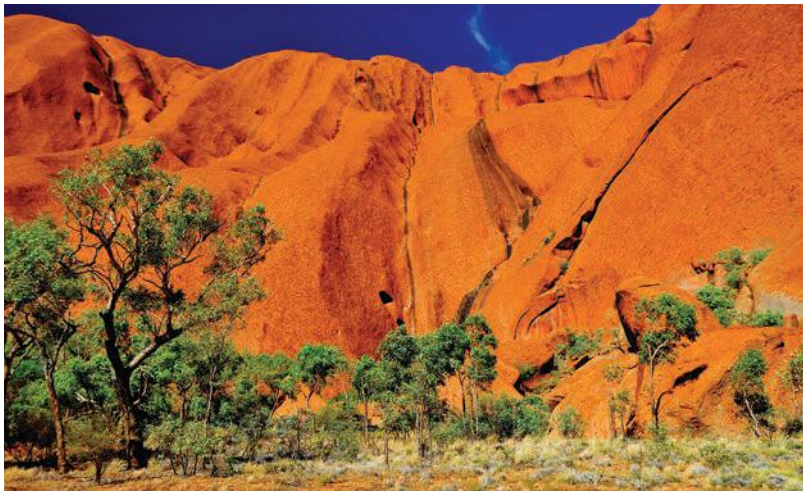
thinking of the time, Indigenous Australians were racially inferior to Europeans. It was, therefore, not necessary to take into account any Aboriginal and Torres Strait Islander attitudes to the land. Colonial Australians had begun this process of dispossession through the cultivation of the 'empty' land theory: ***terra nullius*** – a legal conceit that the land was not owned by anyone when white settlers arrived. The introduction of livestock and the misuse of the original environment aided in the destruction of the Aboriginal and Torres Strait Islander world as did a vast range of diseases introduced by colonialists. A process of partnering whites with Aboriginal and and Torres Strait Islander peoples produced what were called 'half-caste' children. It was policy of many state governments to remove these children into state orphanages or foster care. Over time the connectedness between Aboriginal and Torres Strait Islander peoples and the land was broken.

Christian missionaries also sought to evangelise the Indigenous Australians and did so very effectively. While the missions contributed greatly to the breakdown of Aboriginal and Torres Strait Islander language and culture, they also paradoxically contributed to their survival by providing a place where people could meet. Missionaries also worked to document and preserve elements of traditional culture. Some missionaries also took on a strong advocacy role in speaking up for the rights of Aboriginal and Torres Strait Islander peoples. They even provided protection from some of the excesses of the white community. The missions and the policy of protection did lead to dispossession and affect the expression of Aboriginal spirituality; two of the greatest factors were separation from the land and from kinship groups.

Separation from the land

Land, as suggested above, is intrinsic to Aboriginal and Torres Strait Islander peoples. Most Westerners have a completely different understanding of 'land'. In general terms, to Indigenous Australians, the land and the people have a deeply **symbiotic** relationship. That is, the people have responsibility to care for the land through management, rituals and other actions that preserve and maintain the land.

By 1945, a number of major factors had resulted in the removal of a majority of Aboriginal and Torres Strait Islander peoples from their lands. This was especially the case when that land had an economic value for white settlers. The legal doctrine of *terra nullius* held that Australia was technically a land belonging to no one when the British arrived to establish their colonies, and so their occupation and ownership of the land were therefore legal. Governments began to reclaim reserve land and establish control over the people already living on reserves. Taking Aboriginal and Torres Strait Islander peoples from their land had a deeply traumatic effect. Separation from the land meant that they were not able to access food on the land and cultural practices and ceremonies associated with the land could not be carried out. It also meant that Aboriginal and Torres Strait Islander peoples were unable to draw effectively on the spiritual power of the Dreaming and the ancestor spirits. They were also restricted in their access to sacred sites and much tribal lore and law was lost.



Source 3.2 Separation from the land led to the loss of many Aboriginal cultural practices.

Terra nullius
Literally 'land belonging to no one'; the doctrine that Australia was owned by no one, and thus open to European settlement

Separation from kinship groups

Dispossession broke up Aboriginal and Torres Strait Islander nations and disturbed the religious and cultural beliefs and practices around which their lives had been centred, especially when people were separated or killed. Languages were often lost or severely restricted in their use. Ceremonies related to kinship were not enacted and so were lost. The place and role of tribal elders was undermined, and much cultural information regarding kinship obligations and taboos was also lost. Aboriginal peoples lost their sense of identity and belonging, not only to the land, but also to each other. This psychological effect was not perceived by most Europeans, who did not understand the deep cultural attachment Aboriginal and Torres Strait Islander peoples had to their land, and the support networks of their kinship groups.

The Stolen Generations – separation from family

The **Stolen Generations** is a term used to describe the many children of Aboriginal or Torres Strait Islander and 'mixed' blood

Symbiotic
Referring to an interaction or interdependent relationship

Stolen Generations
Term applied to the Aboriginal children in Australia taken from their families and raised to be assimilated into the white community

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 3.3 Girls at the Cootamundra Aboriginal Girls' Training Home. The home was in operation between 1912 and 1969.

who were removed from their families to be cared for on missions, in institutions such as the Cootamundra Aboriginal Girls' Training Home, or fostered with white families. The stated aim of removing children from their Aboriginal or Torres Strait Islander families was to protect them from the perceived abuses of the Indigenous communities, to ensure they were given a good education, and to help them assimilate into Western society.

While some have argued that some Aboriginal and Torres Strait Islander children, especially those who had European blood, were being neglected or abused by their Aboriginal and Torres Strait Islander families, it is difficult to prove the extent to which this occurred. In any case, given the high numbers of children removed from their families, it is difficult to believe that all had been in harmful family environments.

Perhaps one of the greatest ongoing effects of the Stolen Generations is the loss of Aboriginal and Torres Strait Islander culture. As it was predominantly an oral culture, the removal of a generation from the lineage of cultural transmission means that far fewer children received their cultural heritage in its complete form. Instead, they were integrated to various extents into European culture. Today, there are many Aboriginal and Torres Strait Islander people who have lost touch with the specific knowledge and culture of their tribes. They feel the loss of this heritage deeply.

The National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families was begun in 1995 and published its report, *Bringing Them Home*, in 1997. The final report was based on the stories of Aboriginal and Torres Strait Islander children who had been forcibly separated from their families and had lost their language, culture, identity, links with the land and thus their spirituality. In many cases, they never saw their family members again. Controversially, the report concluded that **genocide** had taken place. While this removal was primarily a government initiative, Christian churches have acknowledged that they were complicit in the Stolen Generations and have sought ways of repairing the great damage done.

One of the recommendations of the *Bringing Them Home* report was for an official apology by the Commonwealth Government to the Stolen Generations. Throughout the late 1990s the conservative Howard government chose not to deliver this apology. Prime Minister John Howard believed that, however wrong their actions were, people who took Aboriginal or Torres Strait Islander children from their homes had had the right intentions.

One of the first acts by the Rudd Labor government, elected in 2007, was to apologise. On 13 February 2008 the nation stopped as Prime Minister Kevin Rudd delivered these words:

> I move:
> That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment. We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history. The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.
>
> We apologise for the laws and policies of successive parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

Genocide
Planned extermination of a national or racial group

DID YOU KNOW?

The film *Rabbit Proof Fence* by Phillip Noyce (2002) is based on the memoirs of Doris Pilkington Garimara and gives a shocking account of how Western Australian bureaucrats such as A. O. Neville managed racial 'integration' in the early twentieth century. Although not all Australians believe the film is completely accurate, it is still a startling dramatisation of themes regarding the Stolen Generations and reflects the prevailing attitude in Australia at that time.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

FURTHERMORE

Access the Indigenous Law Resources website via the link at http://cambridge.edu.au/redirect/?id=5732 and scan the *Bringing Them Home* report to find a testimony from an Aboriginal person who was taken from their family. What does this testimony reveal about the implications of removing Aboriginal and Torres Strait Islander children from their families?

> We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.
>
> For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

Continuing effects of dispossession

As time has progressed, the effects of dispossession have become evident in many aspects of life in the Aboriginal and Torres Strait Islander community. As well as the despair that is often felt, there are other aspects including health problems, such as kidney disease, loss of eyesight, higher suicide rates and rates of incarceration. Other effects include drug and alcohol problems, lack of education opportunities and problems of housing and access to community services.

Land rights movement

The land rights movement is closely connected to rights for Aboriginal people in general. To reclaim land means, for Aboriginal peoples, to reconnect with their cultures and with their Dreaming stories (if these stories have not already been completely lost). In some circles it has been thought that Indigenous Australians did not strongly oppose the European move to take over land in Australia; but there has long been resistance, such as the efforts of warriors, for example, Wyndradyne in the Bathurst area, and the protests in 1938 at the Australian sesquicentenary (150-year anniversary).

The 1967 referendum

The 1967 referendum was a very important step in the movement for equality for the Aboriginal and Torres Strait Islander peoples. On 27 May 1967, the Australian people were asked to vote on two questions in a national referendum.

1. Section 127 of the Constitution stated that in working out the population of Australia in a census 'Aboriginal natives shall not be counted'.
   - Question 1 asked the people to overturn this so that Aboriginal people would now be counted in the census.
2. Section 51 of the Constitution stated that the Commonwealth Government could pass laws about 'the people of any race other than the Aboriginal race in any state'.
   - Question 2 asked the people to overturn this so that the Commonwealth Government would have the power to make laws regarding Aboriginal peoples.

The referendum had nothing to do with making Aboriginal people citizens or giving

EXERCISE 3.1

1 Describe the main features of kinship.
2 Explain some of the factors of ceremonial life that relate to the Dreaming.
3 Describe, in your own words, the main findings of the *Bringing Them Home* report. Relate them to the issue of the Stolen Generations.

EXTENSION ACTIVITY 3.1

1 Draw a mind map linking the key issues in this section, for example, the Dreaming, land, kinship and ceremonial life.
2 Find a copy of the Redfern Park speech by Paul Keating, delivered on 10 December 1992. Why do you think this speech was so controversial when the Prime Minister delivered it? (A recording can be found at the National Archives website – see the link at http://cambridge.edu.au/redirect/?id=5733.)
3 Write a short essay on the appropriateness of the use of the word 'genocide' in the context of Australian history.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

them the vote. As Minister for Territories Paul Hasluck announced in Parliament in 1961, citizenship had been gained by 1961 and Aboriginal people received the vote in federal elections in 1962.

There was overwhelming support across the country for these changes. The 'yes' vote was supported by both the Holt Liberal government and the Labor Party. Both referendum questions were accepted by over 90 per cent of the Australian people and by every state and territory. It was a significant moral victory and one of the few successful referenda in Australia.

Native title

Since the 1970s, the issue of Aboriginal Aboriginal and Torres Strait Islander land rights has been significant in national politics. It is an issue that has often been misunderstood and has caused sharp divisions among the Australian people.

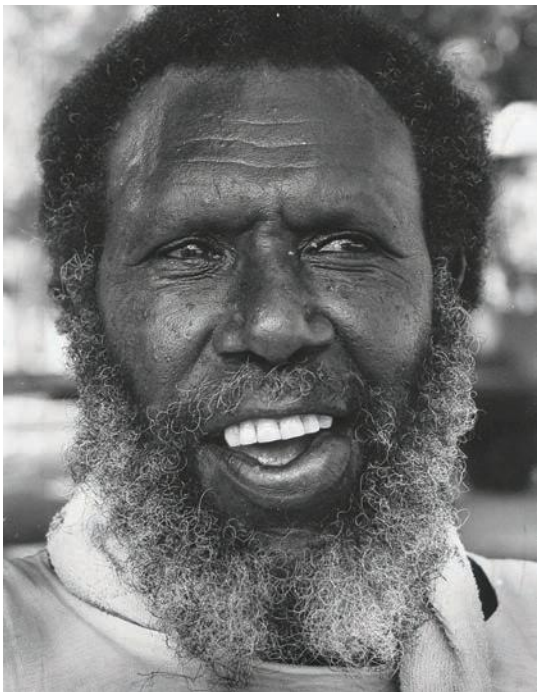
When European nations settled lands outside of Europe, they usually signed treaties with the original inhabitants. This occurred between the British and the Maori in New Zealand (the Treaty of Waitangi; 1840), and between American settlers and Native American tribes. The treaties were often one-sided, but the principle of prior ownership was accepted in these documents. If uninhabited land was discovered, it was declared *terra nullius*. Captain James Cook declared this when he landed in eastern Australia in 1770, and Captain Arthur Phillip accepted the idea in 1788. Cook and Phillip believed there were very few Aboriginal people. These actions meant they felt that no treaty had to be signed with the local inhabitants. It was not until the 1960s that the issue of Indigenous land rights raised its head in Australian politics.

- In 1963 the Yirrkala people from the Gove Peninsula in the Northern Territory sent a petition 'written on bark' to the Commonwealth Parliament, protesting about being driven off their land to make way for bauxite mining by the Nabalco company.
  - The bark petition failed, as the Northern Territory Supreme Court confirmed the notion of *terra nullius* and argued the Yirrkala people had no special claim over the land.
- In 1972 the Aboriginal 'Tent Embassy' was set up on the lawns in front of Parliament House.
  - The Tent Embassy highlighted both the claim for land rights and the awful living conditions of most Aboriginal people. It was a statement that the Indigenous people were 'aliens' in their own land and the Tent Embassy received international attention.
  - The Aboriginal flag was raised at this time.
- In 1974, the Woodward Royal Commission delivered its report into the issue of Aboriginal land rights in federal territory.
- In a gesture of support, Prime Minister Gough Whitlam travelled to the Northern Territory and handed over to Vincent Lingiari and the Gurindji people some of the land they had been denied in court.
  - Whitlam symbolically poured soil into Lingiari's hands.
- In 1976 the Fraser government passed the *Aboriginal Land Rights Act*.
  - Aboriginal peoples could now claim Crown land not being used by other people.
  - An Aboriginal Lands Council was established to control this land.
- In 1985, Aboriginal peoples were handed ownership of Uluru (Ayers Rock).

Ultimately these were largely symbolic gestures. During the 1980s, state governments moved on the land rights issue. Western Australia and Queensland were largely unsympathetic, being more concerned about maintaining the rights of mining companies and pastoralists. Little was actually achieved in recognising land rights.

The Mabo case

'Native title' is a legal term which recognises the rights of Aboriginal and Torres Strait Islander peoples to the use and occupation of lands with which they have maintained a continuing, traditional connection. In the



Source 3.4 Eddie Mabo took the Queensland Government to court to prevent them removing rights from the people of Murray (Mer) Island in the Torres Strait.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

'They will take your backyard!' was the cry of many who opposed the native title legislation, particularly in Queensland. This was patently false, as the High Court clearly excluded privately owned land from native title. Talk to older Australians, such as your parents, and ask what they remember about this debate from the early 1990s.

INVESTIGATE

There are many movies that help in the understanding of the issues raised in this section. These are some of the most significant and helpful. *Ten Canoes* (2006) is essentially an enacted Dreaming story. It shows how these stories are told over a long period of time. *Rabbit Proof Fence* (2002) is a classic explanation of the Stolen Generations issue. *Yolngu Boy* (2001) depicts the effects of dispossession on the lives of three young men. *Bran Nue Dae* (2009) is a more light-hearted musical that touches on significant Aboriginal issues. The movie *Mabo* (2012) deals with the life of Eddie Mabo and the events surrounding the Mabo case.

1970s, the Queensland Government began to remove the rights of the people of Murray (Mer) Island in the Torres Strait. One of the Meriam people, Eddie Mabo, took the Queensland Government to court to try to stop this happening. He lost the case. The decision was appealed, and the case eventually reached the High Court of Australia in Canberra. The High Court decided in favour of the Meriam people and recognised the principle of native title (sadly, Eddie Mabo had died by this time). The High Court's 1992 *Mabo* decision was extremely important:

- By accepting the principle of native title, the notion of *terra nullius* was overturned. The court decision stated that native title to land had existed before the arrival of European settlers.

In 1993 the *Native Title Act* was passed. This Act accepted the notion of native title in law and also recognised the rights of owners of freehold property. Nevertheless, pastoralists and miners were still concerned. Many leased (rented) property from the government. Could Indigenous people claim native title over these lands? The new law caused enormous insecurity.

The Wik case

This issue was dealt with by the *Wik* decision of 1996. In this case, the High Court argued that native title could coexist with the rights of leaseholders. However, the pastoralists and the mining companies who leased lands were still concerned that the court was too much in favour of native title. This led to the 1998 *Native Title (Amendment) Act* (sometimes called 'the 10-point plan') passed by the Liberal Howard government. This Act stated that native title and leasehold rights could coexist but that, in any conflict of interest, the rights of the leaseholders would come first. This act returned some power to state governments who could extinguish native title in the national interest.

The importance of the Dreaming for land rights

The Dreaming is essential for Aboriginal peoples and their expression of their spirituality. Similarly, the land is essential for the Dreaming. They are inexorably linked. Thus land rights build upon the concepts of the Dreaming and are essential for its expression. One of the major aims of the land rights movement is to allow for the proper expression of the Dreaming.

EXERCISE 3.2

1. Describe the key events in the land rights movement.
2. Highlight the main people involved in the land rights debate, both for and against.
3. Explain why the issue of land rights is important to Indigenous peoples.

EXTENSION ACTIVITY 3.2

1. Look up the names mentioned in the text and write notes on their relationship to the land rights movement.
2. Construct a table defining the key terms that relate to the land rights movement.
3. Prepare a debate on the following topic: 'Westerners do not understand the issues involved in the land rights movement.'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3.3 RELIGIOUS EXPRESSION IN AUSTRALIA – 1945 TO THE PRESENT

The religious landscape

Religious expression in Australia has changed significantly since 1945. Australia has become a microcosm of the religious life of the world, and almost every religious tradition, ancient and modern, is represented by the hundreds of communities that dot the suburbs of Australia's largest cities in the twenty-first century. The increasingly universal nature of Australian society has been created out of, and in spite of, an isolationist and racist history. Australian Commonwealth immigration policy played the central role in restricting immigration from 1901 until the 1960s. The policy itself was a reflection of the ideal of a homogenised white Australia.

Homogenous
Having a common origin

Thus Australia remains, in essence, a Christian nation. Public holidays tend to reflect Western Christian rituals, in particular Easter and Christmas. Christian prayers are said at the opening of Parliament, and when politicians have a faith to declare to voters it tends to be Christian. Nevertheless, religious affiliations have changed radically since 1945. Christianity still claims to be the majority religious tradition but others are growing more quickly and there is a significant growth of those with no religious affiliation. Some would say that Australia is now a post-Christian society.

Changing patterns of religious adherence: using the Australian census

Questions about religious adherence are optional questions on the census forms and there has been a variety of responses over the years. Christianity is still the largest religious tradition in Australia, despite its reduction in the percentage of the Australian population. Within Christianity there are various expressions and these have changed significantly over the years. Since 1981, Catholics have replaced Anglicans as the largest denomination. Sources 3.5 to 3.7 show the numbers and percentages of people who responded to the religious question on the census forms for 1996, 2001 and 2011. (When updated Census figures are released, a new table and commentary will be placed on http://www.cambridge.edu.au/GO.)

These tables reveal interesting information, some of which is immediately obvious.

Source 3.5 Numbers of adherents to religious traditions

Religion	1996	2001	2011	% growth 2001–2011
Buddhism	199 812	357 813	528 977	47.8%
Christianity	12 582 746	12 764 342	13 150 670	3.0%
Hinduism	67 279	95 473	275 535	188.6%
Islam	200 855	281 578	476 290	69.2%
Judaism	79 805	83 993	97 336	15.9%
Other	68 600	92 400	342 476	270.6%
No religion	2 948 888	2 905 993	4 796 786	65.1%
Not stated	1 550 585	1 835 598	1 839 649	0.2%

Source 3.6 Percentages of religious traditions

Religion	1996	2001	2011
Buddhism	1.1%	1.9%	2.5%
Christianity	70.9%	68%	61.1%
Hinduism	0.4%	0.5%	1.3%
Islam	1.1%	1.5%	2.2%
Judaism	0.4%	0.4%	0.5%
Other	0.4%	0.5%	1.6%
No religion	16.6%	15.5%	22.3%
Not stated	8.7%	9.8%	9.4%

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 3.7 Number of adherents to Christian traditions

Religion	1996	2001	2011	% growth 2001–2011
Catholic	4 799 000	5 001 600	5 439 300	8.8%
Anglican	3 903 300	3 881 200	3 679 900	-5.2%
Uniting	1 334 900	1 248 700	1 065 800	-14.6%
Presbyterian	675 500	637 500	599 500	-6.0%
Orthodox	497 000	529 400	563 100	6.4%
Baptist	295 200	309 200	352 500	14.0%
Lutheran	250 000	250 400	251 900	0.6%
Pentecostal	174 700	194 600	238 000	22.3%

Source: Australian Bureau of Statistics, '1996 and 2001 Censuses of Population and Housing Table 12.20 Religious Affiliation', '2011 Census Religious Affiliation by Sex', viewed 6 April 2015.

Christianity is by far the largest religious tradition in Australia, although its share of the Australian population has dropped from 70.9 per cent in 1996 to 61.1 per cent in 2011. Catholics and Anglicans are the largest Christian denominations and the Uniting Church has experienced the greatest decline during those ten years. While small in numbers, the Pentecostal churches have experienced the largest proportional growth of Christian denominations, an increase of over 22 per cent.

Other information that can be gleaned from the census includes the fact that, apart from Judaism, the non-Christian religious traditions are growing at a much faster rate than Christianity. Judaism has remained around 0.5 per cent of the population, while Hinduism is now the fastest-growing religious tradition. The other four main religious traditions, Buddhism (2.5 per cent, the second-largest religious tradition), Islam (2.2 per cent), Hinduism (1.3 per cent) and Judaism (0.5 per cent) make up only 6.5 per cent of the Australian population.

The percentage of those who declare they have no religion has increased to 22.3 per cent and of those who do not answer the optional religion question to 8.6 per cent.

As well as the Australian census, information can be gained from other research tools. One of the most significant is the National Church Life Survey (NCLS), which is conducted by a cooperative venture of churches in Australia. The last NCLS was held in 2011 and a wide range of results are available on the NCLS website. The information gathered by the NCLS is more detailed about patterns of church attendance. Its main drawback is that the survey is conducted during a church service on a particular Sunday, so it does not gather information about those who are not in the church that particular day. However, the NCLS survey results are extensively used by religious groups to understand religious attitudes and to plan for the future.

INVESTIGATE

Check the NCLS and the CRA websites, both accessible via the links at http://cambridge.edu.au/redirect/?id=5734 and http://cambridge.edu.au/redirect/?id=5735 What information do they contain that may be helpful to religious groups in Australia?

The Christian Research Association (CRA) also conducts statistical and other research relevant to religious groups in Australia. The Cambridge *Encyclopedia of Religion in Australia* also analyses religious data from the census.

The current religious landscape

Christianity as the major religious tradition

When Australia was colonised by the British, they brought Christianity, and the Church of England in particular. Since World War II, there have been significant changes to Christianity and its composition.

Catholicism was present on the First Fleet, but it remained second in numbers to the Church of England (Anglican Church). Since 1945, the Irish/English composition of Christianity has changed with the coming of Orthodox Christianity from Eastern Europe and Southern European Catholics from Italy, Malta, Spain, Croatia and Poland. In the 1986 Australian census, the Catholic Church became the largest **denomination** and has retained that position. The reasons for the changes to the Australian religious community are myriad, but some of the main ones include immigration, conversion, the rise of New Age religions, secularism and the rise of atheism and non-religious worldviews.

Denomination
An organised subgroup of the Christian church

Despite a decline in the percentage of

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Christians, Christianity (at 61.1 per cent in 2011) is by far the major religious tradition. Christianity is reflected in the lifestyles of many Australians, the legal and political system and the dominant culture.

Immigration

As suggested, immigration was extremely important in influencing Australia's religious profile in the years following 1945. Prior to 1945 the *Immigration Restriction Act 1901* (popularly called the 'White Australia policy') ensured that those who came to live in Australia were primarily of white Anglo-Saxon origin. Immediately following World War II, most migrants came from Europe and were Christian. Postwar migrants included Italian Catholics and Orthodox Christians from Eastern Europe and Greece.

With the Vietnam War, there was an influx of refugees (known as 'boat people') from South-East Asia. To take one example, many Vietnamese who arrived in Australia were Buddhist, but because Vietnam had been a French colony, many were also Catholic. Their arrival coincided with a relaxing of the White Australia policy and the introduction of **multiculturalism**, which replaced the former government policy of cultural assimilation. Refugees from Vietnam, Thailand and Cambodia brought Buddhism, those from India and Fiji brought Hinduism, Sri Lankans brought both Buddhism and Hinduism, while refugees from Lebanon, Turkey, Indonesia and Bosnia brought Islam. Australia was not only a multicultural society; it was also to become a multi-faith society.

Multiculturalism
Policy that recognises cultural diversity within an overall cultural structure rather than expecting a nation to only reflect one particular cultural position

Hinduism in Australia

Hindus first came to Australia from what is now Indonesia, as traders to northern Australia as early as a thousand years ago. After colonisation they came as labourers, such as Fijian workers on the sugarcane fields in Queensland, and as itinerant traders throughout remote Australia. Many also came as servants of those British people who had lived in India. Many left as the White Australia policy came into force, but some stayed and others arrived. Due to pre-Commonwealth immigration, in 1911 there were 4106 'Hindoos' in Australia. 'Hindoo' was a census classification that included Muslim Afghans, Punjabi Sikhs and Indian Hindus. By 1947, only 2189 people identified themselves as 'Indian', an indication of the effectiveness of the White Australia policy.

Although it had been progressively modified since 1958, the White Australia policy ceased to exist completely after the election in 1972 of Gough Whitlam and the Australian Labor Party.

Since the abolition of the White Australia policy, there has been a steady stream of Hindus arriving, mainly from India, Sri Lanka and Fiji. These are mainly professionals and their families who have wanted to escape the restrictions of the caste system and the strict application of their religious tradition or escape from ongoing civil war in Sri Lanka. Although escaping their culture to an extent, once in Australia, homesickness and the need for a familiar way of life leads many Hindus to create religious communities and temples here.

About half of Australia's Hindus live in Sydney, with over 90 per cent living in capital cities. Temples have been built in all Australian states except Tasmania, particularly in the capital cities. One of the most impressive is the temple at Helensburgh, south of Sydney. This is a temple dedicated to Vishnu (more accurately, Lord Venkateshvara, an *avatar* (manifestation) of Vishnu). It is here that the annual festival to Lord Ganesh takes place. This is the most popular festivity among Hindus in New South Wales. There is also an impressive Murugan Temple at Mays

Source 3.8 Ganesha festival celebrations at Helensburgh, NSW

Source 3.9 The Hindu community in Australia celebrating with Indian dance

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Hill, a Shaiva temple catering for the Tamil community.

While Hinduism has largely been expressed in terms of the Indian community, there has been some growth of Hinduism among Westerners, mainly as a result of the International Society of Krishna Consciousness, commonly known as the Hare Krishnas.

The trend towards **New Age** religions has also introduced a number of Hindu concepts into the language and practice of many people who may not necessarily consider themselves religious. These practices include **meditation** and ***yoga*** and concepts such as **reincarnation** and *karma*.

The other experience of Hinduism familiar to many Australians is through travel to Hindu countries such as India, Sri Lanka, Fiji and one of the most popular destinations, the island of Bali in Indonesia.

Hinduism is in general a religious tradition that tolerates diversity. In Australia, Hinduism has a fairly homogenous expression because it is so linked to the cultural and racial origins of the Indian subcontinent.

In the 2011 census, the percentage of Hindus increased from 0.5 per cent in 2001 to 1.3 per cent of the population, and is now the fastest-growing religious tradition in Australia. This suggests that Hindu immigration is increasing and that the religion is slowly spreading. Although this is still not a large percentage of the population, it does show how immigration affects the distribution of religions in Australia.

Buddhism in Australia

The earliest Buddhists in Australia were probably the Chinese who were part of the gold-rushes of the 1850s. The Chinese have always had an ability to accept a diversity of religious expressions so, while many Chinese Australians were probably also Confucian, Daoist, or worshipped ancestors and local or clan deities, they were all classified as Buddhist. Few remained in Australia after the gold-rushes, and many more were discouraged by the *Immigration Restriction Act 1901*.

Australian society did have several prominent sympathisers with Buddhism through the late nineteenth and early twentieth century. These included a number of Christian Buddhist groups (although the Australian Christian churches were formally opposed to Buddhism) and the religiously curious, such as Prime Minister Alfred Deakin. Deakin was the second prime minister of Australia and a former follower of the Theosophical Society, which encompassed Buddhist teachings. While Deakin may have supported the concept of 'pure Buddhism', he was also an ardent supporter of the *Immigration Restriction Act*.

In the 1970s, Buddhism grew with the influx of Indo-Chinese refugees following the Vietnam War and communist victories in South-East Asia. The growth of Buddhism in Australia during the 1960s and 1970s coincided with growing disenchantment with traditional Western organised religion. There was also a growing interest in Eastern mysticism, of which Buddhism provides examples. The rise of New Age spirituality, which is itself heavily influenced by Buddhism, also contributed. Many Westerners are attracted to Buddhism as an expression of spirituality that is not necessarily theistic.

The period from the 1980s saw renewed efforts in Buddhist evangelism, including the building of temples, public seminars and visits by the Tibetan leader-in-exile, the Dalai Lama. His Holiness the XIV Dalai Lama is a popular speaker in Australia, often galvanising support for the Free Tibet movement.

Because of the arrival of South-East Asian migrants, as well as its appeal to disillusioned Westerners and other 'seekers of the truth', Buddhism is one of the fastest-growing religious traditions in Australia. While still only 2.5 per cent of the population of Australia in 2011, it has grown from 1.9 per cent in 2001, making it the second-largest religious tradition in Australia after Christianity. Of the religious traditions other than Christianity, Buddhism seems to have the most appeal to the Western population of Australia. Much of Buddhism's growth and diversity reflect the immigration patterns of the past thirty years. Often Buddhist groups seek to build temples and invite monks that reflect their particular cultural roots.

While Buddhism certainly reflects the diverse cultural origins of recent settlers

Source 3.10 There are two Chinese 'Joss' Houses in Sydney: Ming Yue in Retreat Street, Alexandria (built 1908) and Sze Yup Temple in Glebe (built about 1898, and shown here). Both temples have a variety of deities to worship including the Buddhist Guanyin *bodhisattva* and Chinese folk deities such as the red-faced Lord Guan.

New Age movement
Promotes and develops individual 'spirituality' rather than (institutionalised) religion; New Age can include astrologers, *yoga* practitioners, séance attendees, shamans, neo-pagans and a whole range of other religious practitioners

Meditation
The practice of emptying the mind to think or reflect on an aspect of God or religious belief

Yoga
Any of various systems of discipline in the Hindu philosophical system concerned with achieving the union of the mind and body with the universal spirit

Reincarnation
The concept of rebirth in physical form to the Earth – see *samsara*

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 3.11 The Nan Tien Temple at Berkley, near Wollongong, south of Sydney, was constructed by Taiwanese Buddhists of the Fo Guan Shan Monastery

Source 3.12 The Gallipoli Mosque in Auburn, NSW

in Australia, there are several factors that appeal to Australians in general. With the rise of a globalised society, Australians are more familiar with the teachings of religious traditions other than Christianity. Concern for the environment, the value given to life, vegetarianism and related concepts have appealed to those Australians seeking alternative values and lifestyles. Practices identified with Buddhism, such as meditation, are commonly practised and the atheistic individualism that underlies Buddhist philosophy is also attractive to modern Australians.

Islam in Australia

Islam is the third-largest religious tradition in Australia, after Christianity and Buddhism. There are nearly 500 000 Muslims in Australia, making up about 2.2 per cent of the population (2011). These Muslims come from all over the world, and from virtually every continent. About 36 per cent were born in Australia and 50 per cent are under 24 years of age. Most Muslims in Australia live in Sydney and Melbourne, with concentrations in certain suburbs. Mosques have been built in some of these areas, such as the Gallipoli Mosque in Auburn (by Turkish Australians), the Lakemba Mosque in Sydney (by Lebanese Australians) and the Preston Mosque in Melbourne.

Islam is probably the first monotheistic religious tradition to have come to Australia. As early as the mid-eighteenth century, fishermen from Macassar (southern Sulawesi, in modern Indonesia) visited the north and west Australian coasts. There is also some evidence that Indigenous worship in Cape York includes reference to the Arabic term for God, 'Allah'. When European settlement began to extend into central Australia from the mid-nineteenth century, camels were used to aid that expansion. Experienced camel drivers were brought into Australia, mainly from northwest India and Afghanistan, particularly during the mid-nineteenth century (see Chapter 2).

Post-World War II migration brought Muslims as well as Christians from countries such as Turkey and Lebanon. Since the abolition of the White Australia policy and the influx of refugees from the Middle East since the late 1970s, Muslim numbers have increased again. Migrants have come as refugees from conflicts in Afghanistan, Iraq, Lebanon and the former Yugoslavia (as well as general migration from these countries), and also Turkey, Pakistan and Indonesia.

The majority of Muslims in Australia are Sunni Muslims, but there are significant Shi'ite groups (for example, the Al Zahra Mosque in Arncliff, Sydney) as well as smaller groups such as the Ahmadiyas. In the ongoing conflict between the USA and other Western nations and parts of the Arab world, Muslims have often been identified in the popular media as being the enemies of the West or of Christianity. This factor, and conflicts within

Source 3.13 The mosque at Broken Hill, NSW

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 3.3

1 Describe the role of the census in relation to the changing patterns of religious adherence.
2 How has the position of Christianity as a religious tradition in Australia changed over the years?
3 Explain how immigration has influenced the numbers of one religious tradition other than Christianity.

EXTENSION ACTIVITY 3.3

1 Identify one religious tradition other than Christianity in your area. Contact that group and interview a member to determine the way immigration has influenced that group.
2 Construct a graph of one aspect of the information contained in the census figures. Using that information, predict the movement of the figures in the next few years, explaining why you have drawn those conclusions.
3 Write a paragraph on the following topic: 'As Christianity declines in Australia, it will soon be overtaken as the major religious tradition in Australia.'

the Muslim community, have made it more difficult for Islam to be accepted in Australia. The Cronulla riots of December 2005 demonstrated how racial and religious tensions can sometimes flare up. The distinctive dress of Muslim women, such as the *hijab* or headscarf, has also led to misunderstandings in Australia and overseas. From time to time the emergence of extremist Muslim groups, such as Islamic State in Iraq and Syria, feed hostility towards Islam. Islam in Australia is not a single identifiable cohesive community or practice. There is much diversity in Australian Islam. This ranges from traditional to liberal expressions of Muslim beliefs and practices, to the great diversity of the cultural backgrounds that exist in Australian Islam.

Denominational switching

Strictly speaking, 'denominational switching' means the exchange of church members between different Christian denominations. An example would be a Protestant Christian from the Anglican Church choosing to join a Uniting Church service because the style of worship and the attitudes of the congregation are preferable to that individual. While this switching sometimes takes place, adherence to Christianity in general continues its slow decline.

In the 2011 census, it can be seen that identification with the Anglican faith has continued to drop, while Pentecostal identification has slightly increased. Part of the reason for this shift is that some Anglicans are choosing to join Pentecostal services. Culturally, this can be explained in a number of ways. Pentecostal services are very much like rock concerts. Charismatic leaders preach with great authority and their services include rock-style bands often demanding a strong emotional response. Many Christians are attracted to the freshness and vitality of these services, with their emphasis on free forms of liturgy and contemporary music led by trained musicians and singers.

This issue of denominational switching has raised serious concerns in many church

CONSIDER

In 2007, accusations were made that Hillsong Church had 'hijacked' the *Australian Idol* television competition. Certainly many of the finalists were associated with Christian groups. Perhaps that is not so surprising. Many Christian churches have an emphasis on music and singing. How many pop and rock singers do you know of who have come from church backgrounds or church choirs?

Source 3.14
A Pentecostal (Hillsong) gathering at the Sydney Entertainment Centre

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

hierarchies, and considerable thought has been given to how to address some of the issues involved, to counter the possible demise of some denominational structures.

In recent years the term 'denominational switching' has also been applied to other religious traditions, for example, referring to those who change from Orthodox to Progressive Judaism.

The rise of New Age religions

The 1960s saw a strong reaction to the postwar prosperity and general conservative attitudes found in most Western cultures. This coincided with the beginnings of an awareness of the globalised world, ease of travel, new forms of global communication and a lessening of commitment to traditional structures such as Christian churches. Although many of the New Age religions such as paganism, Wicca, the self-improvement movement and the Children of God do not feature in great numbers in the census, they are, nevertheless, part of a wider movement of interest towards non-Western or non-mainstream religions.

For a more extensive discussion of the New Age movement, see the comments in Chapter 16 in 'New religious expression'.

Secularism

A significant number of Australians are not religious, and that number is growing. This trend could be due to far greater levels of technological and scientific knowledge plus the perseverance of many religions in antiquated and conservative attitudes, for example, towards women, and the scandals and disputes in several Christian institutions. Of lesser importance, perhaps, is that people no longer have to follow a specific religion to be a citizen of a country, or to hold a position of influence in (some) societies, as was the case a few hundred years ago. Whatever the reasons, more people are deciding that religion is irrelevant to their lives and are choosing to replace traditional religions with other worldviews or have no religion at all. The numbers of those unaffiliated to a religion increased in the 2011 census to 22.3 per cent of the population (see Source 3.6 on page 56).

It has been suggested that many people, including those who have no religious affiliation, may still pray or have spiritual experiences. This is discussed further in Chapter 16.

EXERCISE 3.4

1 What is meant by denominational switching? Give one example.
2 Explain what has led to the rise of the New Age movement?
3 Define 'secularism'. How has it impacted on the religious life of the Australian community?

EXTENSION ACTIVITY 3.4

1 In a graphic form of your choice, illustrate the attractiveness of Pentecostalism in modern Australia.
2 Debate the following topic: 'The New Age is just the old age reinvented.'
3 Talk to a religious person and a secular person. Construct a table illustrating the differences in their beliefs.

Religious dialogue in multi-faith Australia

Interfaith dialogue
Move to greater cooperation and harmony between different religious traditions

Ecumenism
Movement within Christian churches towards unity between different Christian denominations

Since 1945 religious denominations have sought to break down the barriers that separate them. These came from the sectarianism of previous years and the suspicion with which other religious traditions were regarded in the past. In a multicultural Australia, denominations cannot easily ignore each other. There have been significant moves since 1945 to develop dialogue and cooperation between the diverse groups. This has taken the form of ecumenism and interfaith dialogue. **Ecumenism** has a more particular emphasis than interfaith dialogue, focusing on cooperation within a particular religious tradition. It is a Christian term for discussions between different denominations of Christianity to increase understanding and effect social change cooperatively.

Interfaith dialogue is a conversation established between hierarchies of different religious faiths and their members, or initiated by members of the different religious traditions at a local level. The main aim of these conversations is to develop familiarity and promote understanding and dialogue.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Ecumenical movements

Ecumenism has developed as a growing movement due to several reasons. As rural towns grow smaller, churches have seen the need to work cooperatively and share resources. Together with this fact, there is less emphasis in Australian society on denominational difference and a growing belief in the need to emphasise the unity of Christians, part of a changing ethos in Australia and across the world.

National Council of Churches in Australia

The National Council of Churches in Australia (NCCA) has a number of departments that foster cooperation between the churches at formal and informal levels. It grew from several ecumenical organisations, such as the Australian Council of Churches (ACC), and was formed in 1994. An important task of the NCCA has been to reverse the racist and discriminatory legislation that was affecting the social dynamic in Australia. For example, the ACC passed a resolution in 1966 calling for several reforms in the White Australia policy. The stance of this Council represented the stance of Christianity as a whole, setting a precedent for what was to become a relentless movement against racism and towards multiculturalism. The NCCA also lobbies governments and other decision makers from a Christian perspective as well as providing resources for the churches and the Australian community. The NCCA is also involved in interfaith dialogue (see the following section).

NSW Ecumenical Council

The NSW Ecumenical Council (NSWEC) was established to give churches a shared voice when following their religious beliefs and undertaking. The NSW Ecumenical Council began in 1982, although it had its origins in 1946 as part of the development of the ACC and the NCCA. It encourages the pursuit of social justice and operates many cooperative charity events. A central tenet of this organisation is the idea of unity between those who believe in God. This attitude allows the involved churches to focus on the tasks they perceive as their Christian duties, rather than competing with one another while seeking the same ends. The NSWEC also is involved in community projects such as helping settle refugees and providing accommodation to the poor.

Uniting Church in Australia

One concrete example of ecumenism at work in a formal sense is the formation of the Uniting Church in Australia (UCA), which took place on 22 June 1977. The UCA has sought to develop liturgies that reflect its Australian context, encouraged social justice programs, sought to minister to different cultural communities and supported those discriminated against in Australian society, including women, who are now in positions of leadership, Indigenous Australians and the homosexual community.

While much of the move towards ecumenism is formalised at official church levels, often it is the work of significant people such as Reverend Fred McKay, former Superintendent of the Australian Inland Mission, which represents ecumenism for ordinary Australians (see the Case Study on page 64). There are many other groups involved in ecumenical projects, many at a local level and often unacknowledged at official or national levels. Other examples include the cooperative teaching of special religious education in schools, the National Church Life Survey and academic institutions such as the Australian College of Theology.

Interfaith dialogue

The years since World War II have seen the Australian community reassess its attitudes to many issues, including the place of religious traditions other than Christianity. Even Christian churches have reconsidered their long-held view that other religions are errors at best, or the work of the Devil at worst. This has led, especially since the 1970s, to a new involvement in interfaith dialogue.

Much of this dialogue is at an official level, with groups such as the NCCA involved in discussions with official bodies representing other religious traditions. The NCCA has established the Australian National Dialogue of Christians, Muslims and Jews. Some specific groups that also meet include the Council of Christians and Jews, in several states, which seeks to develop services and education seminars as well as encourage dialogue. The Affinity Intercultural Foundation was established by Muslim youth to help develop harmony with fellow Australians, and ISRA (Islamic Sciences and Research Academy of Australia) focuses on education.

On the Dalai Lama's visit to Australia in 2007, the Australian National University in Canberra hosted an interfaith dialogue symposium. Several religious organisations attended. Other groups are involved in interfaith dialogue, such as the Association for Studies of Religion, that supports the teaching of Studies of Religion in schools, and regularly organises teachers' workshops that include speakers from a variety of religious traditions. Indeed, the provision of Studies of Religion in

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVEREND FRED MCKAY – OUTBACK ACHIEVER AND ECUMENIST

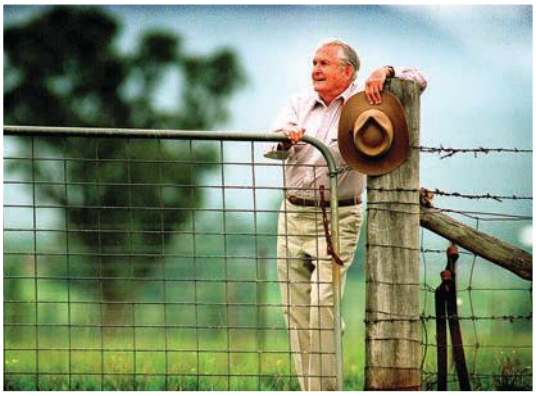
There can be little doubt that Reverend John Flynn was an important person in the development of the outback of Australia. As founder of the Australian Inland Mission (AIM) and the Royal Flying Doctor Service (RFDS), his dream of a 'mantle of safety' was largely implemented and his depiction on the Australian $20 note is a fitting recognition of his pioneering work.

Reverend Fred McKay, a Presbyterian minister, was Flynn's successor and has been given the title of 'outback achiever' in recognition of his own work. His vision, efforts and attitudes have provided an even greater benefit to the work of the church in Australia and the development of initiatives in the outback. During World War II he served as a chaplain in northern Africa, and was particularly interested in ecumenical work with the Anglican and Catholic chaplains – a pattern for his future ecumenical efforts. Upon his return to Australia, McKay returned to parish work for a time. This gave him a chance to be with his family who, in the years ahead, would endure long separations from him.

In 1951 John Flynn died and Fred McKay was appointed his successor as Superintendent of the AIM. Under his leadership a range of initiatives began – Old Timers' Homes for aged care in Alice Springs, hostel accommodation for students in larger towns, Bush Mothers' Hostels, the Far North Children's Health Scheme, St Philip's Residential College for 500 students in Alice Springs and the John Flynn Memorial Church, also in Alice Springs. This is a uniquely Australian church, designed and built from materials gathered in the outback.

In 1956 the United Church in North Australia was formed, with McKay playing an important role. This was the forerunner to what would become the Uniting Church in Australia in 1977. Fred McKay was an innovator, a leader and a worthy successor to John Flynn. The friend of bushmen and prime ministers alike, he had the unique ability to befriend and inspire others.

Fred McKay died on 31 March 2000 and is remembered as one of the great Australian men of the twentieth century. While often overshadowed by John Flynn, it was the leadership of Fred McKay that ensured the AIM, now the Frontier Services of the Uniting Church, continues as one of the best examples of a Christian church's ministry to outback Australia and cooperation between Christians, an example of ecumenism in action.



Source 3.15 Reverend Fred McKay

the NSW Higher School Certificate is, in itself, an example of interfaith dialogue.

In modern Australia, it is expected that religious traditions will find opportunities to maintain open dialogue in a multicultural and multi-faith society.

Aboriginal spirituality and religious traditions moving towards reconciliation

Reconciliation refers to the acknowledgement by various groups in Australia of the great injustices done to Indigenous Australians and the dispossession that occurred in the past. It also expresses their willingness and commitment to rectify these wrongs, where possible, to improve the position of Aboriginal peoples in the future.

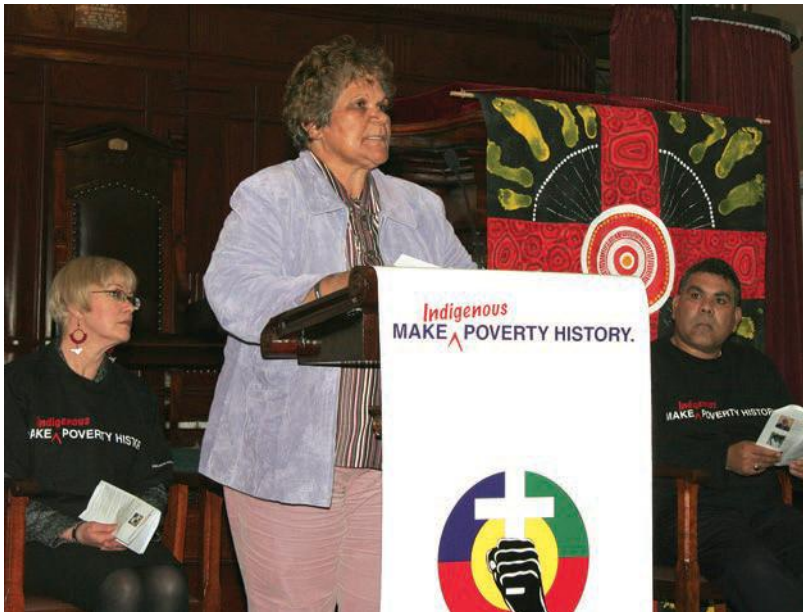
After the Council for Aboriginal Reconciliation ended in December 2000, Recognition Australia was established as a body aimed at providing an ongoing national effort in reconciliation. In order to benefit all Australians, Recognition Australia aims to encourage and form stronger relationships between non-Indigenous and Indigenous Australians. Its board of directors is made up of people who are both Indigenous and non-Indigenous. These people are esteemed leaders in their respective fields and are all driven to stop at nothing in order to foster reconciliation in Australia. Their vision is for Australia to be a country that guarantees an equal life chance for all, and one which recognises and respects the important contribution, place and culture of the first Australians, that is, the Aboriginal and Torres Strait Islander peoples. As a non-profit and independent body, their ambition is to remove the obvious gap in life expectancy between non-Indigenous and Indigenous children.

Reconciliation has become an important expression of spirituality in Australia,

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

especially as religious traditions recognise the mistakes of the past. Most Christian churches have developed groups that represent Indigenous Australians in the leadership of the denomination, such as the Uniting Aboriginal and Islander Christian Congress (Uniting Church), the National Aboriginal and Torres Strait Islander Catholic Council (Catholic) and the National Aboriginal and Torres Strait Islander Anglican Council (Anglican). Many churches have ordained Aboriginal clergy and Nungalinya College in Darwin trains Indigenous clergy for the Catholic, Anglican and Lutheran churches. Other religious traditions have also actively supported reconciliation in Australia, including Jewish leaders, the Federation of Islamic Councils, the Buddhist Peace Centre and Vishva Hindu Praishad.

In 1996, the leaders of the Catholic and Anglican churches, as well as other Christian and Indigenous leaders, met with the Australian government to call for reconciliation. That call was largely ignored officially, but Christians and other religious leaders have forged ahead, providing examples of leadership to the nation's leaders. There have been significant changes in the relationships between Aboriginal and Torres Strait Islander people and many aspects of Australian society. This was best expressed when thousands of people walked across the Sydney Harbour Bridge on 28 May 2000 to call for reconciliation. Other walks for reconciliation took place across the nation.



Source 3.16 An Aboriginal speaker at a Baptist 'Make Indigenous Poverty History' meeting

The religious profile of Australia has changed significantly since 1945, reflecting the diversity of the Australian community and beliefs. Now, recognition of Indigenous rights includes Welcome to Country and the use of Indigenous symbols in many church services or other religious celebrations and actions, such as smoking ceremonies. It is significant that the oldest inhabitants of this land are also part of this changing life and faith, and that recognition is given to the implications of the Dreaming.

EXERCISE 3.5

1 Define the terms 'ecumenism' and 'interfaith dialogue'. Make sure the difference between the two is evident.
2 Describe one example of ecumenism, noting its significance.
3 Explain one example of interfaith dialogue, noting its significance.

EXTENSION ACTIVITY 3.5

1 Write a paragraph about either ecumenism or interfaith dialogue, and evaluate in that paragraph its importance to a multi-faith Australian society in the future.
2 Find a Dreaming story that could relate to the teachings of one other religious tradition. Rewrite the story making those links more obvious.
3 Explore recent reconciliation efforts undertaken by a religious tradition and write a paragraph explaining how that religious tradition has, or has not, affirmed Aboriginal spirituality.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- The Dreaming is central to Aboriginal spirituality.
- Kinship, ceremonial life and obligations to the land and people must be expressed as part of Aboriginal spirituality.
- Land is one of the most important issues to Indigenous Australians.
- Dispossession was the active policy of the colonisers of Australia.
- Dispossession has affected Aboriginal and Torres Strait Islander life through separation from the land and from kinship groups.
- The Stolen Generations has had a lasting impact on Aboriginal and Torres Strait Islander peoples.
- The fight for land and land rights has been evident in Australia since the early days of colonisation.
- Court decisions, such as *Mabo* and *Wik*, together with the *Native Title Act 1993*, have sought to redress the wrongs of the past.
- The Dreaming is inexorably linked to the land.
- Census data reveals much information about trends in religious adherence.
- Christianity is declining as a percentage of the population while other religious traditions are increasing.
- There is a large rise in the numbers who have no religious adherence.
- Christianity is still, by far, the major religious tradition in Australia.
- Immigration has had a great impact on religious expression in Australia since 1945, especially in the growth of Hinduism, Buddhism and Islam.
- Pentecostal churches have increased through the growing trend of denominational switching.
- The New Age movement has had a profound effect on the religious expression of Australians and is now firmly entrenched in Australian culture.
- The increase in the 'No religion' category of the census reveals a growing move towards secularism in Australia and a decline in commitment to Christianity in particular.
- Ecumenism is a growing significant movement in Australian Christianity.
- Fred McKay was an important Australian ecumenist.
- Interfaith dialogue is also now a feature of Australian religious life.
- All religious traditions seek to move towards reconciliation in their relationships with Indigenous Australians.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer 10 multiple-choice questions (1 mark each) and one short-answer question (5 marks).

SECTION I – MULTIPLE-CHOICE QUESTIONS (10 MARKS)

Marks

1 What best describes the relationship between Aboriginal people and the land?
(A) Aboriginal people own the land
(B) The land was *terra nullius*
(C) Aboriginal people have obligations to care for their 'country'
(D) No corroborees are to be performed on the land

1

2 Dispossession has contributed to:
(A) Aboriginal peoples moving to the coast
(B) A breakdown in ceremonial life
(C) Identification with a totem
(D) The Dreaming

1

3 What was one of the decisions of the *Mabo* High Court judgement?
(A) The abolition of *terra nullius*
(B) The *Wik* decision
(C) The Howard 10-Point Plan
(D) Land rights and pastoral leases could coexist

1

4 What issue was identified as most significant in the Stolen Generations report *Bringing Them Home*?
(A) Dispossession
(B) Tribal law
(C) The White Australia policy
(D) Ceremonies

1

5 What was the effect of the *Native Title Act*?
(A) Pastoral leases extinguish native title
(B) Native title no longer exists
(C) Acceptance of the concept of native title
(D) Mining cannot happen on pastoral leases

1

6 Australia's multicultural and multi-faith society is the result of:
(A) Australia's convict past
(B) Immigration following World War I
(C) Religious conversion
(D) Abolition of the White Australia policy

1

Refer to Source 3.17 when answering questions 7 and 8.

Source 3.17 Percentages of religious traditions

Religion	1996	2001	2011
Christianity	70.9%	68%	61.1%
Buddhism	1.1%	1.9%	2.5%
Islam	1.1%	1.5%	2.2%
Hinduism	0.4%	0.5%	1.3%
Judaism	0.4%	0.4%	0.5%
No religion	16.6%	15.5%	22.3%
Not stated	8.7%	9.8%	8.6%

7 What is the second-largest religious tradition in Australia?
(A) Christianity
(B) Buddhism
(C) Islam
(D) No religion

1

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8 Which of the following accounts for the changes in the percentage of those who indicate 'No religion'?
(A) Immigration
(B) Denominational switching
(C) Rise of the New Age religions
(D) Secularism

1

9 Which of the following is an example of ecumenism?
(A) National Council of Christians and Jews
(B) Uniting Church of Australia
(C) Pentecostal churches
(D) Affinity Intercultural Organisation

1

10 Which of the following is an example of interfaith dialogue?
(A) National Council of Churches
(B) Council for Christians and Jews
(C) Uniting Church of Australia
(D) The New Age movement

1

SHORT-ANSWER QUESTION (5 MARKS)

With reference to the present religious landscape, and using your own knowledge, account for the growth of the 'No religion' category in the Australian census.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4

Buddhism: The basic facts

[PRELIMINARY 1 AND 2 UNIT (22 HOURS)]

It is good to have an end to journey toward;
but it is the journey that matters, in the end.

URSULA LE GUIN

CHAPTER OVERVIEW

In this chapter we will discuss:

- The origins of Buddhism, with reference to the India of its day
- The life of Siddhartha Gautama, the Buddha
- The Buddhist community, the *sangha*
- The early Buddhist councils
- The three schools of Buddhism: Theravada, Mahayana and Vajrayana
- Principal teachings of Buddhism
- The Three Jewels
- The Four Noble Truths, including the Noble Eightfold Path
- The marks of existence: *anicca*, *dukkha* and *anatta*
- *Karma*, *samsara* and *nirvana*
- Sacred texts and writings
  - The Tripitaka
  - The Lotus of the Good Law
  - The Tibetan Book of the Dead
- Core ethical teachings
  - The Five Precepts
  - The Vinaya
- Personal devotion; *puja* in the home

Photo source: Simon Noble

TIMELINE

circa 563 BCE Birth of Siddhartha Gautama as Prince Shakyamuni
circa 530 BCE Siddhartha Gautama achieves enlightenment and dedicates the following forty or so years to teaching before his death
circa 483 BCE Death of Siddhartha Gautama
circa 395 BCE Council of Vaisali
circa 273 BCE Rise of King Asoka in northern India; he promotes Buddhism
circa 100 CE Various schools of Buddhism have developed, including the split of Mahayana Buddhism in India
circa 100 CE Spread of Buddhism into South-East Asia and China
circa 200 CE Nagarjuna and the development of Madhyamika philosophy
372 CE Buddhism enters Korea
413 CE Death of Kumarajiva who translated Mahayana texts into Chinese

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

600s CE	Buddhism begins to decline in India
622 CE	Death of Prince Shotoku, patron of Buddhism in Japan
circa 750 CE	Buddhism develops in Tibet
1200s CE	Buddhism continues to develop in China and merges occasionally with Taoism and Confucianism
1281 CE	Death of Nichiren, Japanese Buddhist leader
1603 CE	Buddhism comes under state control in Japan
1617 CE	Dalai Lamas come to rule Tibet
1875 CE	Theosophical Society begins to spread Buddhist ideas in the West
1950s CE	Communist governments win power in East Asia, controlling Buddhist developments. Dalai Lama flees Tibet and settles in exile in India
1954–56 CE	Sixth Buddhist Council in Burma celebrated the 2500th anniversary of Buddha's *Parinirvana* in the Theravadan tradition

Middle way
The middle way of Buddhism avoids the extremes of indulgence and asceticism; it is the ideal life for a Buddhist

Buddha
'Enlightened one', usually applied to Siddhartha Gautama as 'the Buddha' but there are numerous Buddhas in this tradition

Noble Eightfold Path
The Fourth Noble Truth, the middle way, the way of life for Buddhists

Dharma Wheel
Eight-spoked wheel representing the Noble Eightfold Path, the way of life for Buddhists

4.1 INTRODUCTION

Buddhism does not insist on a belief in God. Buddhism can be both an atheistic religion and a spirit-filled religious experience – these two aspects have much to do with its rise and growth. It has successfully navigated the cultural and racial distinctions evident in other religious traditions and is now the second-largest religious tradition in Australia. Buddhism claims to be a way of life that avoids the extremes of denial and indulgence and proposes a **middle way**, as taught by its founder, Siddhartha Gautama, also known as the **Buddha** (who lived somewhere between 563–400 BCE). This middle way is outlined in the **Noble Eightfold Path**, often represented as a wheel with eight spokes. It is sometimes called the **Dharma Wheel**.

A lotus flower is also used to symbolise Buddhism. A lotus flower has its roots in the mud, its leaves on the water and a beautiful flower standing tall.

Source 4.1 The eight-spoked wheel, representing the Noble Eightfold Path

INVESTIGATE

If you want to learn more about Buddhism, there are many websites on the subject. One of the best is Buddhanet, but you might also look at the Buddhist Council of New South Wales or About Religion websites – all are accessible via the links at http://cambridge.edu.au/redirect/?id=5736, http://cambridge.edu.au/redirect/?id=5737 and http://cambridge.edu.au/redirect/?id=5738.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.2 ORIGINS: HISTORICAL AND CULTURAL CONTEXT

Buddhism began as a branch that sprouted from the main trunk of Brahmanism, its thought and practice around 2500 years ago. Brahmanism developed from Vedism and would emerge later as classical Hinduism. Understanding Hinduism will help to better understand Buddhism. Like Hindus, Buddhists believe there may be periods when the cosmos ceases and a new order is created in its place, but something always exists. In Hinduism, the soul (*atman*) moves through cycles of life. This system is called reincarnation.

Buddhism accepts many of the assumptions of the Indian worldview evident in Hinduism including reincarnation, but it rejects the idea that people are duty-bound to stay in the social or caste positions that they were born to. Buddhism offers a chance for universal religious and/or psychological development free from class or sex discrimination. In Buddhism, the Hindu idea of **reincarnation** persists in the concept of ***samsara*** (known as rebirth in Buddhism).

The Buddha was a man named Siddhartha Gautama, or Prince Shakyamuni (Sakyamuni), who lived around 563–483 BCE. He showed how this system of repeatedly coming back into existence could be broken. He proposed a way of ceasing to be reborn by turning off our desires for rebirth. This extinguishment of desire leads to the ultimate goal of Buddhism: ***nirvana***, a word meaning the state of 'no desire'.

During the Upanishadic period in India (see Chapters 8 and 9 on Hinduism) which coincided or just predated the rise of Buddhism, many wanted to speak about the gods, religion and philosophy. There was a religious change in the air. Most eager to talk were the members of the **Kshatriya** (Ksatriya) *varna* (caste). This *varna* included kings, nobles and army leaders. They were not, however, the top caste and discussion on religious matters was not traditionally their domain. The priestly *varna* of **Brahmins** was higher in status and treated all religious matters as exclusively theirs. In those times of religious change, a number of new developments in Brahmanism became apparent, including the development of classical Hinduism in a form recognisable today. It is against this background that Buddhism and other similar traditions, such as Jainism, arose.

Reincarnation
The concept of rebirth in physical form to the Earth – see *samsara*

Samsara
Cycle of rebirth or reincarnation

Nirvana
State of no suffering, desire or sense of self, resulting from enlightenment; the extinction of desire (*dukkha*)

Kshatriya (Ksatriya)
One of the four castes, traditionally, the ruling or military class

Varna
Concept commonly known as 'caste'; the four *varna* form the basis of Hindu society

Brahmin
One of the four castes – the priestly class

Source 4.2 The lotus flower – a symbol for Buddhism

Source 4.3 Buddhism has become such a well-known religious tradition that an image such as this is immediately recognisable as the Buddha.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CYCLE OF REBIRTH

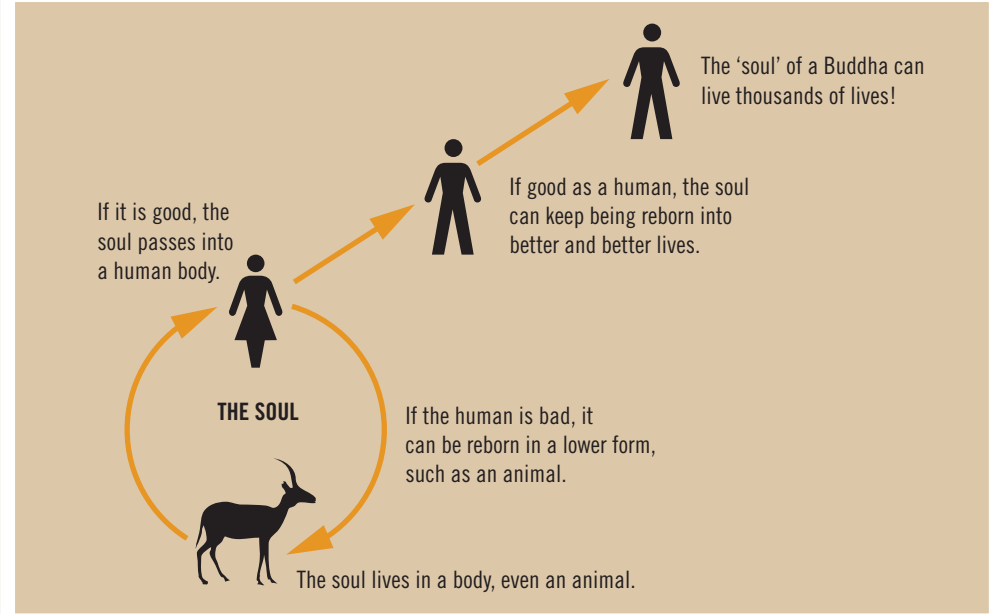
Atman
The Hindu 'Self', similar to the concept of the individual soul

Hindus both think that after people die, the 'soul' (***atman***) becomes attached to another body and another mind. Therefore, *atman* lives again and again through many different lifetimes. The Buddha suggested that there was 'no self/soul' (see later the discussion of *anatta*). However, the concept of rebirth continues and the essential person ('self/soul') continues the cycle of rebirth.

The life lived now is just one of thousands of lives already lived. This is called 'reincarnation'. This means to 'be reborn'.

If people have been good in one life, they are born into a new life that is better than the last life. If people have been bad, they are born into a worse life. This system easily explains why one person will be born with multiple talents and opportunities, and why another will not. It can be a very conservative system that easily explains away social differences and injustices.

Because Prince Siddhartha wanted to become a holy person, he had to acquire the deepest knowledge regarding these Brahmanic ideas.



Source 4.4 The cycle of rebirth

4.3 THE BUDDHA

The Buddha's life and enlightenment

Jataka
Tales of the Buddha in his former existences; they are Buddhist parables

Siddhartha Gautama was, by birth, a member of the Kshatriya *varna*. Much of what is known of him is told in legends and stories recorded much later after his life. What is clear from his teachings is that he was a very significant teacher and philosopher. He tried to explain why we perceive life the way we do.

The stories of his life are written down in texts such as *The Mahavastu* (The Great Event) and *The Buddhacarita* (The Acts of the Buddha). These books were written hundreds of years after the Buddha lived, and by this time his life had been strongly mythologised by his followers. In these books, the Buddha is challenged by demons and protected by gods as he seeks the truth. These myths seem at odds with his pragmatic non-theistic philosophy. Because of these texts, the Buddha remains both a religious leader and an extremely profound thinker.

The *Jataka* stories detail incidents and events in the previous lives/births of the Buddha and appeal to the Buddhist masses. They are essentially parables. His recorded life is based around several episodes that show how he struggled to find an answer to human existence.

Texts written well after the Buddha lived tell the story of the person, Siddhartha Gautama. He was a prince from a royal family who lived in Kapilavastu, close to the

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

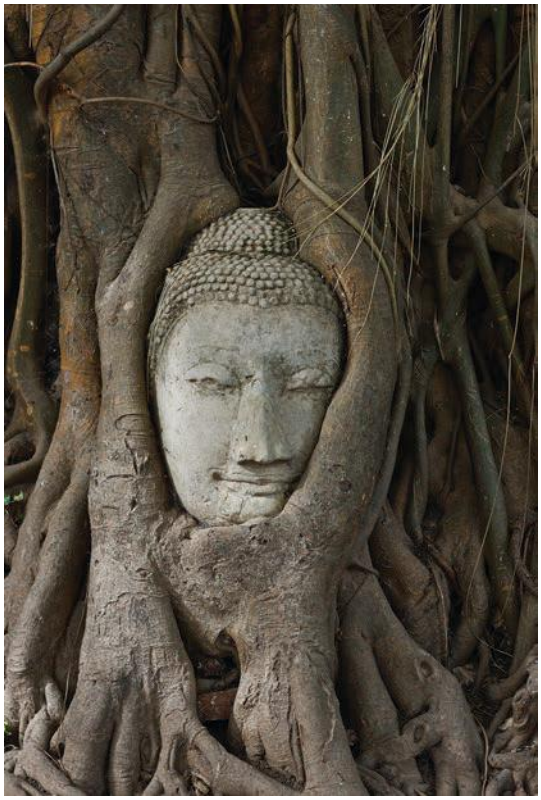
India/Nepal border. The myths say that at his birth, a wise and holy man appeared at the palace and predicted that the boy would be either a great king or a great religious leader. His father, the King, had no intention of letting his son become a religious leader. It is said that he kept the young prince locked in the palace with all his needs taken care of. The prince grew, married young and produced a son. Once he had met his obligation to produce an heir to the throne, he left the palace and this was where his true journey to enlightenment began. Siddhartha had seen four things that posed the chief problem of his life. He saw an old man, a sick man, a dead man and a holy man. To the prince, only the holy man seemed truly happy.

These four encounters were the basis of Siddhartha's philosophy. Its central concern is the idea that all life contains suffering. Ageing, sickness and death challenge all of us.

It is then said that the prince threw himself into a religious life. He followed the teachings of many holy men. Many of these sages taught the prince to deny all the desires of his body. It is said the prince lived on one grain of rice per day. Ultimately, however, the prince was dissatisfied with the difficulty and pointlessness of such activities. He proposed a *middle way* between a life of lavishness and extreme religious asceticism; a system that could be used by everyone. He began eating properly. By doing this, he disappointed many of his followers who believed asceticism was the correct spiritual path.

It was at the mid-point of his life, at about 35 years of age, that the prince came to Bodh Gaya. In a deer park he sat beneath a bodhi tree and vowed not to move until he had investigated existence to his ultimate satisfaction. During one night, now the most important day for Buddhists, the prince went through an extraordinary experience in which he gained memory of the thousands of lives he had lived before. The whole of existence was shown to him through this experience. Demons taunted him but, ignoring them, the prince became 'the awakened one' or 'the enlightened one' – the meaning of the term 'Buddha'. He can be referred to as just the Buddha, Siddhartha Buddha or Shakyamuni Buddha. Buddhists refer to anyone who has achieved enlightenment as a Buddha.

By achieving enlightenment, the Buddha was able to explain a basic plan that would allow humanity to deal with life – or, more to the point, the illusion of life. The Buddha also rejected much of the ritual of Hinduism and the role of the Brahmin priests. He determined that ascetic practices had failed in the achievement of spiritual enlightenment and that this was achieved without the need for complex rituals or even the need for the gods. Thus the Buddha believed there was no need for devotion to God or gods.



Source 4.5 As the Buddha found enlightenment under a bodhi tree, statues of the Buddha are often erected near trees, like this sandstone head in bodhi tree roots at Mahathat Temple, Ayutthaya, Thailand.

Some Buddhists, particularly those in the West, might deny the mystical/spiritual concepts of demons, soothsayers and magic, yet they do stress that the Buddha was attempting to engage with religious issues. Moreover, many Buddhists believe that the Buddha's words contain a message of liberation for all time. A few scholars, however, seek to emphasise that Siddhartha Gautama was primarily a philosopher and that his teachings are a reaction to other philosophical movements of his day such as those of the materialists and the sceptics.

INVESTIGATE

Some films relating stories of the Buddha include *Little Buddha* (1993) which is a present-day story in which the life of the Buddha features. *Siddhartha* (1972) is a film based on a novel by the German author Herman Hesse; it shows the life of a man, similar to the Buddha, seeking enlightenment. More recent films also highlight Buddhist themes. Other famous Buddhists, such as the Tibetan leader, the Dalai Lama, are the subjects of several films. See, for example, *Kundun* (1997) and *Seven Years in Tibet* (1997).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

At the time of the Buddha, India was undergoing a social transition. The predominantly rural nations that made up what is India today were transforming into growing urban centres. This placed a new emphasis on the individual, as men and women became separated from the village and family life that had given them their traditional identity. Powerful monarchs began to take over villages that had been run in a democratic fashion. Small religious groups were being formed, called *sanghas* – a word that became very important to Buddhists later on as these formed around the Buddha. The Buddha, then, was not only a religious leader or a simple philosopher, but also a force against the new growth of the monarchies.

At this time also, people began to seriously consider what constituted an individual. A number of philosophies developed in India to explore this issue. These philosophies were carried around India by *shramanas*, wandering teachers and philosophers. Some of these *shramanas* were strongly religious; others were radically atheist. Source 4.6 shows the different schools of thought.

Putting the Buddha in the centre of this debate indicates that he was not simply a religious leader. He struggled to find a middle way between these philosophical schools. He did this by explaining what made up a human being. He came to understand the interactions between aspects of life that make human beings the way they are. The Buddha reasoned that life was infected by decay and death. Birth is what conditions being alive. The cause of birth is 'becoming' or coming into existence. It is a grasping for existence that causes becoming. The Buddha understood that this grasping comes from our craving for life. This craving is linked to the nature of our physical bodies, and our physical bodies are conditioned by thinking. Thus, in reversing all this, control of the mind and thinking can control the craving for life, and thus control decay and death. This led to the development of his concept of *dukkha*, often translated as 'suffering', expressed in the Four Noble Truths.

Sangha
The community of Buddhists, including the monastic community and the broader Buddhist community (usually refers to the monastic community when spelt with an upper case 'S' while a lower case 's' refers to the more general community of Buddhist adherents)

Dukkha
Basic element of the human condition, translated as 'suffering' or 'distress' or 'anguish'

Shramanas
Wandering teachers, monks or philosophers

The Buddha as a model for Buddhist life

The Buddha can inspire Buddhists and non-Buddhists alike. His inspirational nature can be understood as that of both a philosopher and a religious leader.

Source 4.6 Schools of thought during the Buddha's lifetime

	Ajivakas	*The materialists (Lokayatas)*	*The sceptics*
Main theme	Denied the notion of *karma*	Denied anything but the material nature of the world	Rejected Vedas (Hindu scriptures) and Brahmins; upheld friendship and peace of mind
Stated that	Action had no real effect on future life	At death humans disintegrated into the earth	Heaven may or may not exist – no proof either way
Because	A life was determined by uncontrollable cosmic principles	There is no proof that anything exists beyond the material world	The sceptics were known for avoiding debate completely

Source 4.7 The qualities of the Buddha as a model for Buddhists

Qualities	*As religious leader/philosopher*
Forbearance	During his night of revelation, the Buddha fought off a number of spirits attempting to stop him from realising his teachings. Siddhartha impressed many with his dedication to unveiling the false nature of reality and the self.
Truth over luxury	The prince left his father's palace although he was provided with everything he could want. Seeking the truth was more important. Buddhism demonstrates how, if the world is illusory, no one can find happiness in possessions.
Wisdom and insight	Seeing the old man, the sick man and the dead man, the Buddha dedicated himself to explaining why life was bound by suffering. In the process of becoming enlightened, the Buddha developed a sophisticated philosophy that describes the nature of reality and the self. He inspires others to teach and develop his system.
Tolerance and inclusiveness	The Buddha claimed that his system is a tool to help, not a dogma that has to be believed. He said that, if Buddhism does not work for you, then use another system. This idea of Buddhism as a tool rather than an exclusive group is radical in comparison with most religions.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Buddha is a model of one who achieved enlightenment and so shows that it is possible. His teachings are a guide to others. The Buddha is the model of one who sought and attained enlightenment and then postponed the achievement of *nirvana* to assist others on the path, that is, a model of selflessness. He also taught others how to achieve enlightenment through his sermons, now included in Buddhist sacred texts. As a teacher, he showed the importance of the middle way and has been an inspiration to many who seek to follow in his footsteps towards enlightenment (see Source 4.7).

EXERCISE 4.1

1 Explain why both the eight-spoked wheel and the lotus flower are appropriate symbols for Buddhism.
2 Describe the context in which Buddhism developed and how it influenced the Buddha's ideas.
3 Explain, using examples, why the Buddha is considered a model for Buddhist life.

EXTENSION ACTIVITY 4.1

1 Construct a timeline of the life of the Buddha, noting significant events in his life.
2 Debate the following topic: 'Buddhism is an atheistic religion.'
3 Interview a Buddhist monk, nun or layperson and discover how and why the Buddha is significant to them.

4.4 THE SANGHA AND THE COUNCILS

Formation of the Sangha

By the time Buddha reached the end of his life, he had assembled numerous disciples around him. These people were nuns and monks and formed the original community known as the Sangha. According to Buddhist texts, following his night of enlightenment, the Buddha remained seated under his tree for a number of weeks in a state of bliss that he had achieved. He was joined by five men he had known as companions before his enlightenment. These men had left Siddhartha after he returned to eating normally. The Buddha preached to these men the Four Noble Truths, and Ajnata Kaundinya became the first of the five to be known as a disciple of the Buddha.

The most vital job of the Sangha was to recount the words of the Buddha, as well as coming to an agreement on what they recalled him saying. They continue to do this today, with Buddhist councils determining the nature of texts and their validity. For part of the year, members of the Sangha would travel India by foot and inform people about the philosophy of the Buddha. They would return to communal areas, such as parks, and to monasteries that had been built for them, whilst the rainy season occurred.

It was due to these practices that Buddhism became linked to monastic life. Until this point in India, religious people had either wandered the streets or, if they were Brahmin priests, had lived at temples or royal courts. The Buddhist *sangha* was different in that it formed a monastic community devoted to the teaching and quest for enlightenment. The monastery or group of Buddhist teachers became the most important institution in early Buddhism. The earliest discussions and texts are now interpreted to express how the nuns and monks should conduct their lives rather than the teachings of the Buddha himself. These are called the Vinaya texts (see below). Monks must live under the guidance of several hundred rules, which include not consuming alcohol, using any money or having sex.

There are dozens more rules for nuns. It is evident that the Buddha had allowed his system to be accessible to all people. Despite men originally being seen as having a higher status than women, women were eventually included by the Buddha to use his teachings on an equal footing with men.

When discussing the Buddhist *sangha*, a differentiation is generally made between the monastic community, usually spelt with an upper case 'S' (Sangha), and the wider Buddhist community, spelt with a lower case 's' (*sangha*).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Mahapajapati requests a female Sangha

Mahapajapati was both the Buddha's aunt and his stepmother, having married his father the King alongside her elder sister, Mahamaya, the Buddha's birth mother. Mahapajapati raised the prince from infancy when his mother the Queen died several days after his birth. Mahapajapati was eager for there to be a female order of the Sangha. It is said that she approached the Buddha and asked three times if women could join the Sangha. Three times the Buddha refused, probably because he was concerned about their safety. Later, Mahapajapati approached him again. This time she waited nearby with other women, their heads shaved and dressed like monks. At this point the Buddha agreed that there would be a female Sangha.

For those times, the idea that women could join a wandering order of philosopher–monks was a radical one. It has been discussed above that the Buddha provided a system of thought and views that was open to all – not only the priestly caste of India. Because of Mahapajapati's request, Buddhism began to eradicate sexual as well as class differences. The move to admit women, however, was not immediate, and the view that women can never be as spiritually developed as men remains in certain sections of Buddhism. This is most often the case in Theravadan Buddhist countries such as Thailand, Burma and Sri Lanka where female monasteries are scarce.

The early councils

After the Buddha died, several councils of Buddhists were held so that everyone could agree on the words the Buddha had said, and debate rules on how members of the Sangha (nuns and monks) should live and behave.

The first council was held immediately after the death of the Buddha. At this meeting, those present settled the contents of the *dharma* (the Buddha's teachings; also *dhamma*) and codified most of the rules for how a monk or nun should live, in the Vinaya texts. It is said that one of the Buddha's closest companions, Ananda, recited from memory all the Buddhist scriptures to that date, and these were accepted by all the monks. The first council was responsible for the beginning of the formation of the **Pali Canon** (**Tripitaka**), so called because it was written in the Pali language.

The second council was held at Vaishali perhaps seventy years later, and another great recitation of texts took place. The council was memorable as some monks were attacked for receiving money. This point was debated heatedly and eventually those monks who had touched money (against the Buddha's wishes) were judged as being in the wrong. The splits at this council led, eventually, to the formation of the variants, both Theravada Buddhism and Mahayana Buddhism, the latter which would go on to become extremely popular in East Asia (China, Japan, Vietnam and Korea).

A few centuries after the Buddha, the Emperor Asoka, a king who had inherited or conquered most of northern India, ruled as a new convert to Buddhism. He established the third council. It was during and after this time, 200 BCE to 100 CE, that Buddhism flourished most extensively in India. It also spread outside the country as Asoka sent missionaries to both the East and the West (see Chapter 5 for discussion of Asoka). The third council also resulted in an affirmation of 'the approved teaching of the elders' (Theravada) and the addition of the third part of the Pali Canon, the *Abhidharma* (or *Abhidhamma*), a discussion of the Buddha's sermons and the completion of the Tripitaka.

The first two Buddhist councils were important because they allowed members of the community to overcome problems that arose after the death of the Buddha who was, while he lived, the ultimate source of authority. When he was dead, the members of the Sangha had to agree precisely on what he had said. Once these teachings were authenticated, the texts they formed became the new authority for the young community.

Pali Canon
Buddhist sacred text, otherwise called the Tripitaka; Pali is the language in which it is written

Tripitaka
Literally 'three baskets'; this is the Buddhist sacred text; sometimes called the Pali Canon

Source 4.8 Buddhist monks gather in Rangoon, Burma, to commemorate the sixth council of Buddhist monks held in 1954–56

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.5 THE MAIN SCHOOLS OF BUDDHISM

Buddhism is divided into three main groups or schools, sometimes called variants. These groups have sometimes been understood according to their regional locations:

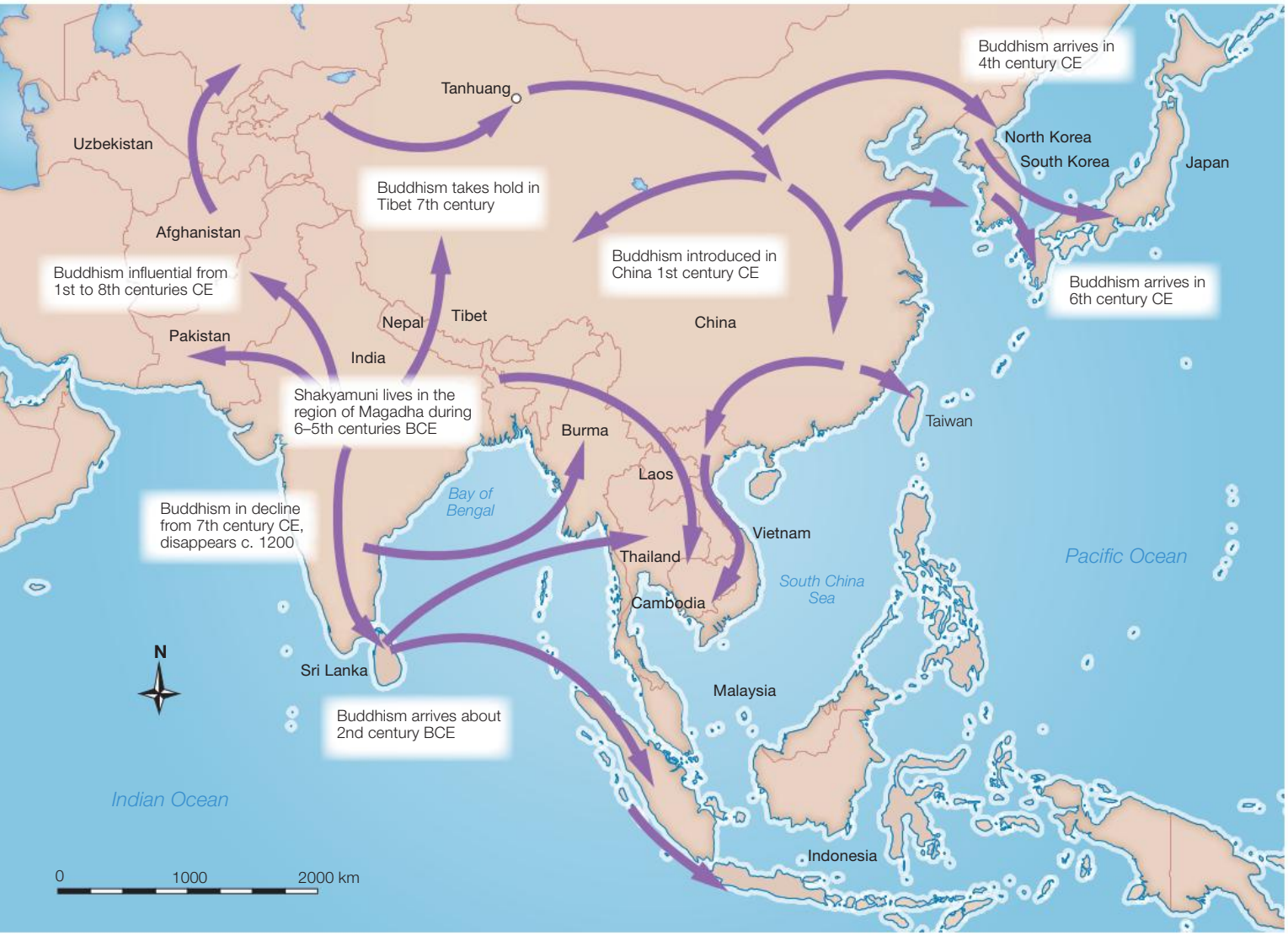
1. Theravada Buddhism: in Sri Lanka, Burma, Thailand, Cambodia and Laos
2. Mahayana Buddhism: in Vietnam, China, Korea and Japan
3. Vajrayana (a form of Mahayana Buddhism): in Tibet.

More recently these schools have spread throughout the Western world to Europe, the Americas and Australia.

It is estimated that there are 100 million Theravada Buddhists in the world, and up to a billion Mahayana Buddhists. The Theravada tradition (literally, 'way of the elders') is considered the orthodox school of Buddhism. It claims to be more traditional, more in keeping with the teachings of the Buddha. Its concentration on monastic life, however, is seen as limiting the more profound experiences of the Buddha's message to monks. Theravada is called 'Hinayana' by its opponents, which means 'small vehicle' Buddhism. Mahayana (literally, 'great vehicle') Buddhism developed in India as a breakaway movement in the centuries after the Buddha's death. It also strongly respects the Buddha's teachings, but adapts more flexibly to local influences, particularly in China.

Theravada Buddhism

Theravada Buddhists claim that their form of teaching and monastic behaviour is the oldest of all the Buddhist traditions. They promote the idea that *nirvana*, or liberation to the realm of non-desiring, can only be achieved by those who dedicate themselves totally to the Buddha's message. Through personal experience and analysis, thought and



Source 4.9
Buddhism's heart lies in South-East Asia (Theravada), East Asia (Mahayana) and the mountain regions around Tibet (Vajrayana). It is only in recent times that Buddhism has been reintroduced into its homeland of India

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Arhat
The final goal of Buddhist practice – the attainment of *nirvana*. An *arhat* is an enlightened and saintly person

Meditation
The practice of regulating and training the mind

meditation, Theravada Buddhists can attain *nirvana*, but today, most require assistance from the wise members of the Sangha. Some, like the Buddha, are able to achieve enlightenment on their own.

An ***arhat*** (Sanskrit) or *arhant* (Pali) is someone who has eliminated their desire for rebirth, that is, they have achieved enlightenment. Theravada Buddhism generally accepts that only male monks will reach enlightenment. The progress to becoming an *arhat* in the Theravada tradition marks it as different from the Mahayana tradition. In this latter tradition, the goal is not to work only for personal development, but to achieve *nirvana* for all beings.

In Theravada Buddhism there is a strong emphasis on monks, so much so that many nunneries in the Theravada world have closed down. This issue is not helped by the fact that the Buddha seems to have been ambivalent about the status of women. In some passages of scripture he clearly encourages nuns, while in others he suggests that Buddhism will suffer by accepting women into the Sangha. It has been suggested by modern Western Buddhists that these latter comments were added by men uncomfortable with women becoming *arhats.* Theravada Buddhism would also generally reject the concept of gods, spirits and mystical influences often found in Mahayana Buddhism.

Mahayana Buddhism

Mahayana began in India. It developed as a breakaway movement within the early Buddhist community. This group changed monastic rules, adapted texts and rejected some changes that had been made in the first council of Buddhists. Mahayana then developed into several groups. One of these is the Madhyamika school of Buddhism. This school keeps to a middle way between the existence and non-existence of things – thus resolving a controversy that erupted early in Buddhist history. The other main group is the Yogacara. Mahayana Buddhism practises a ten-stage path of the ***bodhisattva*** – one who has achieved enlightenment but remains dedicated to helping other people.

Mahayana Buddhists in India took their form of Buddhism to Tibet, Vietnam and China, where it began to develop from 100 BCE onwards. As it adapted to Chinese culture, Mahayana became more and more popular. By the time of the Sui Dynasty in China (from circa 580 CE) Buddhism had been adopted as a major court religion and passed into Korea.

From there, it passed into Japan, where, after a few false starts, it became a success. Madhyamika thinking had numerous elements in common with Taoism (Daoism), a religion already established in China.

Mahayana is connected very closely with the *bodhisattva* path. When the Buddha achieved enlightenment, and attained *nirvana*, he taught for a further forty years before he died. Once he had died, he passed through *parinirvana*, that is, completed *nirvana*. Thus, each individual could achieve enlightenment but the path was centred on self-discovery. Early Mahayanists wondered about the rest of humanity; how could becoming enlightened help the rest of the world? A *bodhisattva*, therefore, is one who achieves enlightenment but, unlike the Buddha, takes an oath to reincarnate, or abide in spiritual form, to assist all beings in achieving enlightenment. In this way the *bodhisattva* is delaying their own *nirvana* for the sake of every other being.

Mahayana Buddhists promote the Buddha not simply as a teacher but as an all-knowing transcendent being. We might say that Mahayana Buddhism is driven more by the personalities of *bodhisattvas* and other religious and mystical beings, but Mahayana is also joined to a strong system of philosophy. Mahayanists developed the idea that most phenomena on Earth are 'empty' of substance. This doctrine suggests that what seems real is, as the Buddha said, illusory.

Bodhisattva
One who has achieved enlightenment but forgoes *nirvana* to help others achieve enlightenment

Source 4.10
A *bodhisattva* in Mahayana Buddhism is one who has achieved enlightenment but remains on Earth to assist others.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Many Mahayana schools suggest that *nirvana* can be easily and sometimes suddenly achieved. Enlightenment is available to everyone: monk, nun, layperson, farmer and king. It is argued by Theravada Buddhists that there is much in Mahayana practice that goes beyond the teachings of the Buddha. This includes the ideas of *bodhisattvas* and sudden enlightenment. Another thing that is exceptional about Mahayana is its popularity: it is by far the most popular school of Buddhism. Most Mahayana groups agree that women can achieve enlightenment as easily as men. Some groups even suggest that enlightenment can come suddenly whether or not one is in a monastery. Mahayana Buddhism is a more inclusive form of Buddhism than Theravada.

Vajrayana Buddhism

Vajrayana (literally, 'thunderbolt') is a form of Buddhism that has developed mainly in Tibet. 'Vajra' is also a bright, indestructible substance, so Vajrayana came to be understood as 'diamond' Buddhism. It arose from Mahayana thinking and concentrates on accessing the real core of existence – cutting away the fictions that people construct about themselves, their status and their desires. A key to Vajrayana Buddhism is the idea of *prajna* (also significant in Mahayana Buddhism). This kind of wisdom involves developing the ability to discriminate between the world of reality and illusion. It includes the idea of compassion and the realisation that the world is ultimately illusory.

Vajrayana Buddhism is also a version of Mahayana Buddhism that is more spiritualised and mystical. It is infused with elements of Hinduism, animism, occultism and magic and is influenced by the indigenous Bon religion of Tibet. Vajrayana Buddhism also emphasises experience over emptiness. Generally, Vajrayana Buddhism is considered a more mystical form of Buddhism. The Tibetan Book of the Dead, a manual for the soul and for mourners at death, emphasises this mystical characteristic.

Vajrayana Buddhism has become well known through the person of the Dalai Lama who, since his exile from Tibet, has become a well-known traveller and Buddhist spokesperson.

Prajna
Sanskrit word meaning 'wisdom'

CONSIDER

'Buddhism is just a trendy New Age view that has no place in modern Australia.' That is the opinion of some. Is it only trendy? Does it have a place in modern Australia? How does it relate to immigrant Buddhist communities? Is Buddhism simply an expression of Asian culture? Discuss some of these ideas with your classmates.

EXERCISE 4.2

1. Outline the achievements of the first two councils of Buddhism.
2. Describe the formation of the Buddhist *sangha*. Explain the differences and difficulties that were encountered during the first 200 years.
3. Explain why Buddhism has proved to be attractive to modern Australians.

EXTENSION ACTIVITY 4.2

1. Construct a table illustrating the features, similarities and differences of the three schools of Buddhism.
2. Discuss the role of women in Buddhism, with particular reference to the different schools, and then comment on the achievement of enlightenment.
3. Construct a flow chart of the spread of Buddhism, noting significant places, people and events.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.6 PRINCIPAL BELIEFS

Buddhism is generally perceived to be a religious tradition that focuses on the practical aspects of everyday life and ethical behaviour. The central philosophical core of Buddhist teaching is essentially the idea of cause and effect. That is, if anguish (one type of suffering) is the effect, the aim of Buddhism is to eliminate the cause.

The Three Jewels

***Dharma* (Sanskrit) (*dhamma* – Pali)**
Right way of living, righteousness; the totality of the Buddha's teachings

The Three Jewels are the three elements central to Buddhism. The Three Jewels are the Buddha (the person), the *dharma* (also *dhamma*; the teachings) and the *sangha* (the community). The Buddha is an example of someone who has achieved enlightenment and is thus a perfect example of life. The *dharma* is the means to achieve enlightenment. The *sangha* is the fellow community journeying to achieve *nirvana*.

To become a Buddhist, a person takes refuge in the Three Jewels, that is, expresses their confidence in the Buddha, the teaching and the community. Usually this is done in front of a Buddhist monk.

The Buddha

There is great debate between different groups as to how influential the Buddha is. On one side, traditionalists claim he is nothing more than an example for us, a person who last incarnated 2500 years ago and has since exited the cycle of suffering and the cares of existence. At the other extreme, especially in East Asia, the Buddha is recognised as a powerful being, even a deity, to whom one can pray and ask for favours. Although Buddhists were initially wary of developing any symbol that represented the Buddha, this soon changed. At first his presence was recognised by a set of footprints – reminding Buddhists that he had once walked the Earth. Also he was remembered in **stupas**, or large burial mounds. Finally, the actual form of the Buddha represented by a statue was created. Today, graceful, long-eared and otherworldly Buddha statues grace all kinds of temples. His image and his life form the centre point of much meditation.

Stupa
A burial mound or monument that usually has a relic contained within

Dharma

The published *Dharma* consists of the words the Buddha spoke. These are recited in ritual, used as a code for living and debated as the basis of all Buddhist philosophy. They include the Four Noble Truths, the Noble Eightfold Path and accounts of teachings that the Buddha passed onto his disciples. Much of the Buddha's teaching is included in the sacred writing, the Pali Canon (or Tripitaka), the Sanskrit canon and some Chinese translations of lost Indian texts.

Sangha

The *sangha* is the third Jewel of Buddhism. At first, the term referred only to monks and nuns in monasteries. They were a jewel of Buddhism, for they remembered the words of the Buddha and reflected his teaching in the lives they led. Laypeople look to the Sangha for spiritual guidance, help with meditation and advice on how to live life. Lay Buddhists are responsible for providing food for monks and nuns in monasteries. Following the Buddha's example, Theravada monks and nuns travel out of their monastery each day with a begging bowl. People bring food to them and place it in their bowls as a way of earning good merit. Today the word '*sangha*' is also used to refer to an entire Buddhist community: laypeople, monks and nuns all together.

The Four Noble Truths

The Buddha spelt out a simple plan that people could follow to achieve enlightenment. It begins with four truths:

1. All life is suffering (*dukkha*).

Source 4.11 An image of Buddha in a meditative state. Notice the eight-spoked wheel behind, and the lotus flowers in front.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 4.12 Two Buddhist monks, respecting the hand of Buddha

INVESTIGATE

These are simple expressions of the Four Noble Truths, that include quite abstract ideas. Students would benefit from a more comprehensive examination of these concepts.

2. The cause of suffering is attachment (or desire).
3. There is a way out of suffering.
4. A way out is to follow the Noble Eightfold Path.

After his night of revelation, when the Buddha discovered the Four Noble Truths, he continued to teach his doctrine for the next forty years. He insisted that he was not a god, and tried to make it clear that no one should worship him after he was dead. The Buddha had a clear idea where he was going – he would find release from the system of reincarnation in a realm or state where all suffering is eliminated: *nirvana*.

The first truth: there exists dukkha – suffering

Suffering is woven into the very fabric of life. If one goes through thousands of years of lives, deaths and rebirths, then this doctrine puts each life into perspective. Every person's experience of life is a life that includes suffering. It is the reality of life. Sometimes the word '*dukkha*' is understood as 'anguish', that is, a deeper yearning than the word 'suffering' would suggest.

The second truth: there is the arising of dukkha – the origin of suffering

Our senses are continually seeking to be satisfied. People have a thirst for life. This thirst mostly leads to disappointment. Even if people can overcome many of their sensory desires, they still have intellectual conceits. Dogmas and philosophies can narrow perspective on life and provide the illusion that people are singularly unique and satisfied. This is ultimately a path to suffering. The Buddha teaches that people suffer because they desire and all that can be desired is impermanent, and ultimately unobtainable, so disappointment leads to suffering.

The third truth: there is the cessation of dukkha – there is a way out of suffering

The cessation of *dukkha* is a condition the Buddha called *nirvana*. Essentially *nirvana*, or the state devoid of defilement, is the exit point from suffering. *Nirvana* is a state that can be achieved by those still alive, who are called *arhat*. The Buddha was in this state from age 35 until he died at 80. *Nirvana* means literally 'quenching' or 'extinction' of desire. For a more comprehensive explanation of *nirvana*, see 'The marks of existence' later in this chapter. In day-to-day life, the cessation of suffering comes from the cessation of attachment (or desire).

The fourth truth: there is the path leading to the cessation of dukkha – the Noble Eightfold Path

The Fourth Noble Truth is one of the ways to put Buddhist theory into practice. It is the method of attaining *nirvana*. By walking the Noble Eightfold Path, one becomes a noble person. The Noble Eightfold Path is a means to end suffering. It is the avoidance of the two extremes of desire and asceticism, known as the middle way. The middle way includes the following:

1. Right view is having right concepts and right ideas; it is the observation that leads us away from delusions and wrong views. It is the wisdom that truly comprehends cause and effect.
2. Right thought is not being greedy, not being angry and not being ignorant; is far away from evil, delusion, greed and desire.
3. Right speech is wholesome verbal *karma* that includes not lying, not being double-tongued, not speaking harsh words and not using flattery.
4. Right action is behaviour that results in wholesome bodily *karma* that includes not killing, not stealing and not engaging in sexual misconduct.
5. Right livelihood refers to the right occupation and right way to making a living.
6. Right effort strives to do good and severs evil; it is also known as right diligence and right skilful means.
7. Right mindfulness is known as true contemplation that the body is impure,

Karma
The effects of one's actions in life, be they good or bad; the natural consequences of actions

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

feelings are the origin of suffering, thoughts are impermanent, and all phenomena are interdependent.

8. Right concentration focuses the mind and settles the distracted body for better cultivation. This includes meditation and is very important for Buddhists.

The marks of existence

Anicca

Anicca
Impermanence

Anicca is the absence of permanence, or the idea of impermanence. Although our lives may be constructed to suggest there are certainties, Buddhism says there are none. Not even the self is a certain and unchanging entity. Even as people perceive the world, it has already changed. As things come into existence, they are already fading and decaying.

Dukkha

Usually translated as 'suffering', *dukkha* is also linked closely to the five aggregates of personality. None of the aspects of personality are completely satisfactory. The self, Buddhists suggest, depends on:

1. the material shape of things in the world
2. feelings or emotions, whether pleasant or not
3. the need to process sensory or mental objects such as colours, concepts and abstractions of emotions
4. the will and intention by which people define themselves
5. discriminative consciousness – that is, the ability to discern what an object consists of.

It is upon these points, say Buddhists, that people construct the illusion that 'we are us' – the 'me' depends on these points.

What causes suffering is the fact that all these things are illusions: people do not recognise that these five aggregates are empty of a substantive existence. The world, according to Buddhists, is empty. At a basic level, this means that those things we consider 'real' are simply part of an existence that is insubstantial. Individuality is a social and psychological construct. Thus, *dukkha* refers to the suffering that arises from a false notion of the self, a common human condition, probably best expressed as 'anguish', 'defilement' or 'affliction'.

Anatta

Anatta
The absence of self or soul

Anatta can refer to the idea of 'non-self' or 'the absence of an individual self'. As all life is impermanent in Buddhism, so too is the idea of self. Buddhists are aware that people construct a concept of 'oneself'. It may be that, from moment to moment, a person continually constructs and reconstructs an impermanent and ever-changing reaction to their senses. Buddhists teach that the mind is a constant flow of unstable mental states. Thus, for Buddhists, consciousness is like a flowing river, always changing in its flow. Another comparison likens the mind to a rotating wheel – only a small part of a wheel is in contact with the earth at any one time.

Ultimately, to accept *anatta* leads one to accept that there is nothing that separates the self from every other part of existence. That people construct themselves as individuals and hold themselves apart from all that exists is ultimately a false construction.

Karma, samsara and nirvana

There are a number of features in Buddhist teaching that are drawn from Hinduism, although with some significant differences in interpretation and meaning. These include the concepts of *karma*, *samsara* and *nirvana*.

Karma

This is natural law, one as unquestioned by Buddhists as it was by Hindus. The law of *karma* is a law of moral causation. That is, actions and attitudes have repercussions. These repercussions can affect people in their lives right now or in future lives. Hindus used this doctrine to explain why souls are reborn in positions of higher or lower status, why some people have better fate or luck than others, and why some people are more capable than others. In Buddhism, where the existence of the soul is doubted, *karma* nevertheless explains how all beings are influenced by intentional actions that accumulate reactions. The karmic energies that are created in one life accumulate and pass into another.

Karma thus encourages good behaviour, because one hopes for a better rebirth in one's next life. It also encourages sympathy with all other forms of life. Buddhist vegetarianism makes sense when it is realised that people are cutting short the journey of a sentient being on Earth simply in order to eat meat, whether an individual personally kills the animal or someone else does.

Samsara

In Hinduism, *samsara* is the doctrine of rebirth. In Buddhist philosophy it works more as a metaphorical system for the endlessness that accompanies an unenlightened life. *Nirvana* is the only way to break such an unending cycle. The karmic force that is created continues after the body ceases to exist, to become evident in the next life.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Nirvana

Nirvana is the end point of all evolved souls. Westerners might like to think of this place as being like heaven. Strict philosophical and Theravada Buddhists rely only on what the Buddha told them – that *nirvana* is the extinguishment of all desire for life. It is essentially a state of nothingness, a release from the cycle of *samsara*. Although he experienced *nirvana* on the night of his revelation, the Buddha did not focus his discourses on *nirvana*. The Buddha gave very little indication of what *nirvana* is like. Some Buddhists say that this is because a frog could never explain to a tadpole what it is like to breathe air.

Other Buddhists suggest that, if Buddhahood is the realisation that the self is actually a construct ultimately empty of meaning, and that enlightenment is coming into the knowledge that everything is part of the same reality, then achieving *nirvana* is emptiness, devoid of concept, absolute peace, and experiencing the highest peace, the end of mortal anguish. This leads into a difficult debate that suggests if everything is actually the same – united by emptiness – then neither the self, the world nor *nirvana* can truthfully be spoken of as distinct entities.

EXERCISE 4.3

1 Is it enough to simply recite the Three Jewels to be a Buddhist?
2 Explain, in your own words, the essential features of the Four Noble Truths and the Noble Eightfold Path.
3 Create a glossary. Write one sentence for each of the following words, illustrating your understanding of these concepts: *anicca*, *dukkha*, *anatta*, *karma*, *samsara*, *nirvana*.

EXTENSION ACTIVITY 4.3

1 Prepare an outline for a 10-minute talk on the significance of *nirvana*. Draw out the differences in understanding what it really means.
2 Research the Three Jewels and write out clearly the significance of the three aspects.
3 Debate the following topic: 'Modern Australians find it difficult to accept the views of Buddhism.'

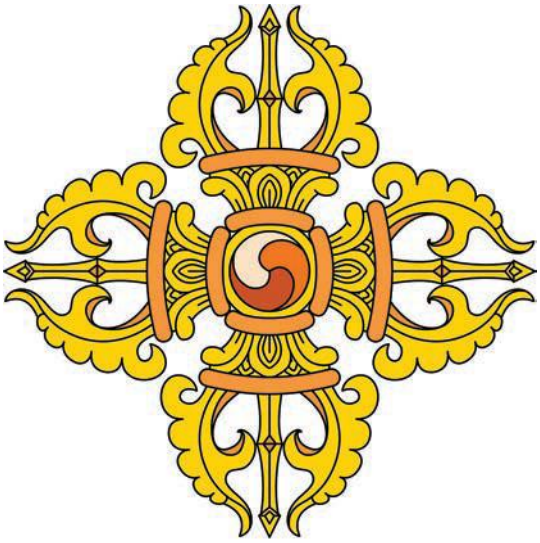
4.7 SACRED TEXTS AND WRITINGS

Initially the teachings of the Buddha were memorised by his followers and recited rather than written down. So the first sacred texts of Buddhism were transmitted through an oral tradition. The Pali Canon (or Tripitaka) is a collection that guides Theravada Buddhism. It was probably written down during the second century BCE in Sri Lanka, following the third Buddhist council. It was written in Pali, a language related to Sanskrit, the classical language of India (like Latin in Europe). Both Pali and Sanskrit are used for Buddhist writings.

Mahayana Buddhism accepts additional documents written in various languages; these are called the *Shastras*. Mahayana Buddhism holds that the Buddha's teachings did not cease with his death and so additional writings are being added to the sacred texts. Both Mahayana and Vajrayana Buddhism also have their own sacred writings that are additional to the Pali Canon. Various Buddhist texts were also translated from Sanskrit into Chinese. When the Sanskrit originals were lost, the Chinese versions became very important.

Source 4.13 Buddhist scriptures

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 4.14 The Tibetan symbol for Buddhism

Tripitaka

The Tripitaka is the sacred text for Theravada Buddhism, and for all Buddhist variants. It contains a collection of the Buddha's sermons with instructions for monastic discipline. There is also a section not directly from the Buddha that is a philosophical discussion of his teachings. The texts containing words taught by the Buddha are called **sutras**.

Sutras
Sacred texts containing the words of the Buddha

The Tripitaka is accepted as a sacred writing by all variants of Buddhism but is the only text accepted by Theravada Buddhists. The word '*tripitaka*' means 'three baskets', a reference to the three sections of the Pali Canon:

- The *Vinaya Pitaka* (Discipline Collection) is comprised of the monastic rules the Buddha developed.
- The *Sutta Pitaka* (Sermon Collection) contains the Buddha's sermons written down.
- The *Abhidharmapitaka* is a philosophical and theological discussion of the Buddha's sermons. (In the Mahayana canon this is the *Shastra* collection.)

Lotus of the Good Law

Mahayana Buddhism accepts several other works as sacred writings, such as the *Heart Sutra* and the Lotus of the Good Law (also known as the Lotus Sutra). The Lotus of the Good Law is the second of three works known as the *Threefold Lotus*. The Lotus of the Good Law teaches that all people can reach a state of enlightenment, in contrast to the usual Theravada view that only a select few scholars and monks will reach it. The emphasis in the Lotus of the Good Law is on skilful means and faith, rather than meditation and asceticism. The earliest translation of the Lotus of the Good Law came from about 300 CE.

The Tibetan Book of the Dead

Vajrayana Buddhism has as its most significant text the Tibetan Book of the Dead. It is thought to have been written in the eighth century CE for a Tibetan king in a cryptic language, and hidden until the people were ready to hear its words. The actual title of the book is the **Bardo Thodol** (*bardo* – 'after death plane' and *thodol* – 'liberation by hearing') or the 'Great liberation upon hearing in the intermediate state'. The book was read to people as they were dying. It tells of four ***bardos*** (phases) which people travel through after death, and offers advice on how to find the heavenly realm, rather than the lower realm where the cycle of birth and death continues. The Tibetan Book of the Dead offers considerable insight into Tibetan Buddhist cosmology and teachings on the mind, consciousness, death and rebirth. It contains these words: 'Let virtue and goodness be perfected in every way. Be not fond of the dull smoke-coloured light from hell.'

Bardo Thodol
A text that guides a person through the experience of death until rebirth; also known as the Tibetan Book of the Dead

Bardo
An intermediate plane of existence or period, which in Buddhism translates as the semi-conscious state of the time between death and rebirth

Extracts that demonstrate principal beliefs

The following extracts from the sacred texts demonstrate key Buddhist views.

The Buddha postpones nirvana

> I will not experience final nirvana until I have disciples who are knowers of the dhamma and who will pass on what they have gained from their teacher, declare it and teach the dhamma of wondrous effect.
>
> DIGHA NIKAYA 16:3.7

Bodhisattvas

> The bodhisattva is a great being who practises compassion, sympathy and joy, and so attains the stage of 'the beloved only child'. Parents are very happy when they see their son at peace. The bodhisattva who has reached this stage sees all beings like a parent sees his only son – seeing him practise goodness, the parent is delighted.
>
> MAHAPARINIRVANA SUTRA 470

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The dharma

> Teach the dharma which is lovely at the beginning, lovely in the middle, lovely at the end. Explain with the spirit and the letter in the fashion of Brahma. In this way you will be completely fulfilled and wholly pure.
>
> VINAYA, MAHAVAGGA 1.11.1

Dukkha

> People compelled by craving crawl like snared rabbits.
>
> DHAMMAPADA 24:9

Karma

> An evil deed committed does not immediately bear fruit, just as milk does not curdle at once; but, like a smouldering fire covered with ashes, it remains with the fool until the moment it ignites and burns him.
>
> DHAMMAPADA 69:71

Enlightenment

> Does a holy one say within himself, 'I have obtained perfect enlightenment?' … 'No, world honoured one. If a holy one of perfect enlightenment said to himself 'Such am I', he would necessarily partake of the idea of an ego identity, a being separated individually.
>
> DIAMOND SUTRA 9

Nirvana

> For those in mid-stream, in great peril of the flood; for those adventuring on ageing and dying – I proclaim the isle where there is no-thing, where naught is grasped. This is the isle of no-beyond: I call it nirvana – the utter extinction of ageing and dying.
>
> SUTTANIPATTA 1093–4

EXERCISE 4.4

1. Describe the different Buddhist sacred texts and writings.
2. Outline the role of the sacred texts and writings in Buddhism.
3. Identify the importance of the three texts mentioned in the syllabus. Support with references from the texts.

EXTENSION ACTIVITY 4.4

1. Research the key Buddhist texts and find passages that demonstrate the principal views of Buddhism.
2. Discuss the topic: 'What is the role of sacred texts in Buddhism?'
3. Prepare a graphic presentation, for example, a poster or a PowerPoint presentation, describing the Buddhist sacred texts and their significance.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

4.8 CORE ETHICAL TEACHINGS

The guidelines given in Buddhist writings are simply that – guidelines. Yet it would be wrong to say there are no ethics in Buddhism. Ethical actions in Buddhism are less a matter of 'right' and 'wrong'; rather, they are more a matter of actions that are 'skilful' or unskilful' (in terms of helping to achieve enlightenment). The basis of Buddhist ethics is respect for life: not harming living beings, and seeking the welfare of all. Certainly Buddhism seeks to relate significantly to other beings and to behave in an ethical fashion. These ethics can be reflected in lifestyle practices of pacifism and vegetarianism. A primary focus of Buddhist ethics is *intention*. To intend to do good is more important than the act itself. While some emphasis is given to the sacred writings as sources of authority, much more emphasis is given to the community (*sangha*) for ethical authority. The *sangha* has teachers who provide practical guidance about ethical behaviour. The role of teachers is greatly respected in Buddhism. The words of the Buddha and the teaching of Buddhist precepts are respected and commitment to the Three Jewels is a requirement for being a Buddhist.

The Five Precepts

Fundamental Buddhist values, as related to ethical and moral teaching, are also contained within the Five Precepts. The Five Precepts are essentially a discussion of the fourth step of the Noble Eightfold Path – right action. In Buddhism, actions are viewed as related to thought, so it is difficult to single out one aspect. The Five Precepts are guides to correct behaviour rather than strict rules.

The Five Precepts are to abstain from:

1. killing living things
2. taking what is not given
3. engaging in sexual misconduct
4. speaking falsely
5. taking drugs or drink that affect the mind.

The Five Precepts are concerned with an individual's relationship to others and the world in which they live. Thus the Five Precepts relate to the taking of life, theft, and inappropriate behaviour towards others in both sexual activity and honesty; also care for oneself by the avoidance of intoxicants and practice of the five positive attitudes.

- Precept 1 refers to all *life*, not only human life. Some Buddhists practise vegetarianism as fulfilment of this precept. Pacifism is also a means of expressing this first precept.
- Precept 2 includes *stealing*, although it is broader than this. It also covers issues such as generosity and trustworthiness, and also adultery.
- Precept 3 is more directly related to *sexual misconduct*. It includes actions to do with sexual responsibility, such as sexual abuse, rape, incest and adultery. The stealing of another's dignity and self-respect is another issue here. Issues such as gluttony and overindulgence in other areas of life are also included.
- Precept 4 includes *lying*, *slander* and *deceitful* behaviour and words. Again there is a deeper context that includes the need to listen to others and to speak lovingly.
- Precept 5 relates to things such as *alcohol* and also *drugs*. It may also include tobacco and some would include junk food and anything else considered toxic to consume, such as the media. Theravada Buddhism would interpret this precept strictly to mean *no* alcohol. Mahayana Buddhism would look to the addictive nature of the intoxicant and suggest that some use may be allowed. Monks and nuns are guided by another Five Precepts that are especially relevant for them. These precepts are not commandments but are expectations of behaviour, and are expressed as undertakings. Some Buddhists would include many medications under this precept.

The Vinaya

The Vinaya is a framework for Buddhist monks and nuns. Monastic Buddhism has several guidelines in addition to those given to the Buddhist community at large. As well as an additional Five Precepts, the Vinaya is a guide to monastic life and directs monastic

Source 4.15 Lunch in a Buddhist temple. Precept 9 directs monks and nuns to abstain from the use of high seats.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

behaviour. There are another five precepts that bring the list to Ten Precepts.

These are to abstain from:

1. taking untimely meals
2. dancing, music, singing and watching grotesque mime
3. the use of garlands, perfumes and personal adornments
4. the use of high seats
5. accepting gold or silver.

In Theravada Buddhism the Vinaya includes 227 vows for monks. Breaches of these rules have different penalties depending on the severity of the breach. For example, confession is required for eating a meal at the wrong time, but sexual activity or murder can lead to expulsion from the Sangha. However, the Vinaya is an essential guide to behaviour for those who wish to join the Sangha.

EXERCISE 4.5

1 Outline the sources of the principal ethical teachings of Buddhism.
2 Describe the relationship between the Ten Precepts and the Vinaya.
3 What are the key concepts in Buddhist ethics? Explain.

EXTENSION ACTIVITY 4.5

1 Write a paragraph explaining why ethics are so important to Buddhists.
2 Choose a particular ethical issue. Evaluate the differing views in Buddhism relating to that issue. Are there differences? What are they? Why are there differences?
3 Interview a practising Buddhist and ask how they put into practice their Buddhist ethics in modern Australian life.

4.9 PERSONAL DEVOTION IN THE HOME

Buddhism is in essence a private religious tradition. The place of personal devotion in Buddhist life depends on the views and attitudes of the particular Buddhist. For example, a traditional Chinese Buddhist may aim to pay respect to their ancestors, a Tibetan may seek to appease the evil spirits, while a Westerner may see personal devotion as a time to relax and focus one's positive energies.

The practice of meditation, together with prayer, is the essential act of Buddhist worship or religious expression. Meditation is related to the Hindu concept of *yoga*, a practice of conducting an inward mental search to attain liberation from the cycle of rebirth. It is the clearing of the mind and concentration on training the mind to reflect on the world as it really is or the development of positive energy or the cessation of unwanted or uncontrolled thought. It is the opposite of a 'monkey mind', as nuns at the Nan Tien Temple will say, that is, a mind that flits from idea to idea without any real concentration or understanding of those ideas.

Puja

Personal devotion or ritual is called *puja*, as in Hinduism. *Puja* is not the same as 'worship', for many Buddhists do not believe in a deity to worship. *Puja* is seen as a way to engage the heart and all energies to purify oneself from negativity and develop positive energy. It is a means of experiencing the otherness of life, that is, life free from suffering, and expressing gratitude, devotion and acknowledgement of the Buddha and *bodhisattvas*. Meditation is the primary means of experiencing this positive energy and devotion.

Puja is intensely personal and to some Buddhists it is not considered worship. For modern Western Buddhists particularly, it is a way of integrating the *dharma*, internalising and actualising it through the practice of meditation. Therefore *puja* becomes a habitual routine that helps in staying on the Buddhist path or journey through life. In practice, this often means making a commitment to the practice of meditation, for instance, by setting a particular time or designating a particular space. This space is usually a room with an altar and includes cushions, a *mala* (string of beads) and the use of incense and bells, and often a picture or statue of the Buddha or a significant Buddhist teacher. For many

Puja
Making offerings: rituals that may be carried out at a public temple or in the home

Yoga
Any of various systems of discipline in the Hindu philosophical system concerned with achieving the union of the mind and body with the universal spirit

Mala
String of prayer beads, usually made up of 108 beads

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 4.16 A Tibetan *mandala* created out of coloured grains of sand

it is a formalised time, with no interruptions allowed, and a commitment of focused time is demanded from the adherent.

Buddhist home shrines often use a statue of the Buddha as an aid to meditation as well as a bell, incense sticks, candles and flowers. The shrine is not a place of worship but a place where meditation can focus on the higher things of life and achieving positive energy.

A number of aids are used to assist in the practice of meditation, such as ***mandalas*** and ***koans***. The mind is then conformed to the mind of the Buddha and this helps in attaining enlightenment.

Meditation techniques also include ***vipassana*** (insight) and ***samatha*** (calm). *Samatha* meditation aims to achieve calmness and concentration, which raises the perception of the person meditating. Calmness allows insight to be achieved. *Vipassana* meditation aims to achieve wisdom. Insight allows Buddhists to recognise what is really happening in their minds, that their thoughts and feelings, and indeed all of life, are an illusion, and thus develop right understanding of the Noble Eightfold Path.

Mandalas are often used as an aid to meditation principally in Vajrayana Buddhism. A *mandala* (which means 'circle' in Sanskrit) is a symbolic representation of the Buddhist worldview, a way of helping Buddhists to achieve understanding of the reality of the world.

Sometimes intricate *mandalas* are created out of coloured sand or grains that are then blown away or allowed to deteriorate. These *mandalas* represent the transient and impermanent nature of life (*anicca*), a central concept in Buddhism.

For Buddhists, personal devotion in the home is one way of developing the mindfulness necessary to apply Buddhism to their daily life as well as developing the skills, understanding and insights to achieve enlightenment and reach *nirvana*.

Mandalas
Symbolic representations of the cosmos, often drawn as an aid to meditation

Koan
Question-and-answer riddles that challenge thinking and lead to enlightenment

Vipassana
Meaning 'insight', *vipassana* is one of the most ancient meditation techniques

Samatha
A meditation technique that aims to increase the voluntary attention span

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Buddhism developed as a religious tradition at a time when classical Hinduism was developing.
- Buddhism is a philosophy and practice as much as a religion.
- Buddhism developed as a challenge to the Brahmins' control of Hinduism.
- The Buddha has been identified as the Indian prince, Siddhartha Gautama.
- Many legends have arisen about Siddhartha Gautama.
- Rejecting both indulgence and asceticism, Siddhartha Gautama found enlightenment while meditating under a bodhi tree.
- The Buddha taught the *middle way*.
- Following the Buddha's death, the *sangha* (Buddhist community) grew.
- This emerged as two groups, the Sangha (the monastic community) and the *sangha* (the Buddhist community in general).
- Several councils were held to develop Buddhism as a religious tradition.
- Three main schools or variants formed in Buddhism: Theravada Buddhism, Mahayana Buddhism and Vajrayana Buddhism.
- The Three Jewels emphasise the Buddha, his teachings and the community.
- The Four Noble Truths explain how to avoid *dukkha* (suffering/anguish) and achieve liberation.
- The way to live is according to the Noble Eightfold Path, the middle way.
- The Buddhist marks of existence include the concepts of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (absence of self).
- Additional Buddhist concepts include *karma*, *samsara* (rebirth) and *nirvana* (release from the cycle of rebirth).
- The three schools of Buddhism have several sacred texts including the Tripitaka (all), the Lotus of the Good Law (Mahayana) and the Tibetan Book of the Dead (Vajrayana).
- Buddhist ethical teachings are expressed in the Five Precepts and the Vinaya.
- Buddhist personal devotion is expressed in home *puja*.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 From which religious tradition did Buddhism emerge?
(A) Judaism
(B) Hinduism
(C) Christianity
(D) Jainism

2 Where did Siddhartha Gautama find enlightenment?
(A) In asceticism
(B) In the Hindu sacred writings
(C) Under the bodhi tree
(D) In the community of his followers

3 What emerged from the second Buddhist council?
(A) Sending missionaries to Europe
(B) The splitting of Buddhism into two schools
(C) The veneration of the Buddha as an incarnation of God
(D) The formulation of the Pali Canon

4 What is the correct description of the different Buddhist schools?
(A) Theravada – conservative, Mahayana – inclusive, Vajrayana – mystical
(B) Theravada – inspired, Mahayana – violent, Vajrayana – failing
(C) Theravada – *mandala*, Mahayana – Hindu, Vajrayana – *bodhisattva*
(D) Theravada – secret, Mahayana – enlightened, Vajrayana – lotus

5 To become a Buddhist, one must:
(A) Worship the Buddha
(B) Take refuge in the Three Jewels
(C) State the Four Noble Truths
(D) Desire suffering

6 The Buddhist view of 'impermanence' is defined in the concept of:
(A) *Karma*
(B) *Anicca*
(C) *Dukkha*
(D) *Nirvana*

7 What is '*karma*'?
(A) A beautiful place all people aspire to
(B) A form of exotic Buddhism
(C) A law of moral causation, the consequences of actions
(D) A well-known Buddhist teacher

8 The most significant text for Theravada Buddhism is:
(A) The Tripitaka/Pali canon
(B) The Lotus of the Good Law
(C) The Egyptian Book of the Dead
(D) The Tibetan Book of the Dead

9 According to the Five Precepts, Buddhists should abstain from:
(A) Killing living things
(B) Accepting gold or silver
(C) Driving motor cars
(D) Getting married

10 What is NOT a primary focus of home *puja*?
(A) To worship the Buddha
(B) To meditate
(C) To engage the heart and develop positive energy
(D) To develop mindfulness

SHORT-ANSWER QUESTIONS

1 Outline the significance of the historical and cultural context on the formation of Buddhism.

2 Explain the unique features of the three schools of Buddhism.

3 Describe the Four Noble Truths, with particular reference to the Noble Eightfold Path.

4 Describe the connection between *karma* and *samsara*.

5 Choose ONE significant teaching of Buddhism and explain how it is developed from the Buddhist sacred writings.

6 Briefly explain the significance of *puja* in the life of a Buddhist adherent.

EXTENDED-RESPONSE QUESTIONS

1 Why was Siddhartha Gautama's period of asceticism important to his finding enlightenment?

2 'Buddhism is the most ethical of world religions.' Evaluate with reference to the importance of ethics in the lives of Buddhist adherents.

3 Discuss the role of the Buddhist community.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

RESPONSE TO STIMULUS QUESTION

This tree in Wat Po in Thailand was grown from a cutting of the original bodhi tree under which the Buddha found enlightenment. What is the significance of this tree? Explain why this tree might be important to Buddhists.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5

Buddhism: Depth study

[HSC 1 AND 2 UNIT (22 HOURS)]

It is forbidden to speak against other religions; the true believer gives honour to whatever in them is worthy of honour.

KING ASOKA

CHAPTER OVERVIEW

In this chapter we will discuss:

- King Asoka as a significant person in Buddhism:
  - Asoka became a peaceful ruler after a violent beginning
  - Asoka supported Buddhism and the *sangha*
  - Asoka's edicts
  - Asoka ensured the spread of Buddhism
- Zen/Chan Buddhism is a significant school of thought:
  - Zen seeks to apply Buddhism to every aspect of life
  - Zen practices include *satori* and *koan*
  - Zen Buddhism came to Japan through China
  - Zen has influenced the rise of Soto Buddhism and Western Buddhism
- Buddhist ethics are concerned about the consequences of actions
- Bioethics relate to the importance of sentient life and the relief of suffering
- Environmental ethics are concerned about the care of nature
- Sexual ethics are more concerned with love and respect than rules
- Buddhists generally take a liberal approach to homosexuality
- Buddhism is ideally non-discriminatory in relation to gender roles but has struggled to achieve this
- Tenzin Palmo is presented as a case study
- Significant practices generally reflect events in the life of the Buddha
- Pilgrimage is a following of the Buddha's life and search for enlightenment
- Temple *puja* is a focus on developing skilfulness
- Wesak marks the Buddha's birth, enlightenment and death
- Wesak celebrations reflect the culture of devotees
- Wesak helps Buddhists focus on their own journey to enlightenment

5.1 INTRODUCTION

In this chapter, the life of a significant person and the rise and development of a significant idea in Buddhism will be examined. In the HSC exam, students may be asked to explain how this person/idea contributed to the growth of Buddhism and assess the impact of the idea or person on Buddhism itself. To do this effectively, students will need to know something of the controversies surrounding the person or idea they choose to study. In this chapter of the print book only two examples are provided. The digital versions of the book contain most of the ideas and people listed in the syllabus.

Source 5.1 Buddhists celebrating Wesak

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Students will also need to describe a Buddhist ethical teaching in a particular area: sexual ethics, bioethical issues or environmental ethics. In this chapter, each ethical area will be briefly discussed. The HSC exam may also ask students to explain why the issue they have chosen is important to Buddhism.

Students may need to describe a significant practice (ritual, worship, etc.) within Buddhism and show, first, how it highlights Buddhist beliefs and, second, how it makes meaning for Buddhists, both individually and as a community. The practices discussed here include pilgrimage, temple *puja* and Wesak.

5.2 SIGNIFICANT PEOPLE AND SCHOOLS OF THOUGHT

There are many significant people and schools of thought that have influenced Buddhism and brought Buddhist influences into the world.

Remember that the syllabus allows for 'another person or school of thought' to be studied. This may be the student's or the teacher's own choice. Also remember that, as well as discussing the life and the contribution of the person or school of thought, students will need to analyse their impact on Buddhism. Students should ensure their comments relate to Buddhism as a religious tradition, rather than world events.

King Asoka and **Zen Buddhism** will be discussed in this chapter of the print book. Information on the other people and schools of thought are available in the digital versions.

King Asoka (Ashoka)

Asoka (whose name means 'without sorrow') was an Indian king, possibly the greatest king in the history of India. He ruled a vast empire that almost united India. He was the grandson of Candragupta, the first king of the Mauryan dynasty ca. 327–180 BCE. Asoka ruled between 273–232 BCE. He built his empire through many bloody wars. These wars had a devastating effect on the armies and peoples of India. So sickened was he by the numbers of people who had died in the battles he had ordered, Asoka converted to Buddhism and tried to rule as an enlightened Buddhist layperson with a new emphasis on peace. He used his government as a vehicle for spreading Buddhism and Buddhist ideals. He had rules protecting the lives and religions of his subjects carved into a great number of rocks and stone pillars. These are known as the Rock Edicts, or the Pillar Edicts, and many are still standing today. He was even compassionate to animals and ordered their good treatment. Asoka supported not only Buddhism, but also the other major religions of India. His rule was thus a key point in the establishment of the idea of a multi-religious and tolerant state. (See the quotation at the beginning of this chapter.)

Asoka's life

In his youth Asoka was a bloodthirsty man. He was raised in the court of King Bindusara. He was exiled from the court by his half-brothers who were jealous of his skills as a warrior and statesman. Once when wounded

INVESTIGATE

The Hindi-language film *Asoka* (2001) focuses on the early life of Asoka, rather than his later reforms. Watch the movie, note the Buddhist influences and determine why King Asoka's conversion to Buddhism was so dramatic.

Source 5.2 The Mahabodhi Temple at Bodhgaya in Bihar, India, was built by King Asoka and is a pilgrimage site of Buddhism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

in battle, he was tended by Buddhist monks. When he heard that his father, the King, had died, he rushed to the palace and killed all those members of his family who might have had a chance of taking the throne from him. Once established as ruler in 270 BCE, he invaded the nearby kingdom of Kalinga and hundreds of thousands of people were killed in the ensuing battles.

By this time Asoka's empire was vast, but guilt from all the bloodshed he had caused began to trouble the great emperor. He stopped fighting and concentrated on being a good man. To do this, he turned to Buddhism. Asoka travelled in India, visiting places where the Buddha had been enlightened and had taught. It was during this period that pilgrimages to sites relating to the Buddha's life were made official.

As if he were a monk, Asoka gave up eating meat. He promoted acceptance of all religions and, although he was now a Buddhist, he funded other religions as well. Asoka made it clear that he detested religions that praised themselves as the true way and denounced other faiths. In his need to care for all living things, Asoka not only built numerous hospitals for people, but also hospitals for animals, and ordered forests to be replanted. He established a Buddhist council at Pataliputra and convened the third Buddhist council (see Chapter 4). After this council, Asoka decided to send missionaries to the four corners of the world. This included sending Buddhists as far west as Greece, Ghandar and Kashmir, north into the Himalayan regions, and south and east to Mysore, Burma, Malaya and Sumatra. He sent his son, Mahendra, and his daughter, Sanghamitra, to Sri Lanka which became an important centre for Buddhism. His 13th Rock Edict states that he tried to spread Buddhism to the kings of Syria, Egypt and Macedonia.

Asoka's examples of religious tolerance, care for the environment, renunciation of war and missionary activities did a great deal to solidify Buddhism as a major Indian and world religion. As well as establishing many hospitals, he conferred numerous gifts on the *sangha* (Buddhist community). However, this attracted non-Buddhists and people simply looking for an easier life. As a result, the *sangha* lost its purity.

Nominalism
Referring to those who take the name of a religion, but do not necessarily practise that religion, usually for the political and social benefits that accrue

Source 5.3 The extent of Asoka's empire circa the mid third century BCE

CONSIDER

It has been suggested that actions, such as the official sanction by Asoka of the Buddhist religion, led inevitably to the decline of that religion as a 'faith community' and the rise of **nominalism**. Is there any truth in that opinion? Discuss this question in relation to the actions of Asoka. Have similar things happened to other religious traditions, for instance, Emperor Constantine and Christianity?

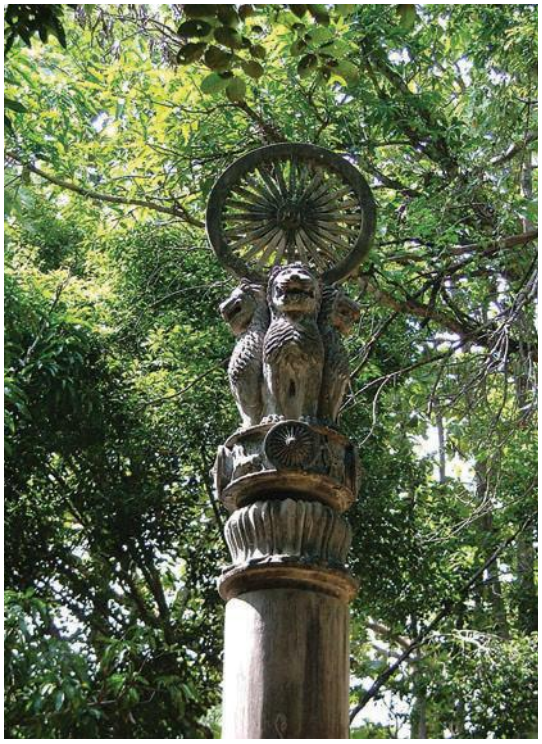
Asoka's contribution to the development and expression of Buddhism

Asoka's impact on individuals

In the inscriptions on his pillars, Asoka wrote a great deal about *dharma* (also *dhamma*). He used this word in both a Buddhist sense and in a more universal way. For him, *dharma* meant morality, active social concern, religious tolerance, ecological awareness, observance of ethical precepts and renunciation of war.

In this way Asoka declared support for all religions and allowed individuals to become free to practise whatever religion they wished. After he became Buddhist, he abolished the death penalty. He ordered wells dug and hospitals built. He tried to use his government not to impress people, but to help them. Similarly, his edicts make clear that he (and, he hoped, his descendants) would rule with justice and righteousness (*dharma*). The following passage is the fourth point of the 14th Rock Edict. The most important point in

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 5.4 The three lion national symbol of India is taken from Asoka's pillars.

this section is the emphasis Asoka placed on peace.

> In the past, for many hundreds of years, killing or harming living beings and improper behaviour towards relatives, and improper behaviour towards Brahmans and ascetics, has increased. But now due to [Asoka's] dhamma practice, the sound of the [war] drum has been replaced by the sound of the dhamma.
>
> These and many other kinds of dhamma practice have been encouraged by [Asoka] and he will continue to promote the practice of dhamma. And the sons, grandsons and great-grandsons too will continue to promote dhamma practice until the end of time; living by dhamma and virtue, they will instruct in dhamma. Truly, this is the highest work, to instruct in dhamma. But practising the dhamma cannot be done by one who is devoid of virtue and therefore its promotion and growth are commendable.
>
> This edict has been written so that it may please my successors to devote themselves to promoting these things and not allow them to decline. Beloved-of-the-gods, King Piyadasi, has had this written twelve years after his coronation.

Asoka's impact on Buddhism

Asoka never mentioned in his pillar scripts some of the points that people may consider key concepts in Buddhism. He did not mention *nirvana*, for example. This raises the question of how much of a Buddhist Asoka really was. Certainly he made pilgrimage to the sites where the Buddha taught into a popular practice. At Lumbini, where the Buddha was born, he cancelled taxes. In other places, he put up impressive memorials to the Buddha. These pilgrimages and the monuments to mark various sites along the way made Buddhist pilgrimage very important in India and it remains important to Buddhists today.

Asoka was also responsible for constructing more Buddhist **monasteries** and stupas than any other ruler. Some Buddhists suggested that he built 84 000 of each, although this is an exaggeration. No doubt there was a great deal of money spent on Buddhism at this time. It is suggested that, because of his generosity, many people who were not Buddhists dressed up as monks and nuns to take advantage of the king. This introduced a level of corruption or nominalism into the Buddhist community.

Monasteries
Places where monks and nuns live

Asoka was very careful in his treatment of the Buddhist community of monks and nuns. He passed a law that anyone who caused a split in the community by starting their own group would be prevented from being a monk or nun any longer. He felt it was his royal duty to keep the Sangha unified and free from dissent. Because of this, later kings who ruled over Buddhists also saw it as their duty to control the Sangha. But this government interference was not always to the benefit of Buddhism.

Asoka's impact on society

First, as the map in Source 5.3 shows, Asoka developed the potential for a united India. Following Buddhist principles, he promoted ideals that made his nation fair and just for many. His promotion of religious tolerance was necessary, for most of the people he ruled over were not Buddhist. By refusing to impose Buddhism on his Hindu subjects, Asoka showed how all Indians could be united under one system of government. In the latter part of his reign, peace became one of the main policies of his state. His inscriptions contain many references to peace and it is here that the ideal of *ahimsa* (or non-violence) is particularly important. He celebrated love, tolerance and truth in the latter part of his life.

Additionally, Asoka developed a strong sense of justice. His building of hospitals for the sick and also for animals showed that his compassion extended far beyond the care a

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

ruler would usually show at this period in history. Asoka protected endangered species and set up reserves where they could remain safe. He replanted destroyed forests to ensure good environments for animals and people. Sadly, many of his reforms were forgotten when his empire fell apart after his death. His Rock Edicts, however, remain as reminders of how a fair and just society can be organised.

Analysing Asoka's impact

Asoka was very advanced in his thought and practice of rulership at this time. His attitudes towards peace and his care for people, animals and the environment were very progressive. Asoka became the ideal Buddhist king. He was certainly a historical figure, but after his death many myths arose about him. These helped to exaggerate his influence. Buddhists have always held him up as a great example of a ruler.

Until Asoka's time, Buddhism was a fringe movement in India. After Asoka, Buddhism became famous in India as the religion of the court. Asoka established an ideal image of a Buddhist ruler. Kings in the rest of the Buddhist world in countries such as Burma and Thailand tried to copy his example. Asoka's control of the Sangha set a precedent for kings to appoint and banish monks and nuns. This political interference in Buddhist affairs was not always a good thing. After Asoka died, his dynasty fell into disarray. It is thought that his spending on Buddhist buildings weakened his state in the end. But by sending groups of Buddhist missionaries to neighbouring nations, Asoka was no doubt responsible for the early spread of Buddhism outside India during the third century BCE. Asoka's missionaries ensured that Buddhism survived in Sri Lanka when it almost died out in India.

Today, Asoka is a figure of importance not only to Buddhists. He is used by Indian nationalists to remind all Indians that once their country was united, humane, peaceful and strong. This was particularly important while Indian nationalists were struggling against the British who had made India part of their empire from the 1700s through to 1947. When India gained its independence, Asoka came to symbolise enlightened government and Indian unity.

Sources on Asoka

As Asoka was the first major patron of Buddhism, Buddhists were eager to remember him. When Buddhism was brought to China, many Buddhist texts were also carried east. These were translated into Chinese and the originals were eventually lost. Most of what is known of the life of Asoka comes from at least six collections of Asoka stories. The earliest, the *Asokavadana,* was translated into Chinese around 300 CE. And, of course, there are the primary sources of his Pillar Edicts. Many of these are written in a conversational style about the way citizens should conduct themselves. No ruler prior to Asoka left such a permanent and accessible record.

The style of these edicts suggests that it was the emperor himself who dictated what was being carved. It is thus believed by scholars that many of these inscriptions are Asoka's own words, without editing from scholars or interpreters.

An example of a text from one of Asoka's carvings is a warning to the kings who will come after him:

> Beloved-of-the-gods, King Piyadasi, speaks thus: To do good is difficult. One who does good first does something hard to do. I have done many good deeds, and if my sons, grandsons and their descendants up to the end of the world act in like manner, they too will do much good. But whoever amongst them neglects this, they will do evil. Truly, it is easy to do evil.

Summary

As king, devoted Buddhist and man of justice, Asoka transformed from a bloodthirsty monarch into one of the most enlightened rulers of all time. His compassion for life, inspired by Buddhism, made him not only a great humanitarian, but also one of the first people to recognise animal rights and the needs of the environment. He gave Buddhism an air of official acceptance it did not have in India until his time. Yet, he also changed the functioning of Buddhism, calling Buddhists together to standardise the teachings and practice of their faith. In one of his most

Source 5.5 The Indian national flag carries the 26-spoke Asoka-Chakra as a reminder of India's past unity and strength. This spoked wheel (symbolising the eternal law of existence) is found on pillars set up by Asoka (it is not the spinning wheel of Gandhi as is commonly thought). The colours denote peace (white) between Hindus (saffron) and Muslims (green).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 5.1

1 Detail the key events in the life of King Asoka.
2 Describe the contribution of King Asoka to Buddhism as a religious tradition.
3 Analyse the impact of Asoka on the Buddhism of his day and his ongoing influence today.

EXTENSION ACTIVITY 5.1

1 Conduct some research and construct an annotated timeline of King Asoka's life, noting the significant events.
2 Debate the following topic: 'King Asoka's support of Buddhism hindered rather than helped Buddhism as a religious tradition.'
3 Research the impact of Asoka on modern India and discuss the way he has become an icon of Indian nationalism.

important moves, he sent out missionaries to spread the religion far and wide. At the time of his conversion, Buddhism was a dissenting sect within the Hindu religion, but at his death Asoka left it as a growing world faith.

Zen Buddhism

'**Zen**' is a Japanese word derived from '**chan**', the Chinese equivalent, which comes from the Indian term '***dhyana***' meaning 'meditation'. Zen/Chan Buddhism is Buddhism as expressed in Chinese, Korean, Vietnamese and Japanese contexts.

It is one of the most fascinating aspects of Buddhism, especially for Westerners. A group of variant schools of the popular form of Buddhism, Mahayana, it is playful and relies on paradoxes and confusions to inspire awakenings to truth in the mind. It developed in China as Chan Buddhism sometime during the sixth century CE and transformed into a formal aspect of Buddhism some years later with its own monasteries, **patriarchs** and monks. In China, a patriarch is the leader or teacher of a specific movement or school or development within a tradition, either Taoist or Buddhist. The patriarch is the ultimate custodian of a school or section of one of these religions. The patriarch appoints his successor, who becomes the next patriarch in an unbroken lineage through time.

One interesting aspect of Chan/Zen is its stated rejection of texts and its focus on meditation (yet it does have many texts). In this it seems just as inspired by Taoism (see Chapter 14) as by Buddhism. Chan/Zen Buddhists believe that enlightenment is possible at all times and for everyone. One does not need to be a monk or dedicate one's life to a monastery in order to become enlightened. The idea of 'sudden enlightenment' is important, although gradual enlightenment is also spoken of. Chan Buddhism was accepted into Japanese culture, where it became Zen, a philosophy used to explain Japanese ideas of beauty and action. Zen encapsulated the Japanese principles behind numerous martial art practices, painting, gardening, archery, tea making and theatre. Ultimately, Zen remained a 'way of

INVESTIGATE

Zen Buddhism often features significant truths in poems or riddles (known as *koans*; for example, 'What is the sound of one hand clapping?'). The following is a famous example of an exchange of poems. What do they mean?

Shen Hui (a monk):
Our body is a bodhi tree
Our mind a mirror
We must polish and clean every day
To let no dust settle.
Hui Neng (sixth patriarch of Chan/Zen) replies:
Yet there is no bodhi tree
There is no mirror at all
In fact no object ever existed
So where can dust alight?

FURTHERMORE

Zen Buddhism seeks to find the spiritual way of doing many activities, not only those thought of as religious. Sources 5.6 to 5.9 show several areas of life where Zen has been applied – archery, tea, calligraphy and gardening.

Patriarchal/patriarchy
From the Greek and Latin '*pater*' (father); refers to the power structure of men in a society or in reference to the fathers of religious traditions

Zen
The Japanese rendering of the Chinese term '*chan*'

Chan
A series of Buddhist schools in China focusing on meditation – they advocate self-contemplation and wisdom in striving towards awakening

Dhyana
A Sanskrit term for meditation; one of the stages in yoga

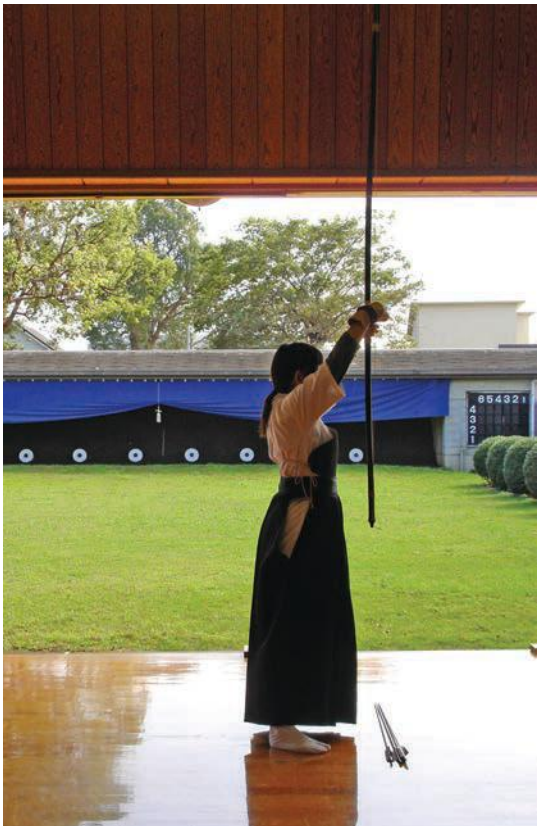
ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 5.6 *Kyudo* is Zen archery

Source 5.7 *Chado* is 'the way of tea'

Source 5.8 Zen

Source 5.9 Zen style includes minimalism and juxtaposition.



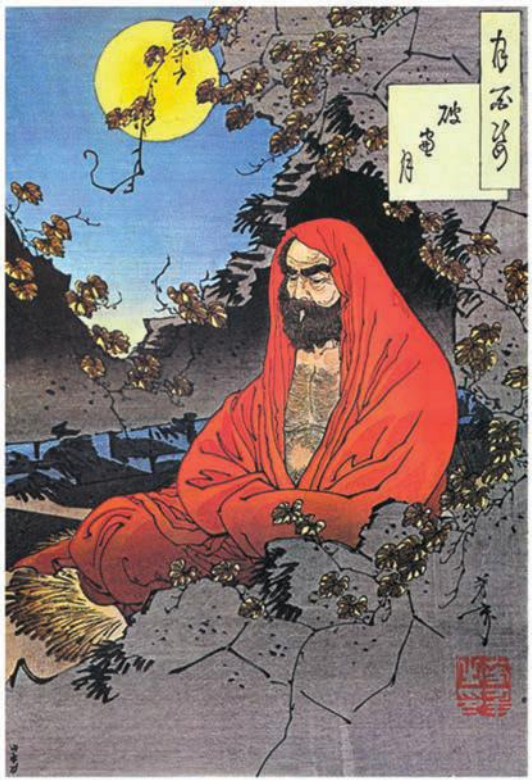
doing', despite an increasingly sophisticated philosophy having developed behind it.

History

In the fifth and sixth centuries a series of persecutions against Buddhism took place in China. Ancient Chinese chronicles record that 'millions' of Buddhist monks and nuns were made to return to lay life. This is no doubt an exaggeration, but many temples and scriptures were destroyed. The development of a Buddhism such as Chan that did not need temples or scriptures, but relied on meditation practice alone, was a sane response to these persecutions, and helped Chan to survive and grow. It has been suggested that Zen grew out of the practices of meditation masters attached to these temples.

Sometime after these persecutions, the story of Bodhidharma began to be told. He is known as the first Chan patriarch. Bodhidharma was considered by the Chinese to be from Persia or Central Asia. Upon his arrival in around 527 CD, it is said that he was interviewed by Emperor Wu of the Liang Dynasty. At this interview the emperor asked the monk about truth. Bodhidharma replied that there was no truth. The emperor then asked Bodhidharma who was standing before him. The monk replied (with great cheek and affront to the emperor), 'I don't know.' Also, the emperor, who had spent vast amounts of money on rebuilding temples and ordaining

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 5.10 Bodhidharma was a Buddhist mystical figure from India or Central Asia who was thought to have lived around the sixth century CE when he made his way to China.

Source 5.11 A shrine near Mount Songshan in China; the mountain is said to contain the cave of Bodhidharma

monks, asked how much karmic merit would come from doing these things. The monk replied, 'None.'

Bodhidharma, whether a real historical personage or not, represents in this exchange a simple form of Buddhism focused on emptiness and the personal experience that comes from meditation. To prove this point further, the story goes on to explain how Bodhidharma spent the next nine years sitting in a cave meditating. On one occasion the monk was so annoyed that he had fallen asleep that he cut off his own eyelids!

During these nine years he was approached three times by a man who wanted to become Bodhidharma's disciple. In some versions of the story, the man chopped off his left arm to express his keenness to learn. Only then did Bodhidharma take the man seriously. This man, Huike, is considered the second patriarch of Chan. It is said that both he and Bodhidharma based their teachings on an Indian Buddhist text called the *Lankavatara Sutra* which emphasises self-enlightenment beyond words and thoughts, and the recognition that the objects of the world are merely manifestations of the mind.

There were other patriarchs, of whom very little is known. About the fifth and sixth patriarchs, there is more historical certainty. The fifth patriarch was Hongren (Chinese) or Nongren (Japanese), who is firmly grounded as a historical character. The most famous patriarch of this lineage was the sixth, Hui Neng (638–713 CE). He was an illiterate peasant who understood better than anyone else at the monastery the essential Chan/Zen understanding of selfhood. He carried on the lineage of the patriarchs in the south, having fled from those Chan/Zen monasteries in the north that looked down upon his low birth. The history of the sixth patriarch stresses, yet again, Chan/Zen Buddhism's celebration of personal insight and experience, rather than birth or learning. Hui Neng is famous because all surviving Chan/Zen schools regard him as their philosophical ancestor.

Contribution to the development and expression of Buddhism

Impact on individuals

When Chan/Zen began to appear, China had already experienced centuries of Buddhist development. Much Buddhist activity was focused on bringing Buddhist texts from India and translating them. In fact one emperor established a massive translation school overseen by the monk Kumarajiva in the early 400s CE. Many of these texts were important, but their huge numbers were daunting for anyone who wanted to understand Buddhism. Chan/Zen succeeded in this environment because it made Buddhism accessible to everyone, not only scholars and the literate.

Buddhism became acceptable to all people through the Chan/Zen doctrine of *zazen*. This puts the focus in a person's spiritual growth on their own experiences of finding their inner nature rather than on complex meditation practices or sophisticated philosophical texts.

Zazen
Experiential meditation

Meditation and other Chan/Zen practices can lead to *satori*. This is a Japanese word for 'enlightenment', that is, realisation of the inherent truth in the Buddha's teachings about existence. In Chan/Zen, such enlightenment

Satori
Japanese word for enlightenment

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

can come suddenly, like a lightning strike. It can only come from personal experience. It is described as a feeling of 'infinite space'. To approach *satori*, Zen practitioners will often suggest startling or paradoxical events.

Zazen can include meditation where a Buddhist master walks behind those meditating with a large stick. He either slaps the stick violently against the floor or (without pain but with great shock) against the back of someone meditating. Paradox can be introduced in the form of a short poem or ***gongan*** (Chinese) / ***koan*** (Japanese).

Gongan/Koan
Question-and-answer riddles that challenge thinking and can lead to enlightenment

Gongan/Koans are dialogues between Zen masters and their disciples or other people interested in Zen. The point of a *koan* is to be, at some level, a poetically nonsensical, paradoxical, contradictory set of ideas, or to contain a **juxtaposition**. *Koans* are vitally important for making *satori* accessible to all. Some examples are:

Juxtaposition
Thoughts or images of two things not normally considered together

> Zhaozhou (Chinese) / Joshu (Japanese) (778–897 CE) was a famous Chinese Chan Master. One day a troubled monk approached him, intending to ask the master for guidance, and at that moment a dog walked by. The monk asked Joshu, 'Has that dog a Buddha-nature or not?' The monk had barely completed his question when Joshu screamed out 'MU!'

> Nanquan (Chinese) / Nansen (Japanese) saw the monks of the eastern and western halls [of a monastery] fighting over a cat. He seized the cat and told the monks: 'If any of you say a good word, you can save the cat'. No one answered. So Nansen boldly cut the cat into two pieces. That evening Joshu returned and Nansen told him about this. Joshu removed his sandals and, placing them on his head, walked out. Nansen said: 'If you had been there, you could have saved the cat'.

These tales not only have an abrupt logic, they also introduce an element of unpredictability to Buddhism. They inject craziness and humour into Buddhism and make it more human and accessible.

Impact on Buddhism

Before Chan/Zen, China already had a long tradition of meditation and tranquillity that was derived from its own religion of Taoism. The followers of this religion were eager to play with paradoxes and confuse their doctrines, because they thought that truth was ultimately unspeakable. When Chan/Zen began to appear, many believed it to be a development of the ideas of Taoism in the form of Buddhism. This was not surprising, as during the 300s CE Buddhism had increased in popularity in China by being considered a branch of Taoism. Chan/Zen increased Buddhism's acceptance in China by making it more like Taoism in many respects. Buddhism was also made more acceptable to other Chinese ideas such as those contained in **Confucianism**.

Confucianism
The religious/philosophical system based on the teaching of the Chinese philosopher Confucius (551–479 BCE)

Chan/Zen enabled Buddhism to be open to age-old Chinese philosophical ideals and social assumptions. Once Buddhism had combined with Chinese concepts, it was in turn able to influence the other religions of China: Confucianism and Taoism.

Impact on society

Chan/Zen was a strongly egalitarian system of Buddhism. This was especially the case with Soto Zen in Japan which, like Chan in China, gained widespread support. At the scholarly level, however, Chan Buddhism in China developed under the influence of Taoism and, to a lesser extent, Confucianism.

Because Buddhists of the Chan school were dealing in ideas that seemed to be Chinese, Chan was able to influence Buddhism as it developed in China. That is, the San Jiao (or three great religions of China – Buddhism/Taoism/Confucianism) began to speak the same language. For a religion originally from India, with a vast range of foreign terms, Chan helped Buddhism cement its place in China. Because Japan had already been strongly influenced by the Chinese religions of Confucianism and Taoism, Chan/Zen was easily understood there, and so it spread. This was also the case with its spread into Vietnam (Thien Buddhism) and Korea (Won Buddhism).

Analysing Zen's impact

Chan/Zen was extremely influential in allowing Buddhism to grow, not simply

INVESTIGATE

To develop a greater understanding of these practices, read more about *zazen*, *satori* and *koans* on the following websites, all accessible via the links at http://cambridge.edu.au/redirect/?id=5739, http://cambridge.edu.au/redirect/?id=5740 and http://cambridge.edu.au/redirect/?id=5741: SotoZen-net; Satori in Zen Buddhism; AshiaKim.com.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

What was Taoism's influence on Chan/Zen? Read Taoism's central text, the *Tao Te Ching* – it is a small book and won't take long. How is paradox used in this text to better understand society and individual experience?

as a foreign religion in East Asia (China, Korea, Vietnam and Japan), but as an East Asian religion in its own right. It made Buddhism extremely popular in many East Asian societies. Chan/Zen was vital to the development of artistic and martial practices, particularly in Japan. It also helped to develop a particular sense of beauty in Japan. More recently, Zen's celebration of simplicity and its focus on the experiences of the mind have made Zen Buddhism increasingly popular in the West. Zen's appeal through meditation experiences will no doubt continue throughout the world.

Chan/Zen in Japan

Chan became a significant dimension of Buddhism practised in China, yet it was only in the twelfth century that it reached Japan. Myoan Eisai journeyed to China and brought back Zen Buddhist ideas that formed the Rinzai school, today one of the larger schools of Buddhism in Japan. Later, Dogen, a disciple of Myoan Eisai, travelled to China to study under a Chinese Zen master. When he returned, he formed a rival school of Zen named Soto which is, today, far larger than the Rinzai school established by his Japanese mentor.

Soto Zen became popular because it followed through with the essential Zen attitude of not distinguishing between people and focusing on the authenticity of experience, rather than the authority of monastic structures or scriptures. This was revealed most clearly in its attitude to funerals. By allowing laypeople to be ordained as monks and nuns after their death, Soto Zen Buddhists were able to bury everyone using rituals that had previously been kept only for monks and nuns. The Rinzai School also permitted this.

Zen Buddhism in the West

D. T. Suzuki (1870–1966) was central to explaining Zen Buddhism to the West. His books were hungrily devoured, and Zen Buddhism made a significant impact on Westerners in Europe and Asia seeking spirituality radically unlike the Western monotheisms. Zen was also a way of explaining the sense of beauty and the sense of tranquillity that East Asian religion and philosophy seemed to embody. Books explaining the arts of Japan often touched on Zen. Perhaps the most famous is Eugen Herrigel's *Zen in the Art of Archery* (first published in English in 1953 with a foreword by D. T. Suzuki). In this book, Herrigel turns Western expectations on their head. For

Source 5.12 Katsura Imperial Villa in Japan has one of the most outstanding gardens in the world. Its style is inspired by Zen ideals of minimalism and juxtaposition.

Source 5.13 *Kyudo* or Zen archery is a Buddhist practice where the archer seeks to avoid releasing the arrow by conscious thought.

FURTHERMORE

Zen seeks to find the spirituality in the ordinary events of life. One of the surprisingly biggest-selling books of the 1970s was *Zen and the Art of Motorcycle Maintenance*, an obvious play on the title of Herrigel's book (Robert Pirsig, 1974, London, William Morrow). It has been described as 'the most widely read philosophy book, ever!' It is as much about ideals of quality than it is about Zen but … why not read it yourself?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 5.2

1 Describe the key aspects of the development of Zen Buddhism.
2 Explain why Zen was such an important development of Buddhism in its time.
3 How has Zen influenced the development of Buddhism in general?

EXTENSION ACTIVITY 5.2

1 Choose an area of life not generally associated with religious thought (similar to archery, tea or calligraphy). Explain how Zen might apply to that aspect of life.
2 Research to find a *koan* and write a paragraph explaining how it can be understood.
3 Research the influences of Zen Buddhism on the development of Buddhism in Western countries.

Westerners, the point of archery is to hit a target; Zen archery, however, aims to find a connection with the cosmos that allows one to unthinkingly release the arrow. Archery thus becomes a form of meditation.

Summary

The Buddhism that was alive in China in the 400s CE focused on text translation, monastery building, increasing the *sangha* and elevating its prestige. Monks and nuns were seen as a race apart, and Buddhism seemed inaccessible to everyday people.

Chan/Zen changed all that. First, it made Buddhism more East Asian by incorporating concepts of Taoism within it, thus putting Buddhism into a framework Chinese people could better understand. Second, it turned Buddhism's emphasis away from elite pursuits such as monastery building, writing and translating scriptures, and located the authority for being a good Buddhist with those who had experience, rather than knowledge. This was a **contextualised** Buddhism, not only in terms of the Chinese context, but also in the context of the lives of ordinary East Asian people.

Chan/Zen Buddhism restored the relevance of Buddhism to the lives of the individual and the community. In danger of becoming the province of the elite, it once again became the practice of the ordinary, everyday human being.

Contextualised
The context of the expression; for example, expressing a religious tradition in a way that can be easily identified with its cultural context

Other people and schools of thought

The following people and schools of thought are discussed in the digital versions of this book (except for Tenzin Palmo, who is covered in a Case Study later in the chapter).

People

Nargajuna (circa 150–250 CE) – founder of the 'middle path' of Mahayana Buddhism; influential early Buddhist philosopher.
Vasubandhu (fourth century CE) – Indian Buddhist scholar monk; founder of the Yogacara school of Buddhism.
Guru Rinpoche (Padmasambhava) (eighth century CE) – brought tantric Buddhism to Tibet; often considered the 'second Buddha'; Guru Rinpoche means 'precious master'.
Sister Dhammadinna (nineteenth/twentieth century CE) – American-born Buddhist nun who helped bring Buddhism to Australia in the 1950s.
Tenzin Palmo (circa CE 1940–) – second woman to be ordained in the Tibetan tradition; founded a nunnery in North India (see Case Study on page 109).
XIV Dalai Lama (CE 1935–) – Tenzin Gyatso; widely travelled representative of Tibetan Buddhism; considered a reincarnation of the *bodhisattva* of compassion; Nobel Peace Prize winner who has visited Australia several times.
Chen Yen (CE 1937–) – Taiwanese Buddhist nun who developed an emphasis on compassionate work and Buddhist charity work across the world.

Schools of thought

Mahayana Buddhism – a significant variant emphasising the ability of all Buddhists to achieve enlightenment.
Pure Land Buddhism – a Mahayana school of Buddhism in China and Japan that is attractive to ordinary people. It emphasises faith and devotion. One calls on the Buddha 'Amitaba' for salvation to a Pure Land where enlightenment can be easily achieved.
Won Buddhism – a Korean school of Buddhism that emphasises the role of the laity and the practice of meditation.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

5.3 ETHICS

Buddhism is often depicted as a religious tradition with a strong ethical emphasis. Generally, there is a concern about the consequences of any action. The main emphasis is on the intention of the action, on both the one acting and the one acted upon.

In general, these three statements tend to underlie Buddhist ethics:

1. Do what is good (skilful).
2. Avoid what is evil (unskilful).
3. Practise so that the mind is clear.

In determining the right thing to do, Buddhists are concerned about the consequences of any action. The sacred writings teach practitioners the consequences of their actions and what will be the *result* of the action to both the one acting and the one acted upon.

An essential concept in understanding ethics in Buddhism is an understanding of 'personhood'. Is 'self' an illusion? If so, why is there a need to act ethically if there is no reality in an act, no reality in a person and no reality in consequences? What are the consequences of an action on 'self' or others?

The Five Precepts, the Noble Eightfold Path and the Four Noble Truths are particularly significant in considering Buddhist ethics. In Buddhism, rather than 'right' or 'wrong' actions, the concern is to perform 'skilful' rather than 'unskilful' actions. The material on ethics in Chapter 4 should be revised by students.

Bioethics

Relief from suffering and the consequences of actions are important in Buddhism. The concept of 'playing God' and absolute commands are not important. While abortion and euthanasia may seem inconsistent with Buddhist principles, the issue of suffering must be considered. Rebirth is thought to occur three days after death in some forms of Mahayana Buddhism, a difficult issue for organ donation because organs need to be used soon after death. Cloning, artificial insemination (AI) and in-vitro fertilisation (IVF) are not so problematic as they promote life and aid rebirth.

Beginning of life

When considering issues such as abortion, the central issue for Buddhists is whether the foetus has a consciousness. If it does, then abortion is a breach of the first precept that condemns the killing of a sentient being. Many Buddhists would accept the beginning of life as taking place after conception, others would say at birth. However, in early Buddhist writings it is clear that the Buddha himself opposed the idea of abortion, and there are many Buddhists who oppose abortion as the taking of life, with serious consequences in the way that action will affect the *karma* of those involved in the practice. Buddhists would be wary of the conditions that would make abortion a compassionate act, such as saving the life of a mother. There are still consequences even though there is compassion.

In reality, many Buddhist countries practise abortion and there is a distancing of belief and practice in daily life, although this is not simple pragmatism.

End of life

In regard to the end of life, many Buddhists support the hospice movement and the provision of palliative care as an alternative to euthanasia. This is in response to the idea that the taking of life is condemned. Euthanasia is seen as interfering with the process of life and death. While Buddhists seek to avoid suffering, they would also see suffering as a consequence of actions in life that have preceded that suffering. Again, there is the view that one should not destroy a sentient being in the taking of life. There is ongoing debate about this issue in Buddhism, especially in relation to the use of modern technology to prolong life. Students should remember there are a variety of Buddhist perspectives so need to carefully consider those views.

Source 5.14 'When does life begin?' is a question for Buddhists.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 5.3

1 What are the sources for Buddhist bioethics? Note the emphasis given to each by different variants and the lesser importance of sacred texts.
2 Choose one bioethical area and note the areas of concern for Buddhists. What areas are controversial and what are not?
3 Explain how the concept of *dukkha* relates to Buddhist bioethics.

EXTENSION ACTIVITY 5.3

1 Talk to a Buddhist monk and note the responses to bioethical issues from that discussion.
2 Write a paragraph on the topic 'Modern bioethical issues are of little concern to Buddhists'.
3 Debate the following topic: 'Actions are unimportant, motivation is everything.'

Other issues

Issues such as cloning are not necessarily problematic, as anything that helps with giving birth is acceptable. In Buddhism, the idea of 'playing God' is not an issue. The production of life through reproductive cloning is giving life (and thus acceptable), not taking life (which is not acceptable). Issues have emerged in the apparent early deaths of cloned animals. Is it acceptable to give life if it is known to be diseased or damaged?

The concept of therapeutic cloning, where the 'death' of an embryo is involved, is more problematic. Again, consideration of the Four Noble Truths and the Five Precepts (see Chapter 4) are important in developing an understanding of a Buddhist approach to these aspects of bioethics.

Environmental ethics

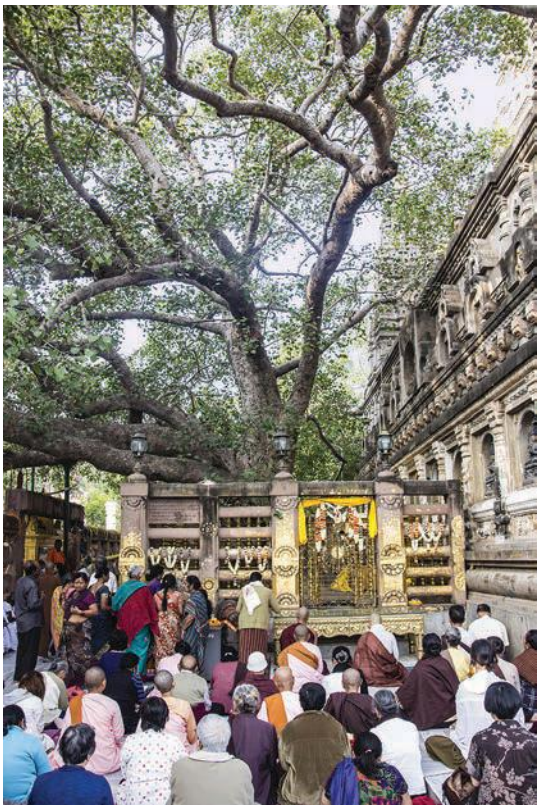
Buddhists seek to maintain harmony in the world, including the physical world. Interdependence, or balance, is an important concept. To take life, or take what is not one's own, breaches Buddhist principles. Trees are particularly significant as the Buddha found enlightenment under the bodhi tree. Environmental concerns have been part of Buddhism since the efforts of King Asoka, who instituted a concern for environmental issues in his kingdom.

Buddhists seek to maintain a harmony in the world that applies to environmental issues. The concept of interdependence is important. The Buddhist approach to environmental issues is not based on a concept of a creator god, but rather a concern for balance and harmony in the world. The fact that all species depend on each other is a matter of concern to this balance.

This concept of balance is expressed best in the Noble Eightfold Path, or what is called the *middle way*. The middle way seeks to avoid the extremes of life, and this can be applied to the avoidance of the extremes related to all aspects of life in this world, including the use and misuse of the environment.

As in other areas of life, the environment should be treated with compassion and careful consideration of implications. To abuse nature and to exploit it will result in serious consequences and a lack of balance in the world.

The Five Precepts are also used to apply to environmental concerns, especially the first two. The middle way suggests exploitation of the environment is one of the excesses of life to be avoided, and often the actions of those who oppose environmental concern can be



Source 5.15 Trees have a special significance for Buddhists because of the role of the bodhi tree, under which the Buddha found enlightenment.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

considered takers of life, or of what does not belong to them.

The Buddha is quoted as saying:

> He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of others, of that of both, and of the welfare of the whole world. In that way one shows understanding and great wisdom
>
> ANGUTTARA NIKYA 4:18

The Buddha's major accomplishments, including the achievement of enlightenment, were achieved under trees, so Buddhism's reverence of life extends to the inanimate as well as the animate. Some have interpreted the second element of the Noble Eightfold Path (right thought or motivation), and the Five Precepts as having a specific reference to ecological issues.

The cultivation of plants for medicinal use, from the days of King Asoka, the planting of vegetation and the digging of wells, suggests the concern and care for all that the environment holds, as well as the environment itself.

Buddhist care for nature has long been a concern, and is expressed in the peaceful shrines often found in natural settings, the building of elaborate temples, such as Borobudur in Indonesia, Angkor Wat in Cambodia or the beautiful temples of Japan, as well as retreat centres found across the Buddhist world. The Nan Tien Temple in New South Wales has award-winning gardens.

In recent years Buddhists have been prominent in environmental initiatives in many Asian countries. For example, trees in Thailand have been 'ordained' in an attempt to prevent them being cut down.

Source 5.16 Angkor Wat, a temple in the Cambodian jungle

Sexual ethics

In relation to sexual ethics, there are several significant aspects such as the desire to alleviate suffering (the Four Noble Truths) and to ensure that the path of the middle way is followed. Emphasis is also given to the third of the Five Precepts, 'To abstain from engaging in sexual misconduct'. However, the definition of 'sexual misconduct' is a matter for debate.

Premarital and extramarital sex

'Premarital sex' is a term that describes sexual activity before marriage and 'extramarital sex' refers to any sexual activity outside of marriage. The Buddha, Prince Siddhartha, emphasised in his later life the spirit of one who has renounced all worldly concerns. In his example and the Vinaya (rules for monks and nuns) a life beyond sex, beyond marriage and beyond producing children is emphasised. Concern for premarital sex is not as important to Buddhists as moving towards a state where sexual expression is no longer an issue, where

EXERCISE 5.4

1 Explain why trees are important in Buddhism.
2 What concepts and beliefs are important to Buddhist environmentalists?
3 Describe the role of harmony in Buddhist environmental ethics.

EXTENSION ACTIVITY 5.4

1 Look up a Buddhist website. What does it say about environmental ethics or concerns?
2 Produce a poster that highlights Buddhist environmental efforts, with reference to two examples.
3 Debate the following topic: 'Buddhists seek balance in the environment.'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

there is a concentration on the development of the mind.

Before he was enlightened and became the Buddha, Prince Siddhartha was married and his wife, Yasodhara, bore him a son, Rahula. As a royal prince, it was not until after the birth of his son and heir that the Buddha could escape the palace of his father. This part of the Buddha's story suggests that, although enlightenment is important, marriage and having children is also an important part of earthly life for Buddhists.

Clearly, in Buddhism marriage is important. Views on premarital sex, however, are difficult to outline because in India at the time of the Buddha marriages took place early in people's lives and, as a member of a royal court, the Prince would have had access to many other women, such as concubines. Premarital sex only becomes a real issue when marriage occurs much later than puberty. Moreover, it seems that Buddhism tolerated a number of different marriage structures including **polygyny** and **polyandry**. Early Buddhist texts refer to a range of marriage types. Some were simply for love, others because of financial arrangements between the parents, some were permanent and others temporary. In the *Parama Sakha* it is said that a wife is a man's best friend, and in a story in the *Jataka* collection the Buddha, observing a king treating his wife badly, advised her to leave him if his behaviour did not change. The Buddha concluded that union without love was painful. Given the flexibility of Buddhist attitudes to marriage, it seems unlikely that it was a forbidding institution that individuals feared and avoided.

Polygyny
A husband having many wives

Polyandry
A wife having many husbands

As Buddhism moved out of India, local views on premarital sex would have influenced Buddhist attitudes. In East Asia, attitudes would have been dictated by custom and Confucian ethics. Confucian ethics place great emphasis on family unity. They forbid women and men from engaging in extramarital relationships. As with the kings of India, however, wealthy Chinese men were able to take additional wives and any number of unofficial concubines. This, again, lessens the significance of issues of premarital and extramarital sex.

The Buddha, in the *Jataka* story above, suggests that the emphasis in Buddhism remains on love and mutual respect. Any relationship that causes suffering to either partner is to be avoided. Love and mutual respect are taken to a higher level by monks and nuns who renounce sex altogether, to put themselves at the service of the *sangha.* Celibacy remains an ideal state in Buddhism. This is because sexual intercourse is an expression of strong attachment to earthly delights. Sex is an activity that uses energy which could be turned towards spiritual practices and the quest for enlightenment. The main state of mind to be overcome as a Buddhist proceeds towards *nirvana* is the desire for sense-pleasures.

It might be said that premarital sex is a marginal issue in Buddhism, and that marriage is an institution which is acknowledged as a good state for laypeople who wish to develop a family life. For a Buddhist monk or nun, celibacy throughout life is the most perfect state to aspire to.

How ethics concerning premarital sex are analysed by adherents

Because of the lack of definitive prescription for or against premarital sex in Buddhist scriptures, adherents draw their perspectives from other, less explicit precepts. As noted above, Buddhists from East Asia tend to be influenced by tradition and other religions that were established before the arrival of Buddhism, such as Confucianism. There are, however, distinctive Buddhist beliefs which relate to the issue of premarital and extramarital sex. It appears that, as long as both parties in a sexual relationship maintain the Buddhist virtues of honesty, generosity and loving kindness, that is, non-violence, most sexual relationships are acceptable.

Because of the openness of Buddhist views on this issue, scholars tend to examine not Buddhist precepts but cultural norms. That is, to know about premarital sex in China, one studies social standards. These standards are not necessarily influenced by Buddhism (see, for example, the online article 'Buddhism and sex', available via the link at http://cambridge.edu.au/redirect/?id=5742). These standards also change. For example, China had more liberal attitudes to premarital sex before the 1200s, and before the rise of neo-Confucianism. This more religious form of Confucianism stresses sex only within marriage, and only for reproductive purposes.

Summary

Given the wide acceptance of different expressions of marriage in many Buddhist scriptures, and the assumption that these marriage forms were available to many from the age of puberty onwards, premarital sex has never been a great issue among Buddhists. If it is, this is because of the influence of prevailing social assumptions held by non-Buddhists. The more pressing Buddhist concerns are love and mutual respect within a relationship and the upholding of the Buddhist principles of care and concern for other human beings.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Homosexuality

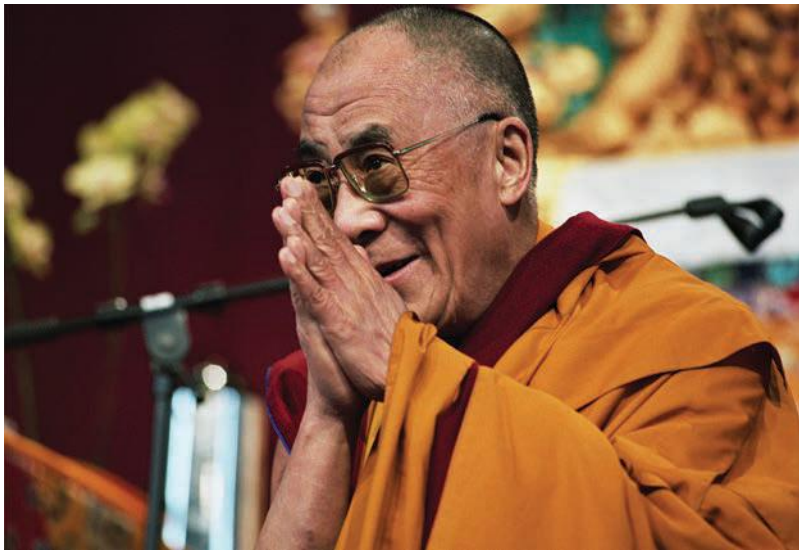
The term 'homosexual' can designate a love relationship between two people of the same gender, or it can simply refer to the sexual, rather than emotional, behaviour of men and women with their own gender. In current discussions, these meanings are regularly confused. When the Dalai Lama was in San Francisco in 1997, it was made clear that 'His Holiness opposes violence and discrimination based on sexual orientation'. There is a prevailing attitude in Buddhism that sexuality, like the self, is a construction. The Buddhist belief in rebirth means that any individual is believed to have had many previous existences as both men and women. The Vinaya texts are quite comprehensive in forbidding all forms and variants of sex for monks and nuns. The descriptions of forbidden acts are detailed and graphic at times. The intent of the writers is clear: monks and nuns should raise themselves above sexual passion. Laypeople, however, are asked to treat their fellow humans with respect and kindness; this prescription does not forbid homosexual activity.

How ethics concerning homosexuality are analysed by adherents

Apart from the forbidding of all sexual acts for monks and nuns, Buddhism is not really concerned with homosexuality in itself. In the *Jataka* stories, for example, little is actually said about the ethics of homosexual relationships.

While a Buddhist precept warning against sexual misconduct exists, this is taken to mean sexual harassment or coercive sex, not sexual misconduct in the more specific sense of particular practices. Generally speaking, Buddhism treats homosexuality no differently from heterosexuality; that is, while it is forbidden to monks and nuns, the laity are welcome to practise homosexuality as long as it does not violate the values of loving kindness, honesty and generosity.

Nevertheless, the traditions of different cultures have influenced the practices of Buddhists living in particular societies. The Japanese have never condemned homosexuality. In fact, there are Japanese texts that connect homosexuality and Buddhism, for example, the *Chigo Kannon engi*, in which the Buddhist *bodhisattva* of mercy, Kannon, rewards a devoted monk by manifesting before him as a beautiful male novice. Buddhist countries such as Thailand struggle more with the concept of homosexuality. Adhering to a strong belief in *karma*, they perceive homosexuality as a punishment for misdeeds in a past life and so are less tolerant than Japanese Buddhists.



Source 5.17 The XIV Dalai Lama, Tenzin Gyatso

The current Dalai Lama is an advocate for respect and compassion for all humans, including homosexuals, and he suggests that homosexual relations, while not appropriate for monks and nuns, could be mutually loving and harmless (but see the following Consider box). The Tibetan laity, however, sees homosexuality in a generally negative light. A fringe group of monks in Tibet, called the *ldab ldobs*, engage in athletic competitions and act as guards and policemen at various temples. They are connected with a tradition of homosexual behaviour within their community. They are also dedicated to good works in the community and committed to remaining in poverty. Because of their homosexual acts they are generally considered 'bad monks' by the community, but because of their honesty they are not seen as the worst kind of monk: the one who may hypocritically hide his homosexual behaviour.

History shows that homosexuality has always been a dimension of human sexuality.

CONSIDER

In a recent interview the Dalai Lama said that the purpose of sex was reproduction. That suggests he would condemn sex for pleasure and homosexuality. Research comments that he and other Buddhist leaders have made and discuss what they say about modern Buddhist attitudes and practices. The Dalai Lama has been quoted as both criticising and accepting homosexuality.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Conduct some research and discuss the following ideas and questions. What is sexual misconduct to the Buddhist mind? Could it be extended to include homosexuality? Should it? Consider also the different responses of different forms of Buddhism to the issue of homosexuality. How do they justify their support for/tolerance of/dislike of homosexuality?

Among many lay Buddhists, this fact is well understood. Buddhism is ambivalent towards homosexuality, neither praising nor condemning it. The traditional roots of different cultures practising Buddhism need to be examined to discover the impetus behind their different stances on the issue

Summary

Buddhism has been able to take a very open, liberal and modern attitude to homosexuality because Buddhists over the last 2500 years have considered all forms of sex in a particular light. This is especially true in Western Buddhism. Sex is an act that should be mutually beneficial for those who engage in it. The ideal state in Buddhism, however, is to turn away from the earthly pleasures of sex in order to seek enlightenment.

Gender roles and discrimination

The stance of a religion to gender roles is vitally important, since this determines the extent to which individuals can self-actualise through their religion. A religion's views on gender equality determine the extent to what an individual has access to religious texts, practices and training. It determines society's view on the spiritual potential of each individual based on gender (and whether or not there is a difference), and also dictates the status each individual might achieve within that religious institution. Religious views on gender roles can also affect the legal influence of certain people with regard to inheritance, marriage and other institutions, the wage rates of different individuals, their status within the family and home environments, and their ability to access education and other opportunities.

Although there was some initial debate about women's entry into the Sangha, Buddhism strives to treat men and women equally at a religious level. The Buddha agreed that women could become *arhats* (enlightened beings) and in the **Pali Canon** numerous verses were written by female *arhats*. Some even began to attain enlightenment while still within an unhappy marriage.

On the level of legal status, there are more Vinaya rules for nuns than there are for monks. The Vinaya 4.175–6 writes that it is harder for women to beg for alms than it is for men. This reflects the Indian attitude that it is harder for women to be in public unaccompanied than it is for men. This tends to suggest discrimination against female nuns. It is possible that these additional rules reflect the social attitudes of the India of the day. Buddhism became a refuge for women in India. But it did not become a vehicle of social change. As Buddhism developed, Hindu attitudes to the status of women remained intact. This included the idea that people assumed a woman's body because they lacked the karmic merit to be born as men. Thus, in the Theravada tradition of Buddhism, male *arhats* are considered more advanced than female *arhats*.

Attitudes to the status of women in Theravada Buddhism, generated predominantly by social attitudes, have meant an ongoing disinterest in nunneries. During the twentieth century, women in Sri Lanka, Burma and Thailand found it easier to become nuns in the Mahayana tradition and then return home. In China, there is a focus on numerous Buddhist *bodhisattvas* who are female. The most significant of these is Guanyin. Guanyin is identified in early Buddhist scriptures as the disciple Avalokiteshvara, a male *bodhisattva*; this figure changes sex in China and is worshipped in female form.

In Australia, the Nan Tien Temple near Wollongong is run by nuns from the Chinese Fo Guang Shan Buddhist order.

How gender roles and discrimination are analysed by adherents

As with premarital sex, this issue, too, is influenced by the social norms of different cultural groups. In East Asia, nuns and nunneries had to assimilate with Confucian attitudes to the status of women. In the *Analects*, Confucius suggested that women have a slave-like mentality and cannot be considered of the same status as men. Perhaps because of this attitude, nunneries were placed in remote areas of China as a way of controlling the presumed sexual appetites of the nuns (although monasteries were also in remote locations). Despite these attitudes Buddhism, like Taoism, offered women an escape route from a male-dominated society. An examination of early Buddhist sutras reveals some discrimination against women, although some sutras also commend women,

Pali Canon
Buddhist sacred text, otherwise called the Tripitaka; Pali is the language in which it is written

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

TENZIN PALMO

Tenzin Palmo shows that a woman born into Western sexual equality still needed to fight to encourage Buddhists to take liberal attitudes to gender roles seriously.

In India during the 1960s, Tenzin Palmo met and studied with her guru, the Eighth Khamtrul Rinpoche, in his monastery in northern India. She was ordained as a Tibetan Buddhist nun and stayed for six years. Her guru suggested she develop more intense meditation by moving to the Himalayas. Here she stayed in a small Buddhist monastery for another six years. Then, seeking even deeper meditation, she removed herself to a nearby cave where she meditated, mainly alone, for twelve years.

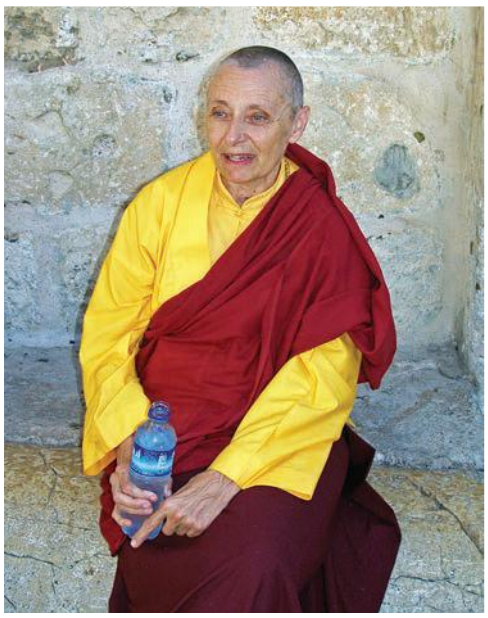
After this, Tenzin Palmo worked in Europe for some time, spreading the word of Buddhism. Numerous appeals came to her from Tibetans hoping she would start a nunnery and so re-establish many traditions for learned Buddhist women that had been interrupted when China invaded Tibet in 1950. Tenzin Palmo took on the commitment to do this.

Tashi Jong in North India was the place selected for the nunnery. It was named Dongyu Gatsal Ling (which means Delightful Grove of the True Lineage) Nunnery. Tenzin Palmo resides here for nine months of the year, and spends the remaining three months travelling in order to raise money for the nunnery.

The nunnery is also an attempt to create a modern, environmentally friendly learning centre for Buddhist nuns and women generally. The project combines traditional ideas with modern Western assumptions. There is a strong emphasis on allowing women to develop their intellectual and spiritual talents, different from other Tibetan forms of Buddhism where women have not been given such prominence, especially in monastic life. On the social side, the nunnery will one day include a women's refuge, so it is not simply about promoting Buddhism in a narrow monastic sense.

In a traditional sense, however, the nunnery also looks forward to educating women who enter the Tibetan Togdenma tradition. This was a tradition of female yogis or teachers based most recently in the nunnery of Khamtrul. This nunnery was destroyed by the Chinese, removing the chance for many women to achieve enlightenment and dedicate their lives to spiritual contemplation.

Tenzin Palmo has taken on the transformation of numerous dimensions of Buddhism in northern India. She is leading a building project that will add to the tradition of Tibetan Buddhism. Her nunnery will be a place for the preservation of Tibetan culture, especially among women. She is using traditional systems to promote the status of women, which is not necessarily a traditional concern. She is leading a works project that upholds environmental standards which could be seen as Western. Yet Tenzin Palmo is also combining the traditional and the modern to save the practice of elevating women to high status in Tibetan Buddhism. This approach is a balanced way of developing not only Buddhism, but also the whole region where Tenzin Palmo is based.



Source 5.18 Tenzin Palmo

such as the Sumati Sutra. However, it is more fruitful to investigate cultural norms in those countries where Buddhism developed, as a way of explaining issues of sexual inequality.

Summary

In general, Buddhism has an attitude of non-discrimination towards all forms of sexuality. At a monastic level, Buddhism

INVESTIGATE

Why, given the Buddhist attitude to non-discrimination in gender roles, does a woman like Tenzin Palmo still need to struggle for sexual equality? To gain an understanding of this, read her book, *The Cave in the Snow.*

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

encourages each individual to rise above himself or herself, and not be defined by his or her sexuality. From its inception, however, Buddhism emerged amid a patriarchal society. Buddhists have struggled to overcome this, but it has been made more difficult by the sexist attitudes in some countries to which Buddhism has spread. By contrast, the largest Australian temple, Nan Tien, is managed entirely by nuns.

EXERCISE 5.5

1 Outline Buddhist attitudes towards premarital and extramarital sex.
2 Buddhism emphasises equality. Discuss the fact that many Buddhists consider women less able than men to achieve enlightenment.
3 Explain some Buddhist attitudes to sexual ethics, in general.

EXTENSION ACTIVITY 5.5

1 Analyse the case of Tenzin Palmo and justify why the author states that a woman born into Western attitudes of sexual equality still needed to fight to encourage Buddhists to take their liberal attitudes to sex roles seriously.
2 Talk to a Buddhist monk or nun and write down their understanding of sexual ethics, particularly as it relates to the Buddhist *sangha*.
3 Explore and write a paragraph on the different views within Buddhism on one aspect of sexual ethics.

5.4 SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

There are many significant practices in the lives of Buddhists. Devotional practices in Buddhism cannot strictly be called 'worship' as the concept of worship suggests a deity to be worshipped, a concept that is not essential to Buddhism. There are a number of devotional practices exercised by Buddhists that are of both an institutional and private nature. As well as regular **rites of passage** and rites of personal and public worship, Buddhists mark community events and events that relate to the life of the Buddha. Three practices will be discussed here:

1 **Pilgrimage**
2 **Temple *puja***
3 **Wesak** (or **Vesak**).

Rite of passage
Ritual to mark the progression of an individual through various status stages in a community

Pilgrimage
An opportunity for Buddhists to share in the life and events of the Buddha. Most places of pilgrimage are associated with the life of the Buddha

Temple *puja*
Making offerings in a temple; part of the ritual of Buddhists, often reflecting the particular cultural background of the adherents

Wesak (or Vesak)
Celebration of significant events in the life of the Buddha

Pilgrimage

Buddhists conduct pilgrimages because the Buddha, before his death, taught his attendant, Ananda, to instruct his disciples to visit the pilgrimage centres with feelings of reverence. There are eight particular sites identified for Buddhist pilgrimage in northern India/southern Nepal. It is a spiritual pilgrimage, rather than simply a physical journey. The aim is to share the Buddha's journey to spiritual enlightenment. The success of a pilgrimage depends on desire, mind, effort and knowledge. The aim is the development of 'perfection'.

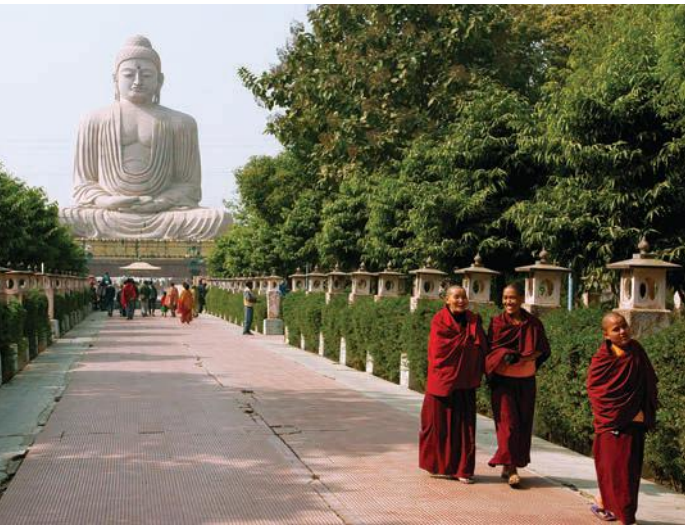
Describe the practice

The idea of pilgrimage came from the Buddha himself. Before the Buddha died, he advised his disciples to visit four places for their inspiration after he was gone. They were:

- Lumbini, where the Buddha was born, often accompanied with miraculous events in Buddhist writings
- Bodhgaya (Buddhagaya), where he achieved enlightenment
- the Deer Park in Sarnath, where he preached his first sermon and developed many of the concepts associated with Buddhism, such as the Four Noble Truths
- Kushinagar (Kusinara), where he died and passed into *mahaparinibbana*, that is, reached *nirvana*.

To these, another four places were added as significant places of pilgrimage by the time of King Asoka. They are Sravasti (Savatthi), Sankasia, Rajgir (Rajagaha) and Vaishali (Vesali). These places are all closely associated with the Buddha and scenes of his principal miracles.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 5.19 Monks walking through the Bodhgaya site, considered the most important of the main four pilgrimage sites related to Buddhism

Source 5.20 Buddhists making their way to the Sri Pada, a pilgrimage site in Sri Lanka

All of these places are identified as being in the northern part of India and southern Nepal. Buddhists also undertake pilgrimages to other significant places, to places where important teachers have lived, to famous temples and shrines and to undertake retreats.

The Buddhist texts suggest pilgrimages to places that contain a relic, such as a bone, of the Buddha, or a place that has an object associated with the Buddha and places that can be linked to the Buddha's life through recorded visits.

It is important to understand that a pilgrimage is essentially a spiritual journey in veneration of the Buddha and conducted to join in the search for enlightenment. It then becomes a pilgrimage, rather than simply a journey.

King Asoka has been credited with the preservation of the places associated with the life of the Buddha. King Asoka conducted a pilgrimage to the eight places around 249 BCE, and erected stupas and monoliths marking the sites of these places. Many of those pillars still stand today, having been excavated during the nineteenth century. Many Buddhists have conducted pilgrimages during the years since, many from China, and have recorded their journeys.

Beliefs

For many Buddhists the pilgrimage is a once-in-a-lifetime journey, primarily because of the expense and time involved. Most pilgrims take two weeks to complete the journey around the eight places. The purpose of the pilgrimage is to show reverence to the Buddha, to renounce luxury and to share fellowship with other Buddhists.

Pilgrimage has strong mental, spiritual and devotional components. It becomes a physical journey that fulfils the demands of the middle way. As in all actions, the success of pilgrimage depends on desire, mind, effort and knowledge. Many Buddhists add special tasks to their pilgrimage, some believing that enduring difficulties will hasten their enlightenment. The aim is also development of the perfections (*paramis*). These include aspects such as generosity, discipline, patience, diligence, meditation, faith, kindness, joy, reverence, gratitude, wisdom and devotion. (Theravada Buddhism may list ten perfections.) The fellowship of other Buddhists is also an important aspect of pilgrimage.

Pilgrimage is a physical journey with a particular purpose, a spiritual outcome. Buddhists conduct pilgrimages because the Buddha said they should, but primarily to share and experience the journey towards enlightenment that the Buddha took. It has the effect of sharing common experiences among members of the Buddhist community. That experience can be shared in mutual generosity, the showing of kindness and love and through teachings given to pilgrims.

Significance for the individual

For the individual Buddhist, pilgrimage is a spiritual walking in the footsteps of the Buddha, embarking on a journey to enlightenment. It leads to the development of the perfections. Pilgrimage is the time for individual growth and learning of the teachings of the Buddha.

Significance for the community

Pilgrimage is part of the Buddhist community that transcends time as well as culture. It is a journey joined by the *sangha* over generations and from all parts of the world. This is the chance to learn from other Buddhists as well as affirming the *sangha*. Many pilgrims offer financial support to the monks and nuns at the sites who provide food, accommodation and

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 5.6

1 What is the primary aim of Buddhist pilgrimage?
2 Describe the four major pilgrimage sites in Buddhism and explain their significance.
3 Outline the specific actions a pilgrim might make on a pilgrimage, and describe the effects of those actions.

EXTENSION ACTIVITY 5.6

1 Access the Buddhanet website, via the link at http://cambridge.edu.au/redirect/?id=5743. The website has a link to a collection of Buddhist electronic books. Using the eBook 'Buddhist Pilgrimages' as a reference, write a diary as if you were undertaking a pilgrimage.
2 Write a paragraph explaining the link between pilgrimage and enlightenment.
3 Debate the following topic: 'A pilgrimage is not just a journey.'

teachings. It is an opportunity to receive and offer service to the Buddhist community.

Temple puja

Temple *puja* is a personal and community celebration, an occasion for making offerings with respect and reverence, rather than the conduct of worship. It stresses both the individual need for enlightenment and the community's cultural identity. The practices of *puja* are quite varied, including offerings, meditation and various rituals. Temples can be very elaborate or quite simple, often reflecting cultural traditions. They are designed to symbolise the five elements of fire, air, earth, water and space (sky). An image of Buddha is often used to inspire the worshipper. There are several types of temple *puja* ceremonies.

Buddhists generally do not have a special day of the week when they gather to worship, such as the Christian Sunday although many temples with Asian origins do. Offerings to images of the Buddha and *bodhisattvas* can be made any time and in any place, although they are usually done at a temple or home shrine. The calendar of Buddhism is generally linked to the phases of the moon, that is, a lunar calendar. Festivals are generally associated with events in the life of the Buddha or the cultural traditions of the followers.

Describe the practice

Public offering services for Buddhists have the same name as worship for Hindus, *puja*. Public celebrations in Buddhism primarily stress the cooperative nature of Buddhism, as reflected in the concept of helping others to achieve enlightenment. They are not primarily 'worship' as understood by many Westerners. The main purpose of *puja* is to express gratitude to the Buddha and the Sangha for giving the *Dharma*. This strengthens commitment to the *Dharma* in the daily conduct of Buddhists. In Australia, temple *puja* has also often become a community celebration of cultural identity. The cooperative nature of Buddhism, as in Hinduism, is really an extension of individual actions. They are often allied to the monastic community of Buddhism, the Sangha. One book on Buddhism titled a chapter on relationships 'Alone, together'. In essence this describes the cooperative nature of Buddhism, but its individualism as well.

Apart from meditation or chanting, there is little that is common to Buddhist practices across the religious tradition. Meditation in itself is not a communal practice, although group meditation is possible. Cooperative celebrations tend to be celebrations of events in the life of the Buddha and of the cultural traditions of its adherents.

Buddhist celebrations include Asalha (the day the Buddha gave his first sermon) and *Parinirvana* (the day the Buddha died). Other celebrations can include pilgrimages, Wesak (the Buddha's birthday) and Chinese New Year, which are truly communal celebrations.

Mahayana Buddhism is generally more concerned about specific rituals than Theravada Buddhism. New moon and full moon are often celebrated by special offering services. Funeral rites have significance and the ashes of the dead are often stored in towers accompanied by rituals that include chanting and the offering of gifts.

Buddhist temples generally reflect the cultures that the worshippers belong to. They then become more obvious community centres where the particular cultural group meets. Some temples are ornate structures comprising several buildings that can include shrines, educational facilities, *chedi* or stupas (pagodas and burial towers) and meditation rooms.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Statues of the Buddha are displayed, often depicting various aspects of his life or teaching. Images of *bodhisattvas* are also displayed. Other temples may be much simpler, sometimes only rooms where meditation is practised.

Stupas often contain relics from the Buddha or his followers. Stupas have, over time, been incorporated into Buddhist temples and prayer halls. A temple usually has a place (sometimes simply a chair) where a monk will deliver a sermon. The most obvious features of Buddhist temples include statues of the Buddha, to which incense is often offered. The statue of the Buddha is the central feature. Buddhists do not believe it is an idol or the statue of a god, but rather a representation of a human being who has achieved enlightenment, an inspiration for all who attend the temple. The elaborate art and statues of the Buddha and *bodhisattvas* are to inspire and to help focus meditation, as are the candles, bells and incense.

Buddhist stupas (and often temples) are specifically designed to symbolise the five elements through five geometric shapes:

- fire: a conical upper structure, a candle or oil lamp symbolises enlightenment
- air: symbolised by an umbrella at the top
- earth: symbolised by the square base
- water: the round central part
- space: symbolised by the pinnacle on the top of the stupa (or temple).

The following features are nearly always also included in a temple shrine:

- an image or a statue of the Buddha, ornate or simple, to inspire the adherent as an example of the potential for all to achieve enlightenment
- incense: as the fragrance fills the room it symbolises the Buddha's teachings filling the world
- a vase or tray of flowers symbolising beauty and impermanence. Often they are arranged to symbolise other aspects of Buddhist teaching, e.g. four flowers to symbolise the Four Noble Truths
- a miniature stupa often containing a Buddha relic
- Buddhist sutras: a copy of a sacred text to refer to and to remind Buddhists of the Buddha
- lamps: to symbolise the light of the Buddha's teachings illuminating the world and the minds of people.

While the actual form of worship (*puja*) varies between the variants and schools of Buddhism, *puja* generally includes sitting on the floor with shoes removed, chanting, prayers and meditation. Worshippers will also listen to monks chanting, usually from the sacred texts and often accompanied by musical instruments.

Source 5.21 Wat Po, an ornate temple in Bangkok, Thailand

Theravada Buddhists use what is called the Threefold *puja*, which are verses recited to revere the Buddha. The Threefold *puja* is as follows:

Opening reverence
We reverence the Buddha, the perfectly enlightened one, the shower of the way. We reverence the dharma, the teachings of the Buddha, which leads from darkness to light. We reverence the sangha, the fellowship of the Buddha's disciples, that inspires and guides.

Offerings to the Buddha
Reverencing the Buddha, we offer flowers: flowers that today are fresh and sweetly blooming, flowers that tomorrow are faded and fallen.
Our bodies too, like flowers, will pass away.
Reverencing the Buddha, we offer candles: to him who is the light, we offer light.
From his greater lamp a lesser lamp we light within us:
the lamp of bodhi shining within our hearts.
Reverencing the Buddha, we offer incense: incense whose fragrance pervades the air.
The fragrance of the perfect life, sweeter than incense spreads in all directions throughout the world.

Reverence to the Three Jewels
We reverence the Buddha, and aspire to follow him. The Buddha was born as we are born. What the Buddha attained, we too can attain. What the Buddha has overcome we too can overcome.
We reverence the dharma, and aspire to follow it with body, speech and mind until the end. The truth in all its aspects, the path

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

in all its stages, we aspire to study, practise, realise. We reverence the sangha, and aspire to follow it; the fellowship of those who tread the way. As, one by one, we make our own commitment, an ever-widening circle, the sangha grows.

One example of a temple shrine in contemporary Australia is the Nan Tien Temple, south of Sydney, which includes a front shrine and a large main shrine where offerings can be made, facilities for reflection and meditation, such as a lotus pond, as well as conference and lecture facilities, accommodation and a vegetarian restaurant. It has a funeral tower (pagoda) and there is a crematorium near the complex. The ashes of those who have died are interned in the pagoda. This reflects the beliefs of its mainly Chinese adherents who practise their respect for their ancestors.

The Nan Tien Temple describes itself as a 'place for devotees and visitors to experience humanistic Buddhism' and is from the Mahayana tradition.

Source 5.22 The pagoda at the Nan Tien Temple near Wollongong

Source 5.23 The Lankarama Buddhist Temple at Schofields, west of Sydney

Beliefs

Temples are sacred spaces to Buddhists, even though the concept of god is not essential for Buddhists. However, in practice many Buddhists do not refute the popular belief that the spirits or gods can intervene to turn ordinary things into holy things, or ordinary places into holy places. So Buddhists meet to engage this change from the mundane to the sublime.

Temple ceremonies and times of public worship have several purposes. There are four main types of temple ceremonies:

- the bringing of past events into the present (reconstitution)
- marking out the boundaries between the sacred and secular (demarcation)
- giving thanks and the celebration of past events (memorial)
- purifying people so the right relationship can be established between the Buddha and *bodhisattvas* and the people (cleansing).

Buddhists meet to perform *puja* (worship). This may mean a formal worship of an image of Buddha. The worshipper will kneel and bow three times (representing Buddha, *dharma* and *sangha*, the Three Jewels), and offer candles, flowers and incense. Chanting and prayer are also part of the worshipping traditions. Worship is a reminder of the process of personal transformation. Prayers such as the Threefold *puja* may be used.

Significance for the individual

For the individual, temple *puja* is an extension of home *puja*. This is linked with the personal quest for enlightenment. The meditation and teachings from the temple are useful in promoting gratitude, strengthening faith in the *dharma*, which then promotes commitment to practice in daily life. Offering is the practice of generosity which helps to gain merit, leading to enlightenment. Temple *puja* is an opportunity to learn to give, leading to a realisation of non-self.

Significance for the community

The temple is the location of the Sangha, the monastic community. They meet with the larger *sangha* (Buddhist community). This is also an opportunity to share with others in the mutual quest to develop skills for enlightenment. Temple *puja* emphasises community events as well as 'services of worship'. Temple *puja* can also be a way of transferring merit to others, for example, to those who have died. Offering food to sentient beings can be a way of visualising a smooth

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 5.7

1 Describe a Buddhist temple and how *puja* is practised at the temple.
2 Outline the role of the Buddhist monks in temple *puja*.
3 What is the purpose of offerings made to the Buddha and *bodhisattvas* during temple *puja*?

EXTENSION ACTIVITY 5.7

1 Visit a Buddhist temple and talk to a monk about Buddhist *puja*. Develop an understanding of its significance as a practice for the individual Buddhist.
2 Conduct some research and determine how Buddhist temples combine the cultural backgrounds of the dominant Buddhist culture and the Australian context.
3 Write a paragraph about Buddhist temple *puja*, using the heading 'Alone, together'.

path to enlightenment. The performance of such rituals during chanting services can be a way of transferring merit.

Wesak/Vesak

Theravada Buddhists believe that the Buddha was born, achieved enlightenment and died all on the same day, on the full moon of the sixth lunar month (usually in April/May). The Vaisakha month is the second month in the Indian lunar calendar. Chinese Mahayana Buddhists commemorate the Buddha's birthday on the eighth day of the fourth lunar month (usually in April/May too), his enlightenment on the eighth day of the twelfth lunar month and his death on the fifteenth day of the second lunar month. Buddhists believe the Buddha's death was the day he achieved *Parinirvana*, that is, 'nirvana without remains'. The celebration of this day is known as Wesak (or Vesak). This day is a day of celebration, a time to recall the life of the Buddha and to share the journey to purification, a family celebration when all new things are honoured. Usually on this day Buddhists light colourful lanterns and candles and bathe a decorated baby Buddha statue. A sermon on some aspect of the Buddha's life is given.

Describe the practice

Mahayana Buddhists celebrate Wesak as the birth date of the Buddha. For Mahayana Buddhists, a statue of the Buddha is washed on this day as a reminder that all faults need to be washed away. In Australia, Wesak is a community celebration and is celebrated according to the customs of the particular cultural community. For example, the Nan Tien Temple and Buddha's Light International Association lead the Chinese Buddhist community to celebrate Wesak in a huge festival at Darling Harbour in Sydney. Smaller temples throughout the city and the suburbs also organise community events in commemoration of Wesak.

Wesak is celebrated in different forms across the world. Often it accompanies the planting season in Asian countries and shares the anticipation of the coming growth and harvest. In many celebrations the lighting of lamps accompanies Wesak. In other countries, Wesak is celebrated with a number of activities reflecting the culture of the community. For example, butchers are closed in Sri Lanka and

INVESTIGATE

Research the celebration of Wesak in your own community. Look up a telephone book, contact your council or look on the internet for details of a local Buddhist community. How does Wesak reflect the community the Buddhists came from? And how does it reflect the Australian community?

Parinirvana The Buddha's achievement of *nirvana*, in its final form the day of his death

Source 5.24 At Wesak, a statue of the Buddha is bathed to symbolise the washing of faults and errors

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

huge festivals of light are held. Paper balloons are released in Thailand, houses are cleaned and animals are freed in many countries. Buddhists gather at temples to support the Sangha and hear sermons and readings from the sacred texts.

Beliefs

Wesak is the day that Buddhists anticipate a spiritual cleansing, often celebrated by bathing a statue of the Buddha, and a chance to achieve new spiritual truth or enlightenment. Candles and lamps are used to depict this spiritual light. The celebrations range from quiet meditations to noisy festivals.

Buddhists use the celebration of Wesak to meditate on the way to enlightenment, to be reminded of the history of Buddhism, and to participate in actions that will bring good *karma*. The hearing of sermons and texts contributes to the quest for enlightenment. It is a time for renewed commitment and growth, for new beginnings. Celebrating the Buddha's birthday, enlightenment and achievement of *nirvana* is a reminder that this is a possibility for all Buddhists. While Theravada Buddhists celebrate these three aspects of the Buddha's life, Mahayana Buddhists generally celebrate the Buddha's birthday (Wesak) separately from the other two events.

Significance for the individual

The main focus of Wesak for the individual is to celebrate the Three Jewels: the Buddha, the *dharma* and the *sangha*. It is a reminder of the importance of each of these and an opportunity for the individual to focus on the personal quest for enlightenment.

Significance for the community

Wesak is certainly a community celebration. Buddhists flock to communal festivals, temples, parades and other events. The community gathers at the temple as well as it celebrates the Sangha, for teaching and reflection. Often gifts are given to the monks and nuns. This is a time when Buddhists truly celebrate as a community.

Other celebrations

Other significant days of celebration in Theravada Buddhism are Asalha, or Dharma Day, when the Buddha gave his first sermon. This is the full moon of the eighth lunar month. Magha, or Sangha Day, celebrates the time when over a thousand monks gathered spontaneously to honour the Buddha. In the Theravada Buddhist calendar this is the full moon of the third lunar month. Chinese Mahayana Buddhists celebrate Sangha Day at the end of the Rainy Retreat and it is typically held with the Ullambana Festival on the eighth day of the seventh lunar month. *Celebration of the sangha* is another important Buddhist festival and ritual. For many joining the *sangha* is a significant step in life and can be undertaken in adolescence in some communities as a rite of passage. While not strictly associated with the stage of puberty or onset of adolescence, the *introduction to sangha* often marks the time in a Buddhist's life when they are introduced to the Buddhist community.

EXERCISE 5.8

1. Describe the celebration of Wesak.
2. Describe the beliefs of Buddhism that are highlighted at Wesak.
3. Describe how Wesak is significant for individual Buddhists and the Buddhist community. Make note of differences in different communities.

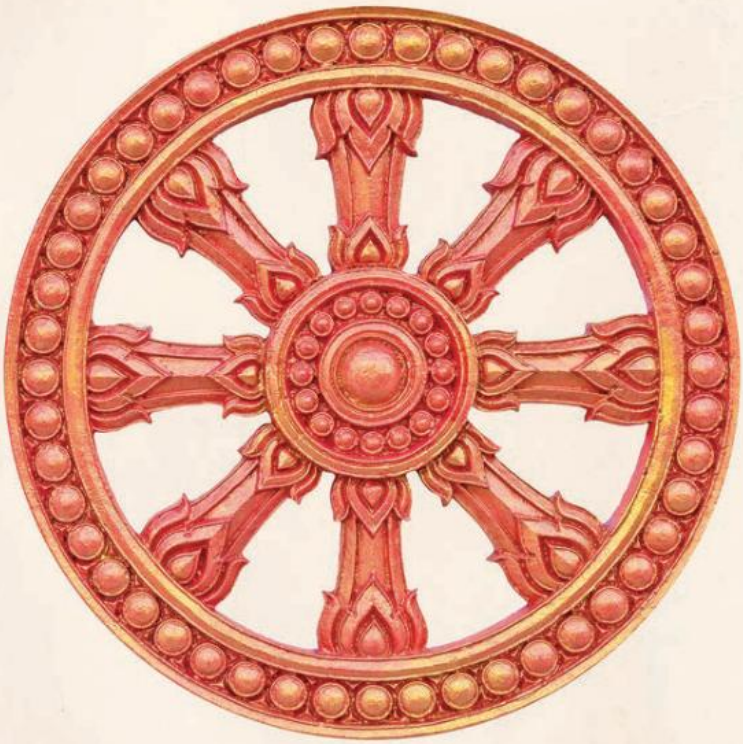
EXTENSION ACTIVITY 5.8

1. Research or attend an Australian celebration of Wesak. Make a note of the culture it represents. What significant features are evident?
2. Prepare a graphic presentation highlighting the events and significance of Wesak, noting links to the beliefs of Buddhism.
3. Interview a Buddhist and ask them to explain the importance of Wesak to their own life and faith.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- King Asoka was converted from a violent life to the pacifism of Buddhism.
- Asoka was one of the most significant people in the development of Buddhism.
- Asoka ensured the spread of Buddhism throughout the ancient world.
- Zen (Japanese)/Chan (Chinese) Buddhism developed in China and came to Japan in the twelfth century.
- Zen Buddhism seeks to apply Buddhist principles to every aspect of life.
- Zen has had an ongoing impact on Buddhism across the world, in both the East and in Western thought.
- Buddhist ethics seek to do good and overcome evil.
- Buddhist bioethics are concerned with the relief of suffering and issues related to the taking of life.
- Environmental ethics are concerned with maintaining balance in nature.
- Sexual ethics must be expressed in a way that avoids hurt and harm and affirms what is loving and respectful.
- Women have generally had to counter patriarchal tendencies in society to achieve equality in Buddhism.
- Tenzin Palmo is an example of a woman who has achieved some significance in Buddhism.
- Pilgrimage is a chance for people to share in the life of the Buddha as they journey towards enlightenment.
- Temple *puja* reflects the cultural heritage of Buddhist communities.
- Temple *puja* is a means of developing insight and wisdom.
- Wesak is a celebration of the Buddha's birth, enlightenment and death.
- Wesak reflects the cultural traditions of the Buddhist community.
- Wesak anticipates and demonstrates the enlightenment that is the aim of every Buddhist.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer either a three-part, 15-mark question, or a one-part extended essay of 20 marks. That is, EITHER a question from Section II OR a question from Section III.

SECTION II

Marks

Question 1 – Buddhism (15 marks)

(a) Describe the contribution of ONE significant person, other than the Buddha, to Buddhism.

3

(b) Explain the significance of ONE significant practice on the life of a Buddhist adherent. Draw from one of the following practices:

- pilgrimage
- temple *puja*
- Wesak

6

(c) Discuss the importance of Buddhist ethical teachings in ONE of the following areas:

- bioethics
- environmental ethics
- sexual ethics

6

SECTION III

Question 1 – Buddhism (20 marks)

Analyse the significance of ONE Buddhist practice on the individual AND the Buddhist community. The practice must be drawn from the following:

- pilgrimage
- temple *puja*
- Wesak

20

OR

> We reverence the dharma, the teachings of the Buddha, which leads from darkness to light.
> THREEFOLD PUJA

With reference to this quote, explain how Buddhism affects the life of the adherent as they search for enlightenment.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6

Christianity: The basic facts

[PRELIMINARY 1 AND 2 UNIT (22 HOURS)]

I am an historian, I am not a believer, but I must confess as an historian that this penniless preacher from Nazareth is irrevocably the very centre of history. Jesus Christ is easily the most dominant figure in all history.

H. G. WELLS

CHAPTER OVERVIEW

In this chapter we will discuss:

- The nature of society and the religious practices of Palestine before Christianity
- The outstanding events in the life of Jesus of Nazareth and why he is the model for a good Christian life
- The early development of the Christian communities after the death of Jesus
- The rise of the different variants of Christianity
- The principal beliefs of Christianity
- The importance of the Bible to Christians
- Sections of the sacred texts that highlight principal beliefs of Christianity
- The principal ethical teachings of Christianity
- The importance of law and ethics to Christians
- The different types of personal prayer in the lives of Christians

TIMELINE

circa 6 BCE	Traditional date for the birth of Jesus of Nazareth
circa 30 CE	Traditional date for the death of Jesus
circa 65 CE	Death of St Paul
312 CE	Emperor Constantine's vision of the cross; the Roman Empire starts to become officially Christian
325 CE	First Church Council at Nicaea
367 CE	Canonisation of the New Testament
circa 384 CE	Philosopher and theologian St Augustine converts from Manichaeanism to Christianity
476 CE	Fall of Roman Empire in the West; Christianity continues to spread through Europe
1054 CE	The Great Schism: the break between Rome (Catholic) and Constantinople (Orthodox), start of the Roman Catholic and Eastern Orthodox branches of Christianity
1095 CE	Pope Urban II calls for the First Crusade, leading to a series of invasions by Christians of both the Muslim-held areas around Jerusalem and Orthodox Christian lands
1098–1179 CE	Life of Hildegard of Bingen, mystic and writer

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1204 CE The Fourth Crusade devastates Christian Constantinople
1274 CE Death of Thomas Aquinas, the most significant Western theologian since Augustine
1517 CE Martin Luther presents his 95 Theses; this begins the Reformation and the division of Catholic and Protestant churches in Europe follows
1534 CE King Henry VIII establishes himself as head of Church of England; his kingdom becomes Protestant
1738 CE John Wesley starts his Methodist campaign
1810s CE Beginnings of feminist theology, as women emerge as Church leaders with the growing missionary movement
1829–1890 CE Life of Catherine Booth, 'mother of the Salvation Army'
1870 CE First Vatican Council establishes infallibility of the Pope
1881–1963 CE Life of Angelo Giuseppe Roncalli, elected in 1958 as Pope John XXIII; he initiates the Second Vatican Council
1917–1991 CE Life of Dennis Bennett, Episcopalian priest, a seminal figure in the Charismatic Christian movement
1918 CE Birth of Billy Graham, one of America's leading Baptist Christians
1948 CE First meeting World Council of Churches
1950 CE Birth of Sarah Maitland
1955 CE Liberation theology develops
1965 CE Conclusion of Second Vatican Council, leading to the radical overhaul of numerous Catholic traditions
1977 CE Formation of the Uniting Church in Australia
2010 CE Canonisation of Mary MacKillop, St Mary of the Cross, Australia's first Roman Catholic saint

Judea
Part of a mountainous area (now divided between Israel and Palestine) that Jews believed had been promised to them by God

Jewish
Name given to the people of Israel after their exile in Babylon; the survivors were mainly from the tribe of Judah

Jerusalem
Capital city of Israel; was also the capital city of Judea

The Temple
The temple built in Jerusalem

Roman Empire
The Roman Empire, at the time of Jesus, controlled all the lands surrounding the Mediterranean Sea including Judea and Jerusalem; the Romans spoke Latin, but the Greek language was as important as Latin

6.1 ORIGINS: HISTORICAL AND CULTURAL CONTEXT

Christianity is close to 2000 years old. It began in **Judea**, the kingdom of the **Jewish** people. **Jerusalem** was the main religious and economic centre of this region. It contained **the Temple**, the principal place of worship for Jewish people. Here Jewish priests tended the sacred house of their God and made sacrifices to him, as well as performing other ritual duties.

Christianity started as a Jewish sect. Its leaders and early followers were Jews. Understanding Judaism will help you understand the background of Christianity. As it grew, Christianity adapted religious ideas from societies it moved into. Early Christians were influenced by Greeks, Romans, Persians and others and incorporated some of their ideas into their growing religion.

At the time that Christianity began, the **Roman Empire** had gained almost complete control of Judea. This caused significant religious and political tension in the area. Many Jewish people wondered why their holy city, Jerusalem, was again coming under

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

direct foreign control; it had been occupied previously by the Greeks under Alexander the Great, and before that by the Persians.

The Jews were worried that political turmoil would engulf their culture. At this time political and religious groups were attempting to find a way to free Judea from Rome's control. It was a time of crisis and deep self-reflection for the Jewish people. Some of them hoped that a **Messiah** would come, a man who, like others in Jewish history such as King David, would lead an independent and powerful Judea. Scholars refer to this as Messianism, which falls into a wider idea of millenarianism or the expectation that soon a great change will come. This long-awaited deliverer of political and religious freedom is referred to often in the later part of Jewish scripture (the **Tanakh** or Hebrew Bible) where prophets such as Isaiah spoke of the arrival of a saviour. Many Jewish people were waiting and hoping for change. Jesus fitted this idea of a Messiah. In the stories about his life he is depicted as living his life as a Jew. In those stories he appealed in his calls for change to the disaffection of the Jewish people.

Source 6.1 Judea was under the control of the Roman Empire during the time that Christianity began to develop.

As well as the political tensions in Judea, Judaism was itself divided between a number of groups. These included the **Pharisees**, the

Messiah
The promised deliverer of the Jewish nation

Tanakh
Acronym for the Hebrew Bible that is made up of the Teachings: (Torah T), the writings from the Period of Prophecy (Nevi'im N) and the writings from the remaining books (Ketuvim K)

Pharisees
A religious sect that was active in Jesus' day

Blasphemous
Speaking disrespectfully of God or sacred things

INVESTIGATE

The film, Monty Python's *The Life of Brian* (1979), is well researched, although it is a satirical comedy and touches on events evident at the time Jesus lived. Judea is pictured as a place of turmoil, political hysteria and religious fanaticism. This is an exaggeration, yet the movie captured some of the real issues of life in the Judea of Jesus' day. One of this film's scenes was recently voted funniest scene in a movie, although some Christians still consider the comedy **blasphemous**. *Jesus of Nazareth* (1977) is a made-for-television historical blow-by-blow account of Jesus' life and goes for several hours; this will certainly help you with your studies. In 1964 Pier Paolo Passolini directed *Il Vangelo secondo Matteo (The Gospel according to Saint Matthew)* which is black and white, in Italian (with English subtitles) and probably hard to find but is stunningly beautiful. Denys Arcand's *Jesus of Montreal* (1989) puts Jesus' life into modern Montreal, Canada, and is a magical film; whereas Martin Scorsese's *The Last Temptation of Christ* considers the nature of Jesus as a man rather than a god, and has been regularly attacked for being disrespectful. Finally, Mel Gibson's *The Passion of the Christ* focuses on the suffering of Jesus in his last hours on earth as a way of reminding humanity of how he suffered for our sins. Comparing these films with each other is a great way to understand how the life of Jesus is able to be presented and speculated on.

Source 6.2 The main influences on early Christianity

From Judaism	From the Greeks	From Rome	From the Persians
Monotheism; expectation of the Messiah	Greek philosophy	*Pax Romana* (the Great Empire at Peace)	Idea of the virgin birth; the Magi present at Jesus' birth
Exile led to codified faith	Influence on Judaism (Philo)	Roman roads to speed communication in the empire	Hell as a place of punishment rather than just a place for the dead to dwell
Diaspora developed synagogues	Greek language lingua franca	Safe Mediterranean, again to aid communication	Personal salvation rather than group salvation as with Judaism
Expectation of Messiah	Gymnasium-schooling model	Roman citizenship increasing at this time to many non-Romans and suggesting that the peoples of the world could be united under one social and political system	Jesus as the god Mithra whose birthday was 25 December

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Gospels
The story of Jesus' life and teachings, especially as in the first four books of the New Testament

Sadducees
A high-status religious group of Jesus' day

Essenes
A separatist religious group in Israel in the first century CE

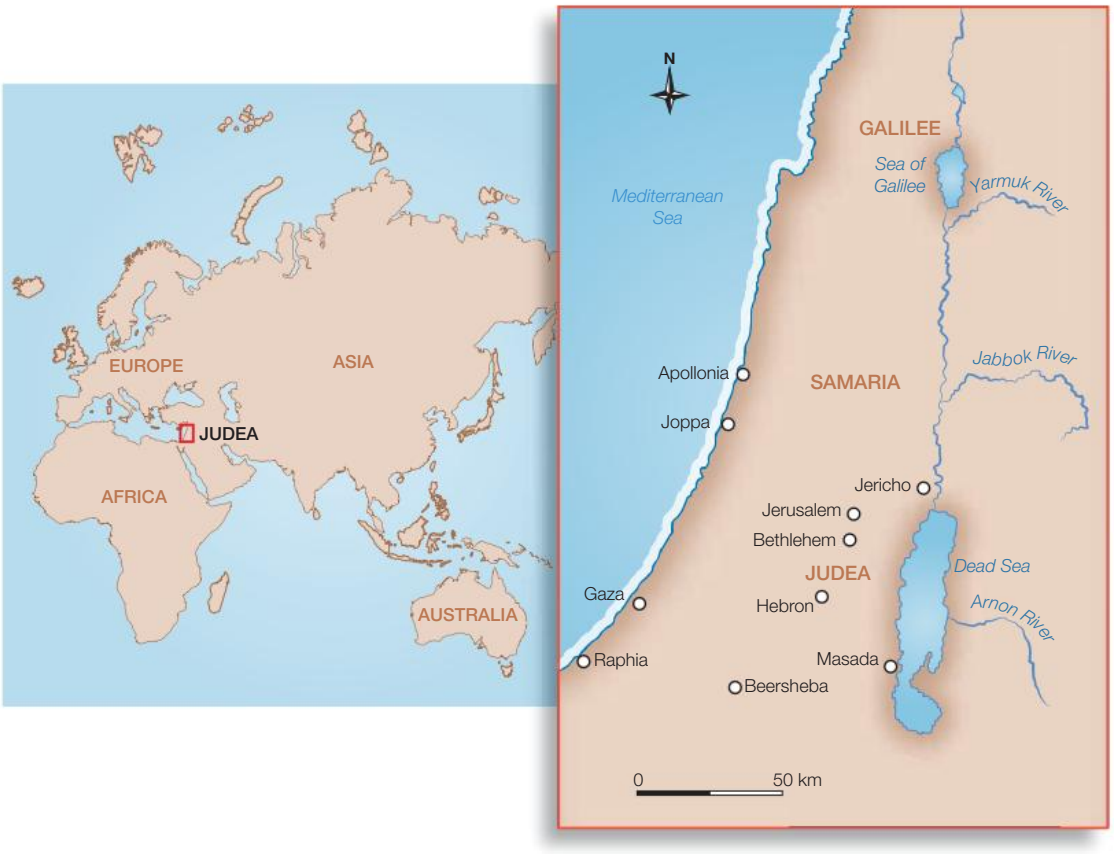
CONSIDER

There are many references to Jesus' conflict with the Pharisees and the Sadducees in the **Gospels**. Yet these two groups represented the 'religious' people of his day. Try to determine why Jesus was so critical of these people (see Matthew 23, Mark 8:11–21, Mark 12:1–40, Luke 7:36–50).

Sadducees and the **Essenes**. The attitudes of Jesus to these various groups demonstrates that he was trying to revitalise Judaism at a very difficult time. The Pharisees were progressive. They held closely to Jewish religious law, yet added many of their own interpretations. In following these rules, they declared themselves more holy than ordinary Jews. Jesus referred to them as hypocrites for masking the true laws with so many other rules. Paul, who later played a central role in the development of Christianity, was originally a Pharisee.

The Sadducees were opposed to the Pharisees. They believed only in what was written in Hebrew scripture, and were a more conservative part of the Jewish establishment that Jesus attacked.

The Essenes were a group of Jews who aimed to remove themselves from the world and keep themselves pure. Evidence of their community at Qumran was first discovered in 1947, together with what are now called the *Dead Sea Scrolls*. A number of texts were found sealed in jars. These texts help us understand the ideas that were current when Jesus lived. The recent Historical Jesus Movement, which tries to understand Jesus as a historical figure, is interested in these writings. This movement began with the publication in 1863 of Ernst Renan's *The Life of Jesus*, a novelised form of his life. Renan believed that the life of Jesus should be written like that of any other historical figure. The great Christian medical doctor and scholar, Albert Schweitzer, continued the debate in *The Quest for the Historical Jesus*. Most recently the scholars Robert Funk and John Dominique Crossan have used exacting scholarship in an attempt to understand Jesus most completely in his historical context. Speculation remains, however, as to whether Jesus was a more metaphorical figure in religious writing at this time, or an actual historical figure. The evidence for his existence relies significantly on Christian sources. Students should be aware that there is considerable debate in academic circles about the historicity of Jesus and the accuracy and reliability of the Gospel records. Respected Anglican scholar, NT (Tom) Wright, for example, seen as part of the historial Jesus debate, would argue the resurrection of Jesus is an historial event.



Source 6.3 Judea at the time of Jesus' birth: the map on the left shows Judea's location in relation to the rest of the world

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 6.4 Judaist groups of ancient Judea

	Pharisees	*Sadducees*	*Essenes*
Modern presence	Developed into modern Judaism	Disappeared as a group after 70 CE	Some modern Jewish sects identify with the Essenes
Approach to Greek culture	Apolitical and against Greek influence in Judaism	Were political and in support of Greek culture	Indifferent
Worship	Worshipped in the Temple then, after it was destroyed by Rome in 70 CE, in synagogues	Worshipped in the Temple	Led a monk-like existence involving celibacy, vegetarianism and withdrawal from society
Scripture	Approached Jewish scripture liberally and interpreted it within reason	Took Jewish scripture literally as the absolute truth	Interpreted the Jewish Bible in a radically different way; see Dead Sea Scrolls
Politics	Democratic and liberal	Conservative, aristocratic and supported the Jewish monarchy	Were against the ruling family of Judea (who acted as governors for Rome)

EXERCISE 6.1

1 Explain the way the Greeks, Romans and Jews may have influenced the origins of Christianity.
2 Describe the different views regarding the Messiah at the time of Jesus.
3 List the major Jewish groups of Jesus' day and identify their main features.

EXTENSION ACTIVITY 6.1

1 Explore the concept that Christianity is a Western religion. Discuss with reference to its origins.
2 Explain why it is necessary to understand Judaism to understand Christianity.
3 Research the following: How did Jesus meet (or not meet) the Jewish expectations of the Messiah?

6.2 JESUS CHRIST/JESUS OF NAZARETH

Virtually all that is known about Jesus is drawn from the New Testament, a series of texts written by early Christians some thirty to seventy years after his death. There are few references to him outside Christian texts and there is evidence (as in the histories of the Jewish historian Josephus) that these texts have been edited by Christians. This means that scholars and students must take care to understand both the mythic and literary dimensions of Jesus and the historical facts of his life. Academics tend to agree that he was an historical figure but some dispute this. The issue of whether he was the Son of God as the Gospels announce is a theological issue. Jews and Muslims deny the divinity of Jesus. Even with the evidence provided by the New Testament we can see that little was known about Jesus except for the last three years of his life. Perhaps the most mythologised part of his life is the least known by his followers: his birth, childhood and adolescence.

Principal events of Jesus' life

Jesus, according to the Gospel records, was born around 6 BCE. As he is commonly referred to as 'Jesus of Nazareth' it is possible that he was not born in Bethlehem as the myth of his birth states, but in Nazareth. Bethlehem, in fact, was the home town of King David (circa 900 BCE), a famous Jewish monarch and Messiah figure. Early Christians may have promoted a favourable political connection. The extensive genealogy of Jesus in the opening chapters of Matthew's Gospel links Jesus with the family of King David through Jesus' legal father, Joseph. The story of Jesus' birth also states that angels who visited his mother, Mary, predicted that he would be the

Myth
A spiritual or religious idea expressed in human terms

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 6.5 There is no description of Jesus' physical appearance. Many depictions are of a very European Jesus despite his Middle Eastern background. Why might this be?

Source 6.6 Events from Jesus' life, such as his birth, have been depicted in many forms despite questions about their historicity. For example, the 'wise men' never visited Jesus in the stable.

Parthenogenesis
A divine being born from a virgin without sexual intercourse

Baptism
A religious act of purification by water that allows recipients membership of Christianity

Gnostic
From the Greek word '*gnosis*' meaning wisdom; Gnostic doctrines hold that the world and humanity are corrupt and only wisdom of secret matters allows humans to connect with the small spark of the divine within them

Apostles
Students whom Jesus had chosen and trained for a mission of healing and preaching

Disciples
Jesus' students during his time on Earth

Sermon on the Mount
The large section of Jesus' teaching contained in the Gospel of Matthew (chapters 5 to 7)

Parable
A short story containing a religious lesson

son of God (Luke 1:26–38, Matthew 1:18–25) through a process known as **parthenogenesis**, that is, a virgin birth. The wise men or Magi, who were possibly star worshippers from the Persian religion of Zoroastrianism, were also said to have been present soon after his birth. This Persian group had long predicted the birth of a chosen man from the womb of a virgin.

The story continues that, soon after he was born, Jesus' family fled to Egypt as King Herod I (a client king acting for the Romans) killed all the male babies of Bethlehem. Again, there is no evidence in history that King Herod actually did this, but this part of the story parallels the similar story of the Egyptian pharaoh who killed babies at the time of Moses and is consistent with what is known about Herod the Great. After his birth, it seems that Jesus then grew up in or about the town of Nazareth.

At about the age of 30, we are told in the Gospels that Jesus was **baptised** by John the Baptist, a figure who was possibly a **Gnostic**, Mandaean or an Essene. Jesus wandered in the wilderness for some time and was tempted by the devil (Luke 3:21–23, 4:1–15). After this, he returned to Judea and preached for about three years. He selected a small band of twelve **apostles**, and became known as a teacher and miracle worker. In contrast with the common practice of the day, a number of female **disciples** were also part of Jesus' group, including Mary Magdalene who seems to be present at most of the major events of Jesus' last three years. Jesus encouraged his listeners to move beyond the strict legalism of the Judaism of his day and look at motives for actions. He stated he had come to 'fulfil the law' of Judaism and mixed freely with those considered 'sinners and outcasts' (Matthew 5:17, Mark 2:15–16). Many of his statements reflect those of the Jewish teacher Hillel who developed a more liberal interpretation of the Laws of the Torah in the years before Jesus' birth.

The teachings of Jesus were politically and socially radical and inspiring, and examples can be found in the **Sermon on the Mount**. Jesus used **parables** (stories with various meanings for different people) as an effective teaching device (Mark 4:1–20). Jesus also worked **miracles**: healing the sick, casting out demons, evidencing power over nature and even raising the dead (see Mark 2:32–34, 4:35–41, John 11:1–44). Not surprisingly, Jesus soon came into conflict with the Jewish and Roman authorities.

In the last weeks of his life Jesus is shown to have made a triumphal entry into Jerusalem, today celebrated by Palm Sunday (Mark 11:1–11). He visited the Temple and overturned the stalls of moneychangers and other market stalls in the Temple courtyard (Mark 11:15–19). He was then involved in a series of public arguments with the Pharisees and Sadducees (Mark 12:13–40). After the **Last Supper** (possibly a Jewish Passover meal) on the Thursday evening (which became the celebration of Holy Communion in the

CONSIDER

The term 'myth' does not mean 'made up story' or 'fairy tale'. Myth refers to the expression in human language of cosmic events. It refers to the great stories of human socialisation and supernatural events couched in understandable terminology.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Christian Church), Jesus was arrested by soldiers in the Garden of Gethsemane, just outside the city (Mark 14:12–50). He was brought to trial before Pontius Pilate, the Roman procurator.

Although no Roman sources record the event, Jesus was sentenced to death and crucified by the Roman procurator on what Christians call **Good Friday** (Mark 15:21–41). His death was considered to be necessary, by Christians, to bring **salvation** for all. He was hastily buried on the Friday evening. On the Sunday morning, a number of women went to the tomb to prepare Jesus' body for permanent burial. They found the tomb empty and angels declared he had risen from the dead (Mark 16:1–8). Over the next few weeks, Christians believe, Jesus was seen on several occasions, once by over 500 people (1 Corinthians 15:3–8). Forty days after his **resurrection**, Jesus was said to have ascended into heaven (Acts 1:6–11).

Interpreting the principal events in the life of Jesus

The New Testament is the central set of texts that form Christian scripture or sacred writing. The Old Testament is the Christian term for the Hebrew Bible (sometimes with added texts called the Apocrypha, particularly in the Catholic version). The New Testament, and perhaps a range of contemporary Gnostic texts, are the only real sources for studying the stories of Jesus. There are only occasional references to him outside Christian texts. Certainly the words and deeds credited to Jesus have revolutionised Western society which for centuries has been considered 'Christian'. Many people have responded to the teachings of Jesus and have sought to implement them in their lives.

To complicate things further, there is no one simple account of the life of Jesus. Instead there are four Gospels written by early followers, but sometime after the period in which Jesus lived. Each text concentrates on various aspects of Jesus' life. A text called **Q** is supposed to be one of the earliest accounts of Jesus. This text apparently contained much of Jesus' teaching but is now lost. The Gospels of Matthew and Luke both seem to borrow sayings and stories about Jesus from it. This is supported by the fact that the wording of these two writers is sometimes very similar. The Letters in the New Testament attributed to Paul are the oldest Christian sources, but they say little about the details of Jesus' life. The Q source (so called by German biblical scholars in the nineteenth century) is taken as the oldest record of the details of Jesus' teachings. After Paul's letters, Mark is taken to be the earliest Gospel account and was written possibly thirty to fifty years after the death of Jesus. His account concentrates on the last three or four years of Jesus' life. Luke's Gospel, written after Mark's, contains additions to the story of Jesus' birth. These details are understood by some scholars today in mythological terms rather than a strictly biographical sense. 'Gospel', the term applied to these books, is regarded as a distinctive genre in literature. The suggested ages of Christian writing are shown in Source 6.7.

Source 6.7 The suggested dating of Christian writings

Book	*Accepted date of composition*
Letters of Paul	from the 50s CE
Q (a source for Matthew and Luke)	before 65 CE
Mark	65–75 CE
Matthew	70–85 CE
Luke	85–95 CE
John	90–130 CE

The Gospels of Mark, Luke and Matthew are referred to as the **Synoptic** Gospels because they take similar views of Jesus' life, with much material in common. John's Gospel is quite different from the first three. It is a later and more theologically reflective document. This is not strange because Christianity was getting close to a hundred years old when this Gospel was written and it had a different purpose. John starts his account by mentioning the *Logos*, the word of God that created the world. *Logos* is a Greek concept and illustrates the influence of Greek thought on the Judaism and Christianity of the first century. Philo, a Jewish theologian living at the time of Jesus, also writes of the *Logos*, and may have influenced John's writing. John

INVESTIGATE

Find a copy of one of the Gospels. Mark is the shortest. Ignore the chapter and verse divisions and read the Gospel; it won't take you long. Try to discover what is being said about Jesus. For example, Mark 1:1 says, 'This is the Good News about Jesus Christ, the Son of God'. As you read the Gospel ask, 'Who recognises Jesus as the Christ (the Messiah), who recognises Jesus as the Son of God and what is this telling us?'

Miracle
A physical event that goes beyond all known human or natural powers, and so is attributed to a divine agency

Last Supper
The final meal Jesus had with his disciples before his crucifixion

Good Friday
The Friday before Easter that commemorates the day Jesus died

Salvation
Christians believe Jesus died to save them from the punishment of sin

Resurrection
The bringing of a person back to life

Q
From the German Quelle meaning 'source'; Q is believed to be an early collection of Jesus' sayings and is apparently used by Matthew and Luke in the common words of their Gospels

Synoptic
Literally, 'seen together'; the Gospels of Matthew, Mark and Luke, which share many common features

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 6.8 Texts written close to the life of Jesus, and which figure him as a central character, are still being discovered. These religious books, written at around the time of Jesus, were found in Nag Hammadi, Egypt, in 1945.

tells us Jesus is this Word made flesh. In his account Jesus goes from being a Messiah to God in human form.

John introduces elements and assumptions that are Greek and calls Jesus **Christ**, which means 'the anointed one' and was previously a title used by Greeks to refer to the god Apollo. In Mark, Jesus is careful about stating whether he is the Messiah or not, but in John his messiahship is declared openly. This illustrates how Christian texts may have developed and expanded the story of Jesus in the hundred years after Jesus died. In John's account, Jesus leaves off being a figure of history and speaks with the authority of God. In John the message is mystical at one level, but very clear in another: is the world a good place?

John's development of the Jesus story is the basis for the doctrine of the **Trinity**. This is belief in the idea that God is three parts: Father, Son and Holy Spirit, yet these three parts are an indivisible whole.

The ministry of Jesus

Understanding the complex and highly literate nature of the accounts of Jesus' life can allow us to emphasise what was most important to those who wrote down, and who told his story. The most important part of Jesus' life starts with his contact with John the Baptist. From this point he was able to perform a number of miracles. These included driving out of demons, healing the sick, raising the dead and turning water into wine. Sceptical scholars suggest that these were later exaggerations written into the story, misunderstandings, or only partly true. Some Christians agree that Jesus' miracles, like his parables, may not have happened but are part of the myth that allows us to understand essential truths. Other Christians claim that Jesus was God, so he could actually perform these miracles and turn the laws of science upside down.

On both religious and political levels, particularly in the first three Gospels, Jesus spoke about the 'Kingdom of God' (Matthew 6:33, Luke 18:28). This is a highly metaphorical term which could have been taken by a Jew at the time to mean the re-establishment of Judea or, as it was understood later, the Christian heaven. This important term is understood in a number of ways by Christians. Pope Benedict XVI, in his book *Jesus of Nazareth*, states that there are 'three dimensions' to the Church Fathers' interpretation of the Kingdom of God. The first is that Jesus is himself the kingdom in person, the second is that the kingdom is 'within you' and the third is expressed in the relationship between the 'Kingdom of God' and the Church.

As a religious figure who was also a political revolutionary, Jesus said and did radical things. His sermons to gathered groups, such as the Sermon on the Mount, preached universal love and gave hope to the downtrodden. The story of his entry into Jerusalem when the city was in festive mode, probably **Passover**, was a provocative act towards the authorities. In the days before he died, he carried out his Last Supper. This meal seemed to be a Jewish Passover meal. Here Jesus offered to his disciples **communion** of bread and wine, which he likened to his body and his blood. This act has become a central part of Christian worship.

It was also at this time that Jesus went to the Temple and caused a disturbance by overturning the stalls of the moneychangers there, protesting against commerce in a holy place. This could have caused his arrest and execution. Crucifixion was the usual Roman method of execution; the Jews used stoning.

The New Testament suggests that the Jews were responsible for the death of Jesus, with particular reference in Matthew 27:24–25. The idea that Jews and not Romans were responsible for Jesus' death has had terrible consequences, particularly in Christian Europe, of **anti-Semitism**.

Three days after Jesus was taken from the cross and entombed, he reportedly arose from the dead. The resurrection is regarded by believers as his greatest miracle and the part of the story that asserts his divinity. It is re-enacted during the celebration of Easter,

Christ
Greek word used for the Jewish term 'Messiah', the anointed one

Trinity
The concept of one God and three persons (Father, Son and Holy Spirit)

Passover
Jewish feast that celebrates the Exodus and the ideal of freedom

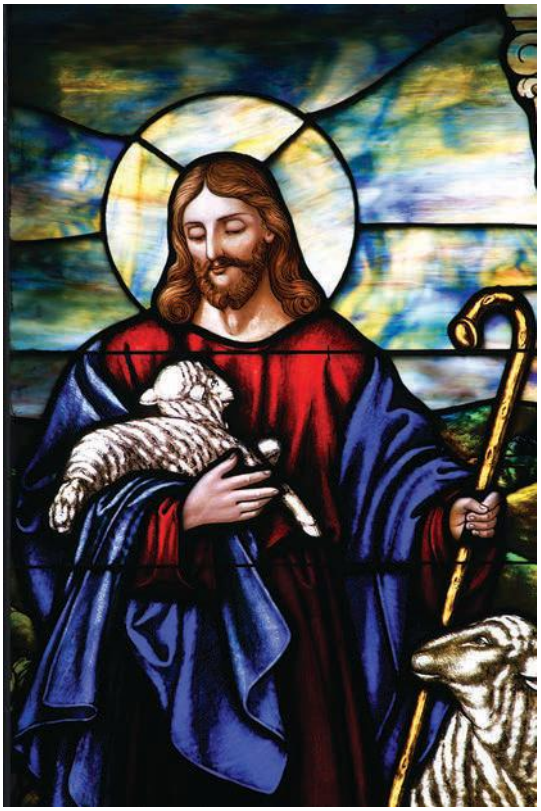
Communion
Literally, 'fellowship'; has become applied to the sacrament of Holy Communion

Anti-Semitism
Prejudice against Jewish people

INVESTIGATE

Research and find some information about Philo of Alexandria who lived around the time of the New Testament. Do his expression and way of thinking seem similar to John's Gospel?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 6.9 Jesus, the Good Shepherd is a (white and bearded) Christian metaphor for Jesus as a loving protector and caretaker.

from Good Friday to Easter Sunday. Church worship, particularly in Orthodox services, also recreates this story.

Jesus as the model of Christian life

In Christianity, Jesus is seen as 'sinless' and is the example Christians strive to emulate. His teachings emphasise Christian commands that apply to ethical behaviour, and his life becomes a model life that Christian adherents should follow. He showed compassion to the needy, healed the sick, lived selflessly and taught the love of God. Jesus was described as a good man and a holy man (Acts 3:14). Christians are expected to follow this example and be good, so that others turn to God (Matthew 5:16). In the letter to the Hebrews in the New Testament, the writer suggests that Jesus was the first of the new faith and the one who brings perfection, an example for all Christians to follow.

> Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfector of our faith.
> HEBREWS 12:1, 2

The apostle Paul urges Timothy to follow him as he follows Christ, and this introduces the idea that Christians should also look to mature Christians as examples of life (2 Timothy 3:10).

Orthodox
Literally meaning keeping to the correct teachings of the Church; has come to refer to the Eastern church

EXERCISE 6.2

1. What are other possible sources of information about the life of Jesus?
2. Clarify what Jesus did or said that was significant to his disciples and to people today. Look at Matthew's Gospel for details.
3. Outline what is meant by 'the Kingdom of God', noting the different aspects that can be emphasised.

EXTENSION ACTIVITY 6.2

1. From the multiple stories about Jesus, try to construct a timeline of the life of Jesus. Note the significant events. What aspects of Jesus' life are missing and what aspects are emphasised?
2. Was Jesus a political revolutionary? Research and explain your answer.
3. Research the differing attitudes to Jesus and discuss why and how Jesus is a model for Christian adherents.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.3 DEVELOPMENT OF EARLY CHRISTIAN COMMUNITIES

The earliest texts in the New Testament are the letters of Paul. Paul was a Roman citizen, a well-educated Jew who lived in Tarsus, in modern-day Turkey. He never met Jesus in the flesh, but as a Jew travelled to Jerusalem where he at first opposed the Christians and later converted to Christianity. (See the section on Paul in Chapter 7.)

The letters of Paul and the teachings of the early apostles have been the foundation of Christian theology and practice since New Testament times. Christians developed a communal lifestyle that is spoken of in the book of Acts (see 2:42–47, 3:32–37). They started as a group within Judaism but were eventually forced to leave that faith, developing the ideas that have become Christianity. Other early Church leaders included some of the disciples of Jesus.

The Church had to meet secretly at first as it was declared an illegal religion in Rome. Many early Christians were martyred as they refused to worship the Roman emperor. Christianity nevertheless became an influential movement over the three centuries following the time of Jesus, eventually becoming the official religion of the Roman Empire after the conversion of the emperor Constantine in 312 CE.

6.4 THE CHURCHES: CHRISTIAN VARIANTS

The history of Christianity is a history of division, often for political or social reasons as much as theological, or religious ones. Five major variants of Christianity are identified in the syllabus and they will be discussed here in the order in which they are listed, rather than chronologically.

Anglicanism

The Anglican Church of Australia is closely linked to the Church of England. Until 1962 it was a part of the Church of England, and received its own Australian constitution in that year. It was named the Anglican Church of Australia in 1981. The Church of England was established by the English king, Henry VIII. Between 1534 and 1535, Henry made the English Parliament pass Acts of Parliament that made the King (not the Pope in Rome) the head of the **Catholic** Church in England. Henry did this primarily because the **Pope** would not permit his divorce from Catherine of Aragon.

From 1547 Henry's son Edward VI, surrounded by **Protestant** councillors, turned what was a dissenting part of the Catholic Church into a Protestant Church. Edward's successor, his sister Mary, tried to eradicate Protestantism and rejoined England to the Roman Catholic Church. But the long reign of Elizabeth I (1558–1603) turned England and its Church into a Protestant domain once more through the Elizabethan Settlement, although this was theologically something of a compromise between Catholic and Protestant extremes. Traditionally, the Anglican Church stresses the importance of scripture, reason and tradition in determining matters related to beliefs and practices. This attitude has had a strong impact on how Westerners understand religion as a phenomenon that focuses around a Scripture and its relation to inner emotions and convictions.

The Anglican Church in Australia continues to define itself in relation to its closeness to Catholicism. The more ritual-oriented churches in Anglicanism are referred to as 'Anglo-Catholic' although they refuse the authority of the Pope. This 'High Church' Anglicanism still has many connections to Catholic attitudes and is the more liberal arm of the Church. 'Low Church' Anglicanism is more conservative and focuses on **proselytising** in a manner similar to **Baptist**, **Evangelical** and **Pentecostal** Churches. However, all Anglicans accept the **creed** statement about belonging to the 'One Holy Catholic and Apostolic Church'.

Catholicism

The Catholic Church follows several important doctrines. One of these is the Doctrine of **Apostolic Succession**, also followed by the Anglican Church. This says that Jesus gave a sacred mission to the apostle Peter, whom Catholics recognise as the first pope, and this mission was then passed on to all other popes. In this way, the Catholic

Pope
Head of the Roman Catholic Church

Protestant
Churches that split from the Catholic Church in the sixteenth century in protest at the Church's teachings

Proselytising
Encouraging converts from one religion to another

Baptist
A denomination of Christianity that rejects infant baptising, believing that followers should choose to be Christian of their own accord

Evangelical
Originally, 'from the Gospels'; from the eighteenth century CE it refers to a Protestant movement that considers one's soul can be saved only by having faith in the atoning death of Jesus

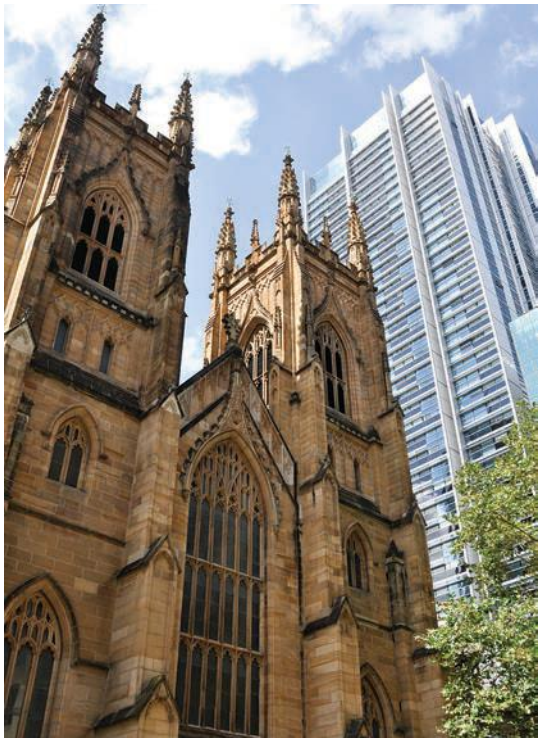
Pentecostalism
Movement within Christianity that places emphasis on the possibility of direct contact with the Holy Spirit

Creed
A statement of religious belief, often summarising the major concepts of that religion

Catholic
Spelt with a lower case 'c' it means 'universal'; the denomination usually called Catholic is the Roman Catholic Church

Apostolic Succession
The unbroken handing on of authority and belief from the time of the apostles

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 6.10 St Andrew's Anglican Cathedral in Sydney

Church claims it represents the true legacy of Jesus' life. There were a number of other Christian Churches set up at the same time as the one in Rome, those in Greece, Antioch, Syria and so on. These churches have difficulty with the authority claimed by the Roman Church. They agree that the Catholic pope is a Christian figure of outstanding authority, but argue he has no automatic claim of authority over their churches. Many of these churches also claim to be apostolic.

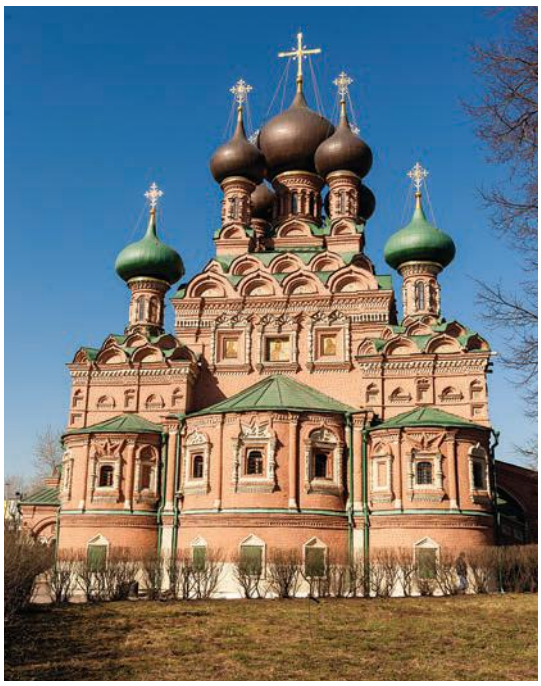
In Catholicism, **priests**, **bishops** and **cardinals** mediate between believers and God. All of these are under the authority of the Pope. Catholics believe that confessing their **sins** to a priest will aid their salvation. The Catholic Church recognises seven **sacraments**: baptism, confirmation, Eucharist, penance (confession), ordination, marriage and extreme unction (anointing of the sick). These are also accepted by the Orthodox churches.

As Christianity moved into Europe, it blended with other religious practices already popular there. For example, European influence led to an emphasis on the role of the Virgin Mary, whose worship is strong among the people of the Catholic Church. She was increasingly sanctified until the Doctrine of **Immaculate Conception** was established officially in 1854. This says that Mary was born without sin. This doctrine was not developed with reference to the Christian scriptures but reflected the faith of the Church. Other ideas also developed over time. In 1264 at the Council of Lyons, the Doctrine of **Purgatory** was also adopted by the Church. This states that an intermediate realm exists for souls who are Christian but need to repent of their sins before entering heaven.

As time went on, popes in Rome continued to claim that the Church had authority over kings and scientists, and only they could grant entry into heaven (the keys hanging over the entrance to St Peter's Basilica in Rome represent the keys to heaven). Church officials started selling **indulgences**, exchanging donations to the Church for the cancellation of sin. During the thirteenth and fourteenth centuries there was also much trading of the bones of saints and other holy relics. In 1517 Martin Luther, a monk in Germany, attacked the Church for this corruption, and eventually set up (although this was not his original intention) his own religious group based only on scripture. In this way Protestantism (those who protest against papal authority) developed (see page 130).

Orthodoxy

For the first thousand years of the Catholic Church, the Orthodox churches were simply those Christian Churches that existed in the eastern half of the Roman Empire and came under the control of the Emperor in Byzantium. A centre for Christianity established at Constantinople (then called Byzantium, now Istanbul in Turkey) by the Emperor Constantine grew to rival Rome as the most significant Christian city. In 1054 CE the Eastern Church, the Orthodox Church, split from the Western Church, the Roman Catholic Church. This split is called the **Great Schism**.



Source 6.11 Orthodox churches have a very distinctive style of architecture.

Priest
Someone who performs religious rites and makes sacrificial offerings

Bishop
An authority figure of the Christian clergy

Cardinal
A senior figure of the Roman Catholic Church

Sin
An act considered a transgression of divine law, an offence against God

Sacrament
A religious ceremony that celebrates an outward sign of an inner spiritual grace

Immaculate Conception
The doctrine that Mary, the mother of Jesus, was free from sin from her conception

Purgatory
The intermediate state between death and heaven, according to Roman Catholic theology

Indulgence
In Roman Catholicism, a pardon from the expectation of punishment in Purgatory after the sinner has been absolved

Great Schism
The split between the Western and the Eastern churches in the eleventh century CE

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Icons
Stylised pictorial representations of saints, biblical characters or stories, used as aids to worship in the Orthodox churches

Filioque clause
Literally, 'and from the Son'; this clause was added to the Nicene Creed and caused great debate about the divinity of 'the Father' compared with that of 'the Son'

95 Theses
Pamphlet written by Martin Luther against the selling of papal indulgences

Both churches trace their origins to the apostles, but over time they developed different ideas and practices. These included the Pope, whose authority was not accepted in the East, the use of **icons** in the East, and some differences in the Doctrine of the Holy Spirit, whom the West says proceeds 'from the Son' as well as the Father (this is called the **filioque clause**). There is also the fact that clergy can marry in the East but not in the West.

The Orthodox churches became regional churches and reflect the culture and identity of their people. They spread into Greece, Russia, Serbia and other areas following the Muslim invasion of Byzantium in the fifteenth century. There are 200 million Orthodox Christians across the world and they are represented in Australia by many groups including the Greek, Russian, Macedonian and Serbian Churches, many having arrived with post-World War II migration. There are more than 500 000 Orthodox Christians in Australia.

Pentecostalism

Pentecostalism began as a revival movement within Christianity in the early twentieth century. Its central concept is that it is possible for Christian believers to be made perfect by the will of God. This is referred to as 'baptism by the Holy Spirit'. In order for this to happen, one must keep to a strict moral code. This idea can be traced to the teachings of the founder of Methodism, John Wesley (1703–91), and to ideas from the early days of Christianity. 'Pentecost' is a time of the Jewish calendar mentioned in Leviticus 23:5–21 and Deuteronomy 16:8–10. It may originally have been a harvest festival.

Rabbis have suggested that this day commemorates the giving of the law to the prophet Moses. For Christians, Acts 2:1–14 records that a wind and tongues of fire appeared to one hundred or so early Christians on the day of Pentecost. Those present were filled with the Holy Spirit and miracles such as speaking in tongues, healing and prophecy were evidence of the Holy Spirit. This enthusiasm for God is the emotional heart of this form of Christianity.

Charles F Parham (1873–1929), an ex-Methodist minister in Topeka, Kansas, USA, conceived that the baptism of the Holy Spirit was accompanied by the speaking of unknown languages. He led his Bible students into prayer to experience this. His student Agnes Ozman was the first to begin speaking in tongues on 1 January 1901. This led Parham to preach widely around the southern USA, using this phenomenon to enliven and revitalise Christianity in America. In Australia, Pentecostal Churches include the Hillsong and Christian City churches.

Source 6.12
A Pentecostal service emphasises contemporary music and 'concert style' worship. This has helped this form of Christianity spread rapidly. Some critics refer to these groups as 'Prosperity Churches' because of their requirement that members give 10 per cent of their income to the church in the hope that this generosity will be rewarded by God.

Protestantism

'Protestant' is not the name of any single church but a movement of religious groups in Europe opposed to various non-biblical doctrines of the Catholic Church and not accepting the power of the Pope in Rome. (See the final section on the Catholic Church in this chapter and the section on Luther in digital version of the book, Chapter 7, for the story of one of the leading Protestant figures in Europe.) Protestantism began with the nailing of Martin Luther's **95 Theses** to the door of Wittenberg Cathedral in Germany on 31 October 1517. Luther's protest coincided with significant political, social and theological changes in Europe and led to the breakdown of the authority of the Holy Roman Empire. Others took Luther's protests even further, including John Calvin, the theologian of Protestantism that developed as Calvinism, John Knox, who started the protestant Church of Scotland (the Presbyterian Church), and Ulrich Zwingli, a Swiss theologian who also contributed to the rise of Protestantism in Switzerland.

Protestants emphasise the authority of the Bible as opposed to the authority of the Pope, the grace of God that brings forgiveness as opposed to the buying of indulgences to gain salvation, and the importance of faith as opposed to the idea of earning salvation through good works. Protestant churches generally recognise just two sacraments, baptism and Holy Communion, compared to the seven of the Catholic Church. They recognise the 'priesthood of all believers' in gaining access to God, as opposed to the role of the priest as mediator in the Catholic Church. Clergy can generally marry in

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Protestant churches and many have more flexible styles of church government. There are literally hundreds of Protestant denominations in Australia, the most significant being the Uniting Church in Australia, Baptist, Presbyterian, Lutheran and Pentecostal churches.

For the variety of Protestant churches in Australia, see Cambridge University Press's *Encyclopedia of Religion in Australia*.

EXERCISE 6.3

1 Draw a timeline and note the significant dates and events relating to the emergence of various churches.
2 'The Catholic Church is the true Church.' Discuss.
3 Outline the major features of the five Christian variants discussed in this section.

EXTENSION ACTIVITY 6.3

1 Conduct some research on Philo of Alexandria. Explain how he may have influenced the transition from traditional Judaism to Christianity.
2 The New Testament church is often held up as the ideal church. Was this the case? Discuss, using examples from the New Testament, and make comparisons with the various churches today.
3 Census statistics show that Pentecostalism is the fastest-growing Christian church in Australia. Talk to a Pentecostal Christian, note the emphasis of the Pentecostal Church and try to determine why this growth is happening.

6.5 PRINCIPAL BELIEFS

Christianity has over the years organised its beliefs into a systematic theology, drawing from the sacred writings and traditions of the Church. Any Christian bookshop will have books on theology where the major Christian beliefs are laid out in a way that is easy to understand. The following are some of Christianity's major beliefs.

INVESTIGATE

There are many internet sites on Jesus Christ and Christianity. Students must exercise caution when accessing some of these sites. A Google search for 'Jesus Christ' will show over 200 million links and about 115 million for 'Christianity'. A good starting point is the ReJesus website (available via the link at http://cambridge.edu.au/redirect/?id=5744), an English site containing a considerable amount of information. It is also a good example of **ecumenism**. Explore the site and note features such as the story of Jesus' life, the sayings of Jesus, and the impact of Jesus on the lives of people through history and today. Also explore the e-zine and the range of options available.

Jesus as human and divine

As Christianity moved through the Roman Empire, an explanation had to be given of Jesus' relationship to God. There were a number of different points of view. At this time most people could understand that a man could become a god, as Roman emperors sometimes turned into gods after death. But it was more difficult explaining how and why a god had made himself into a man.

Paul of Samosata became Bishop of Antioch in 260. His belief was in the co-equality but difference of God and Jesus. God had remained the *Logos* or Word and Jesus had put that into flesh. After Paul came Arius, who suggested that Jesus was created by God to put God's plans into action on Earth. He believed Jesus was not eternal. Therefore the Arian view considers Jesus less god-like than God. Athanasius (296–373 CE), who was from Alexandria, suggested that Jesus was both of the same nature as God and fully human.

The Roman Emperor Constantine was becoming increasingly interested in Christianity and wanted to see the dispute resolved. He summoned the **Council of Nicaea** in 325 CE. This saw further development of the Doctrine of the Trinity and the position of Athanasius was adopted as the correct teaching of the Church. Jesus

Ecumenism
Movement within Christian churches towards unity between different Christian denominations

Council of Nicaea
The first council of the Christian Church; also produced the Nicene Creed, the Christian statement of faith. After this council Christianity became closely associated with the state in the Roman Empire

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

is fully human and fully divine. The ideas of Arius, however, lingered in the East and North Africa for many centuries and may be the key to understanding why Islam, which promotes the singularity of God, was so successful in these areas.

In the New Testament there are clear statements about both Jesus' divinity and his humanity. Many passages in the Gospels and New Testament speak of Jesus' humanity. For example, we read that Jesus was tired and slept, was hungry, suffered pain and anguish and also cried. But Jesus is also described in terms that suggest he is divine. Some of these passages include:

- 'I am' (a translation of Yahweh, the Hebrew name for God), in John 6:35, 8:12.
- In Matthew 2:2, 14:33 he is worshipped.
- In Matthew 1:21 he is spoken of as the saviour.
- In John 11 he is able to raise the dead.
- In John 5:17–23 he is spoken of as the equal of God.
- Acts 10:36 calls him 'Lord of all'.
- In Matthew 25:31–46 we read of him as the judge on the final day of the world.

Death and resurrection of Jesus

The resurrection of Jesus consisted of him dying in human form on the cross, and three days later rising from the dead to live forever. The death and resurrection of Jesus has many meanings for Christians. The death of Jesus is seen as the means of saving humanity. The resurrection proves to believers that there is life after death. Jesus' conquering of death shows his power to bring all his followers to life after death. Jesus' death and resurrection is also spoken of in terms of a sacrifice for sin and a sign of his divinity. It is a potent and dramatic event in the lives of believers; the Gospels speak of the tomb of Jesus being found empty and appearances of Jesus to his followers over the next forty days.

Scriptures concerning the resurrection of Jesus

The following quotes from the New Testament describe the resurrection of Jesus.

> Knowing that Christ being raised from the dead dies no more; death has no more dominion over him. For in that he died, he died unto sin once: but in that he lives, he lives unto God.
> ROMANS 6:9

> Jesus said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live.
> JOHN 11:25

> Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
> I PETER 1:21

> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also raise your mortal bodies by his Spirit that lives in you.
> ROMANS 8:11

The nature of God and the Trinity

The early disciples of Jesus were Jews and believed in one God. However, they began to accept that Jesus was God and that the Holy Spirit was also a form of God. They sought to maintain their belief in one God, but acknowledge the distinct persons who expressed God in their understanding. The concept of the 'Trinity' emerged over time, that is, the statement that there is one God, but three persons. The word 'trinity' does not occur in the Bible, and some reject the idea because of that; however, there are suggestions through the whole Bible that support the concept. Christians sought to express the key doctrines of the church in formal statements, known as creeds. These creeds (statements of faith) of Christianity developed early on, as part of ritual and worship, or simply to sum up the beliefs of the religion. Their language makes strong connections between God and Jesus. The central creed in the Western Church is the Apostles' Creed, which may or may not have been used by the apostles of Jesus, but cites their authority. In 325 CE this creed was expanded and developed at the Council of Nicaea and it is now called the Nicene Creed. It is used in Catholic, Orthodox and Anglican liturgy. It includes statements about the nature of God and the trinity:

Nicene Creed
We believe in one God,
the Father, the almighty,
maker of heaven and earth, of all that is,
seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,

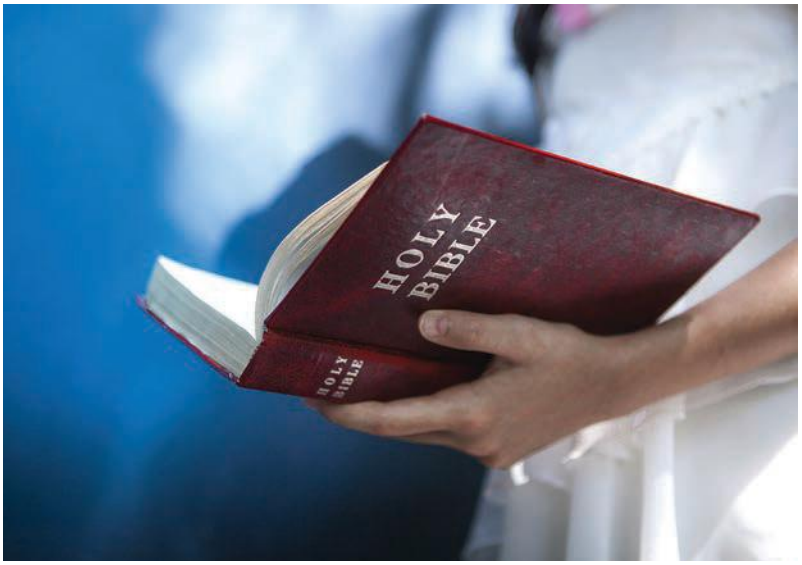
ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

God from God, light from light,
true God from true God, begotten not made,
of one being with the Father;
through him all things were made.
For us and for our salvation he came down from heaven;
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven,
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father (and the Son).
With the Father and the Son he is worshipped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

Traditionally the Trinity has been expressed in terms that state God is one, but three persons make up the Godhead. It is considered a Christian mystery.

CONSIDER

God is generally referred to as 'he', not because God is male, but rather because God is *personal*. There is no gender-neutral personal pronoun in English, so the closest would be 'it', which is impersonal. It should be noted that the Hebrew word for 'spirit' is feminine in its construction, and some anthropomorphic terms used for God suggest feminine qualities, such as in Proverbs 8 to 9 (God as wisdom), Isaiah 49:14, 15, and Psalm 131:2. God is often referred to as 'Father' in the Bible and Jesus was a man, but this does not suggest an exclusive masculinity, nor does it suggest **androgyny**. (Note: this can link with 'Feminist theology' in the HSC course.)



Source 6.13 The Bible is considered a form of special revelation.

Revelation

A revelation is the disclosure of something that could not have been revealed without the will of God. The main Christian revelation is that which God revealed through Jesus, which later took the form of the Gospels. One can distinguish between general and special revelation.

General revelation comes to Christians through the work of God they see evident in creation, and in their conscience. Special revelation is the understanding that God provided of himself through Jesus and the sacred writings of Christianity.

Salvation

Another significant meaning behind Jesus' death is that it was a ritual sacrifice. This concept is developed in the New Testament (Romans 5:6–11). The New Testament makes it clear that Jesus knew that he was to die (Mark 8:31). It was his fate to die. Salvation in Christianity can mean three different things:

- deliverance from sin
- being resurrected to an afterlife
- being healed through the power of God.

Christian reconciliation concerns the first of these forms of salvation, and offers individuals the opportunity to repent, and therefore be saved, from punishment for their sins. Second, the Christian belief in Christ's resurrection, as discussed previously, is central to the belief that after death resurrection to heaven is possible for those who are 'forgiven'. The third aspect of salvation occurs even today. For example, the water obtained from the Church of Our Lady of Lourdes is believed by Catholics to have healing properties for Christians.

Androgyny
Reflecting both male and female characteristics; either a mix of, or neither, masculine or feminine

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 6.14 The cross is a symbol of salvation in the Christian religion.

Just as Jesus was raised to life after death, his sacrifice promises the same salvation for Christians. In the New Testament, salvation has a past aspect (forgiveness of sins), a present aspect (living as a 'saved' person) and a future aspect (looking forward to a life in heaven). Salvation is as much a present reality as a future deliverance.

EXERCISE 6.4

1 Write down three of the technical terms relating to Christian beliefs used in this chapter and your own definition of those terms.
2 Explain the Christian view of the human and the divine aspects of Jesus.
3 Describe how God reveals himself to human beings in general and to Christians in particular.

EXTENSION ACTIVITY 6.4

1 Go through the Apostles' Creed carefully and write down in point form the main concepts contained within it.
2 Clarify as best as you can your response to the question: 'What is the Trinity?'
3 'For the wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord' (Romans 6:23). Discuss what this may mean to Christians with particular reference to the belief in salvation.

6.6 SACRED TEXTS AND WRITINGS

The sacred text for Christians is known as the Bible. The word 'bible' comes from the Greek term *biblia*, which means 'books'. The Bible is made up of several major sections and is a closed canon: that is, it is considered complete; no new books can be added to it. This closure took place in the mid-300s CE when Christianity was increasingly becoming the only religion permitted by the authorities in the Roman Empire.

The Bible

The Christian Bible is made up of several texts, some clearly Christian, others borrowed from the Jewish religious tradition. More than two-thirds of the present Bible is comprised of the Jewish scripture, the Hebrew Bible. This includes the five books of the **Torah**. These are believed by Jews and Christians alike to have been written by Moses, containing the **Ten Commandments** and miracles performed by God to protect the Jewish people. The writings that follow in the Old Testament have been composed at various stages of Jewish history. These writings are explained in more detail in the preliminary studies section of this book on Judaism (see Chapter 12). The New Testament constitutes the last third of the Bible. It begins with four gospels by Matthew, Mark, Luke and John, as discussed earlier in this chapter. Matthew, Mark and Luke are the Synoptic Gospels and concentrate on the last three years of Jesus' life. John is considered to have been written much later than the first three. It reflects the book of Genesis, the first book of Jewish scripture that tells of the creation of the world. In John, all who have lived will be judged at the end of the world by Jesus.

The Acts of the Apostles follow the Gospel of John but are unrelated in style and content. They record events that occurred to Jesus' followers after his death and provide interesting hints about the early life of the community. This is discussed in more detail in Chapter 7, as are the letters of St Paul. The Acts of the Apostles is a Christian record of the spread of the early Church and a companion volume to the Gospel of Luke, and sometimes seems to contradict other passages of the New Testament such as in its account of the suicide of Judas. The **Epistles**, or letters, follow. Many of these were written

Torah
First five books of the Hebrew Bible

Ten Commandments (or 'Decalogue')
Key components of the law given to Moses

Epistles
Letters, a term used in the Bible, from the Greek word for letter or message

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

The Old Testament was originally written in Hebrew. Jesus was thought to have spoken a similar language to Hebrew, Aramaic. Nevertheless, the New Testament was written in a popular form of Greek called Koine Greek. The Hebrew and Greek sections were translated by St Jerome into Latin from 382 CE. It was not until the 1500s that Europeans began reading Scripture in their own languages. Before this time illiteracy was common.

by Paul or other early followers of Jesus. The final book is the Revelation of St John, or the Apocalypse. This is a difficult book to understand, rich in imagery and symbolism, and has led to many different interpretations of the end of the world.

The Catholic and Orthodox versions of the Bible also include twelve books called the Apocrypha. These books are not accepted by Protestants as inspired by God but are considered valuable in filling in understanding of historical events and developing religious ideas. Up to the 1960s, the Catholic Church used a translation of the Bible, made by St Jerome (347–420 CE) into Latin, called the Vulgate.

In 1611 the English and Scottish king, King James, commissioned scholars to make the first official translation of the Vulgate into English. Known as the King James Version (KJV) its language is stunning, but perhaps archaic. It has had an incredible influence on the style and development of English. We know now it is not a completely accurate translation of the ancient texts. A New King James Version (NKJV) appeared in 1982 and many other translations have also appeared such as the important New Revised Standard Version.

Source 6.15 The Bible is the sacred text for Christians.

Importance of the Bible

Many Christians consider the Bible to be 'inspired' by God (2 Timothy 3:16) and it is thus often referred to as 'the Word of God', through which God speaks to his followers. Christianity is the only religion that reads from the New Testament. This shows how Jesus is the fulfilment of the Hebrew Bible. The New Testament retains a strong focus on the last three years of the life of Jesus. It demonstrates to believers that he was not only a religious revolutionary, which included political dimensions, but also the incarnation of God on Earth. Many Christian beliefs are introduced, or developed, in the Bible. Christians use the Bible in their own spiritual development, for their devotional lives and their understanding of God. The Bible also has a role in guiding Christian behaviour and in the practices of Christians, such as personal prayer and liturgical worship.

EXERCISE 6.5

1 Define the term 'closed canon'.
2 Describe the sacred writings of Christianity, with particular reference to the variants of Christianity.
3 Explain why the Bible is important to Christians.

EXTENSION ACTIVITY 6.5

1 Construct a table detailing the books of the Bible, so that you understand them better. Include where possible dates, genres and authors.
2 Research and discuss why the Bible emphasises the final years of Jesus' life.
3 Explain, using examples, the following statement: 'Christians use the Bible in their own spiritual development, for their devotional lives and their understanding of God.'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

6.7 CORE ETHICAL TEACHINGS

The core ethical teachings of Christianity come from a range of sources, including the Hebrew Bible and the Christian Gospels or New Testament. Some churches, particularly the Catholic, Anglican and Orthodox, also draw their ethical teachings from the statements of Church Councils, the Pope or the Bishops of the Church. Anglicans stress the importance of tradition and reason. All Christians also stress the importance of an individual's conscience in developing ethics.

The Ten Commandments

Christian ethics are closely related to Jewish ethics. The starting point, accepted by both Christians and Jews, is the Ten Commandments. These are the most important of the laws dictated by God to the Jewish prophet Moses. They are referred to twice in the Hebrew Bible, in Exodus 20:2–14 and Deuteronomy 5:6–18. They represent relationships with God and fellow humans.

1. The first commandment says that one must worship the Lord who delivers the commandments.
2. The second forbids the worshipping of a carved image.
3. The third is concerned with the ethics of keeping a contract. One must not use the name of God to falsely promise to do something one does not do.
4. The fourth returns to the theme of worship and demands that the Sabbath, or the holy day of the week, be set aside, and that a time of rest should be taken.
5. The fifth demands that respect be shown by children for their parents.
6. The sixth is the ethical injunction not to murder.
7. The seventh demands that men and women keep to their marriage vows by not committing adultery, or having sex outside of marriage.
8. The eighth forbids stealing, again an ethical concern.
9. The ninth is also ethical, saying that one must not lie when speaking of another.
10. The tenth demands that one not desire one's neighbour's house or those things owned by others and looks at motives as well as actions.

The Ten Commandments are often interpreted as rules to live by and a guide to ethical behaviour (see pages 288–89).

The Beatitudes

One of Jesus' most famous sermons, the Sermon on the Mount, is presented in Matthew chapters 5 to 7. It is an extensive discourse that touches on many significant ethical areas, looking at motives and calling for his followers to achieve an almost impossible standard of behaviour. The section begins with what has been called 'the Beatitudes'. In Matthew 5:3–13, Jesus states that certain people will be blessed with happiness (in Latin, *beatitudo* means 'happiness'). This list of people who are blessed is called the Beatitudes and is considered a summary of Jesus' teaching in the Sermon on the Mount. Some of these Beatitudes also appear in Luke, but with different emphases. The Beatitudes are:

- Those who are poor in spirit shall be given the kingdom of heaven.
- The patient shall inherit the land.
- Those who are mourning shall be comforted.
- Those who hunger and thirst for holiness shall be fulfilled.
- Those who are merciful shall be rewarded with mercy.
- Those who are pure of heart shall see God.
- Those who are peacemakers shall be called the children of God.
- Those who suffer persecution shall be given the kingdom of heaven.

These sentiments reflect others in Hebrew scripture which offer hope and comfort to those who have little. Moreover, they suggest that if one is guided by mercy, driven to be pure and work for peace, then one will attain both happiness in this life and the chance to enter the kingdom of heaven.

Many Christians believe that references to the Beatitudes include the whole Sermon on the Mount, which also includes the Golden Rule (Matthew 7:12). The Beatitudes and the Sermon on the mount reflect the importance of motives that underlie ethical behaviour.

Beatitudes
Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are the meek: for they shall posses the land.
Blessed are they who mourn: for they shall be comforted.
Blessed are they that hunger and thirst after justice: for they shall have their fill.
Blessed are the merciful: for they shall obtain mercy.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Blessed are the clean of heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

The Commandment of Love

There are several passages in the Bible that can be interpreted as Jesus' commandment of love. This was a constant theme in Jesus' teaching and emphasises the relationships that guide ethical behaviour.

In Matthew 22:37–39 Jesus says:

> You shall love the Lord your God with all your heart and all your soul and all your mind. This is the greatest of the commandments, and the first. And the second, is like it, You shall love your neighbour as yourself.

The Greek word Jesus uses for 'love' is *agape* which can mean an unconditional, self-sacrificing love. Jesus' command to love is also contained in these passages:

> I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.
> JOHN 13:34

> No one has greater love than this, to lay down one's life for one's friend.
> JOHN 15:13

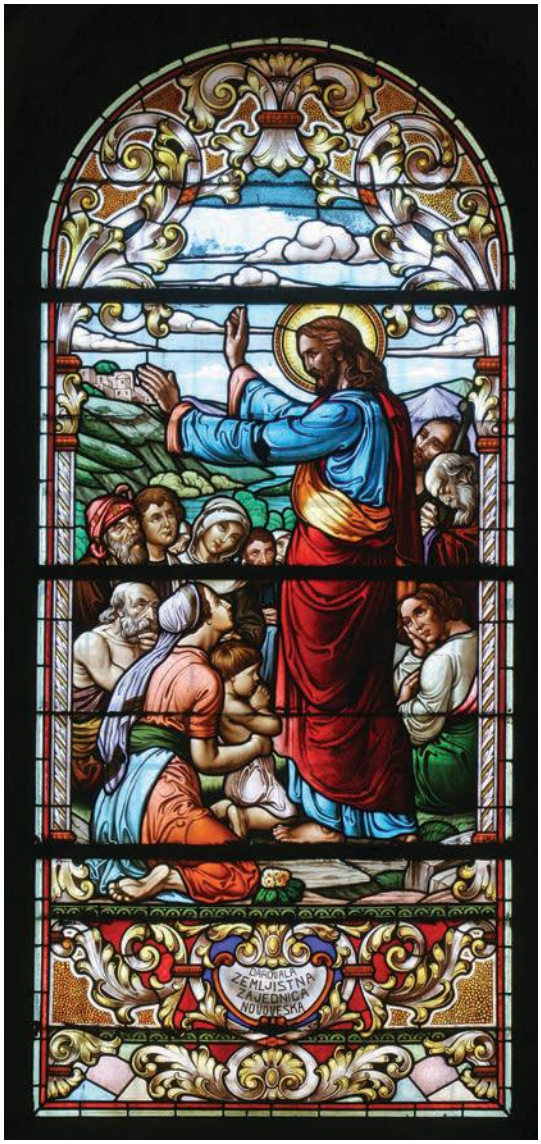
> I am giving you these commands so that you may love one another.
> JOHN 15:17

Jesus' own life and ministry were motivated by love.

The importance of ethical teachings in the lives of adherents

The Ten Commandments can be divided into demands about how one should worship and demands about ethical behaviour. This second group of commandments focuses on the essential rules so that a community may grow. By the keeping of contracts and oaths, businesses and governments can expect that people will do what they swear to do. The seventh commandment advocates that women and men remain faithful to each other; this is not only an ethical concern about love and respect inside marriage, but also ensures that there is no risk to the property held within a family. The eighth commandment against stealing also helps guarantee the ownership of property. The ninth commandment reminds people of the importance of honesty. The last of the commandments looks beyond the act to the person's motives. Ethics are then more than actions.

As well as these general rules for peaceful community living, Jesus' Beatitudes suggest that one needs meekness, patience and mercy to turn around the problems of the world. These ideals are not satisfying in themselves, but lead on towards the kingdom of heaven. This could also refer to a perfect state or kingdom on Earth that Jesus, as a political and religious agitator, was trying to create.



Source 6.16 The Sermon on the Mount is where Jesus outlined his basic teachings.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Developing from the Beatitudes is Jesus' declaration that unselfish love is the ultimate way to connect with God and the ultimate purpose for each person on Earth. In the uncertain and politically challenging times in which he lived, Jesus' call for universal love was bold, brave and exciting; some would even argue it was overly optimistic.

EXERCISE 6.6

1 Write out each of the Ten Commandments and explain what they mean.
2 List the Beatitudes (Matthew 5:1–12) and explain what they mean and how they are developed through the Sermon on the Mount (Matthew 5 to 7).
3 What does Jesus say about love and how does that motivate adherents to ethical behaviour?

EXTENSION ACTIVITY 6.6

1 'Christians don't have to take notice of the Ten Commandments because they are Jewish laws.' Discuss this statement.
2 There are two accounts of the Beatitudes, Matthew 5:1–12 and Luke 6:20–26. Construct a table listing the similar statements and note how they are different. Discuss why that might be the case.
3 Debate the following statement from St Augustine (354–430 CE): 'Love and do what you will.'

6.8 PERSONAL DEVOTION

Prayer

Personal devotion for Christians revolves around prayer. A prayer can be a request, an offering of praise or an attempt to communicate with entities beyond the world. In the Christian perspective this can include God, Jesus, his mother Mary, the saints and the angels.

Prayer is encouraged in the Bible, where there are many examples. It is also considered a normal human response in times of need. Prayer is essentially communication with God. Rather than a particular form of prayer, of which there are many, it is the attitude of heart and mind that is important. Some Christians choose to sit, kneel, stand or even lie prostrate when they pray. Often Christians will pray when reading the Bible to ask God to speak to them. Christians can pray out loud, in silence or simply in quiet reflection and meditation.

Different types of prayer

Jesus taught the most significant prayer in Christianity, the *Lord's Prayer*. Jesus spoke Aramaic and this is probably the original language of the prayer. It was translated by early Christians into Greek and then into Latin. For almost 2000 years the prayer was said in Latin in churches all over Western Europe. The prayer praises God, asks for the remission of sin and hopes that the one praying will be delivered from evil. The Lord's Prayer, Pater Noster (*Our Father* in Latin) can be found in Matthew 6:9–13.

The Lord's Prayer
Our Father, which art in Heaven,
Hallowed be thy Name
Thy Kingdom come.
Thy will be done,
in Earth as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil.
[Some churches, mainly Protestant, insert here *'For thine is the kingdom, the power and the glory, forever and ever'.* You will find this in early editions of the Church of England's Book of Common Prayer.]
Amen

Prayer is a very flexible concept for Christians. Prayers can be said using a written form or extemporary form. Extemporary prayers are those that are said 'off the cuff' without being written down or memorised. They are prayers from the heart. Prayers can be accompanied by Bible reading, as is usual in Protestant traditions, or by using aids such as rosary beads or icons. Prayers may be spoken or silent. Prayer may be in the form of

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 6.17 Christians often pray when reading the Bible.

Source 6.18 Rosary beads and icons are used by Catholic and Orthodox Christians as aids to prayer.

meditation, contemplative prayer or simply a prayer from the heart or mind.

Prayer can include love and devotion to God, thanks for God's care or requests for specific answers to prayer. Confession of sin is a common feature, as are requests for things to be done. Prayer for others is called intercession, and makes up part of the formal liturgical worship of many Christian churches.

It could be said that prayer radiates from the one who prays in a series of categories. In the first instance one can pray for oneself alone, for one's own health and safety. Often when a Christian takes on something new, or makes a significant change in their daily routine, a prayer is said. Some will pray before starting a journey or a task, or before a meal. Prayer can signal a change and help the one who prays to accommodate this change.

It can be argued that prayer thus serves a psychological function as a personal ritual and can be part of a liturgy.

From prayer regarding the self, one can also pray for family, one's community or the world. In prayer, hopes for improvement and betterment can be addressed. Prayers for world peace are often said.

EXERCISE 6.7

1 Describe the different types of Christian prayer, why and where they are used.
2 What different forms do prayers take?
3 Why might the Lord's Prayer be considered a model prayer?

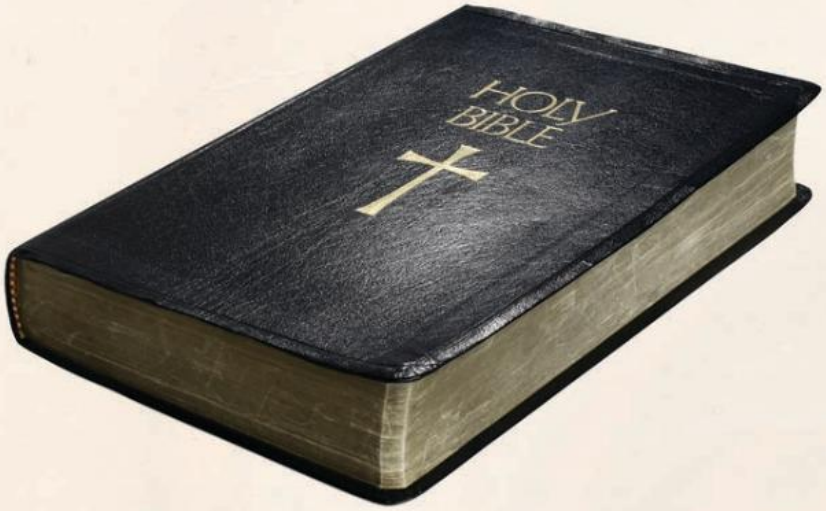
EXTENSION ACTIVITY 6.7

1 Discuss why Christians pray.
2 Debate or discuss the following topic: 'Written prayers are better than extemporary prayer.'
3 'Speak to the Sky' is an Australian song from the 1970s by Rick Springfield. Why is prayer more than that?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Christianity began with influences from the Greek, Roman and Jewish contexts.
- Knowledge of the life of Jesus of Nazareth is drawn mainly from the four Gospels.
- Christians believe Jesus was a significant teacher and miracle worker.
- Christians believe Jesus was crucified and rose to life again.
- Jesus is an example that Christians seek to follow.
- Christianity had humble beginnings but soon became the dominant religious tradition in Europe.
- Christian variants include the Anglican, Catholic, Orthodox, Pentecostal and Protestant churches.
- Christians believe Jesus is both human and divine.
- Christians believe Jesus' death and resurrection were purposeful events.
- Christian beliefs include the concept of the Trinity: one god, three persons.
- Christians believe God has revealed himself in many ways, but ultimately through Jesus and the Bible.
- Christians believe Jesus' death brought salvation to the world.
- The Christian sacred text is the Bible.
- The Bible is used by Christians for beliefs, ethics, devotional life and liturgical practices.
- Christian ethics are based on the Old Testament (the Ten Commandments) and the New Testament.
- The Beatitudes from the Sermon on the Mount and Jesus' command to love are principal Christian ethical principles.
- Prayer is an essential spiritual discipline to Christians.
- Christian prayers take on different forms and embody different purposes.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 Which of the following civilisations influenced early Christianity?
(A) India
(B) Greece
(C) Great Britain
(D) America

2 Jesus was:
(A) A Jew
(B) A Roman
(C) A Christian
(D) A Greek

3 Who was one of the early leaders of the Church?
(A) Miriam
(B) Peter
(C) Cornelius
(D) Brian

4 Which of the following is a Protestant denomination?
(A) Russian Orthodox Church
(B) Presbyterian Church
(C) Roman Catholic Church
(D) The Rastafarian Church

5 What issues led to the split between the Catholic and Orthodox churches?
(A) Icons, married clergy and papal authority
(B) Pieces of bone and other relics of the saints
(C) The location of Jesus' tomb
(D) Bible and prayer book

6 The sacred writings accepted by the Roman Catholic Church and the Orthodox Church, but not Protestants, are called:
(A) The Apocrypha
(B) The Apocalypse
(C) The Gospels
(D) The Generations

7 How do Christians describe the concept of the Trinity?
(A) Father, mother and saints
(B) God was fully human and fully divine
(C) God but not human
(D) Father, Son and Holy Spirit

8 What do Christians believe about revelation?
(A) There are three gods
(B) God reveals himself in general and special revelation
(C) God's presence in all things
(D) God lived in two distinct eras

9 What is one of the most significant sources of ethics for Christians?
(A) What feels right at the time
(B) The advice of newspaper editorials
(C) The teachings of the Qur'an, especially the words of Muhammad
(D) The teachings of Jesus, especially the commandment of love

10 The model for prayer given in the Christian sacred texts is called:
(A) Salat
(B) Prostration
(C) The Lord's Prayer
(D) Extemporary prayer

SHORT-ANSWER QUESTIONS

1 Describe the significance of the main events in the life of Jesus of Nazareth.

2 Choose one variant of Christianity and outline its unique features.

3 Explain why the humanity and divinity of Jesus are so important to Christianity.

4 Describe general revelation and special revelation and explain their place in Christian teaching.

5 Choose one key Christian belief and describe how the Bible explains that aspect.

6 Describe the different expressions of personal prayer in Christianity.

EXTENDED-RESPONSE QUESTIONS

1 Explain how the historical and cultural context of the first-century Middle East contributed to the rise and spread of Christianity.

2 Outline one key Christian belief and explain its significance for the life of an adherent.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

3 Analyse the importance of Christian ethics and their expression in Christianity as a living religious tradition.

RESPONSE TO STIMULUS QUESTION

Christians have often depicted Jesus in the dress or colour of different nations or cultures. Why is that done? Discuss whether that is an appropriate thing to do, giving your reasons.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7

Christianity: Depth study

[HSC 1 AND 2 UNIT (22 HOURS)]

I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.

C. S. LEWIS (1898–1963), AUTHOR AND THEOLOGIAN

CHAPTER OVERVIEW

In this chapter we will discuss:

- Paul of Tarsus (St Paul the Evangelist), considered one of the most significant persons in Christianity:
  - An early opponent of Christianity, Paul converted and essentially became its founder
  - Paul was one of the earliest Christian theologians
  - Many of Paul's letters are in the New Testament
- Hildegard of Bingen was a significant medieval Christian woman:
  - Hildegard was a visionary, theologian, herbalist and composer
  - Hildegard influenced women and Christianity, both in her own times and in the modern era
- Christian ethics draw from the teachings of Jesus
- Bioethics relate to the commandment not to murder and to preserve life
- Environmental ethics are concerned about caring for God's world
- Sexual ethics are based on the teachings of the Bible
- Traditional Christian teaching says that sexual relations must be expressed within the context of marriage – a teaching which continues to be debated today
- The act of homosexuality is generally condemned in Christianity
- Women are considered equal but different to men in many of Jesus' teachings
- There are many Christian denominations and each interprets scripture and tradition differently
- Baptism is a significant practice in the life of Christians
- There are many different theological perspectives and practices of baptism
- Baptism generally signifies the washing away of sin and rebirth
- Christian marriage reflects the relationship between Jesus Christ and the Church
- Saturday/Sunday worship is as much about community as worship
- Different denominations have different emphasis in worship; sacrament and word

7.1 INTRODUCTION

In this chapter the life of a significant person or the rise and development of a significant idea in Christianity will be examined. In the HSC exam, students may be asked to explain how this person or idea contributed to the growth of Christianity and assess the impact of the idea or person on Christianity itself. To do this effectively, students will need to know something of the differing views surrounding the person or idea they choose to study. Two significant persons in Christianity will be examined in this chapter of the print book, with other examples discussed in the digital versions.

It is not only great historical personages who use their faith to change the world. Sir William Deane, Governor-General of Australia from 1996–2001, was inspired by his Christianity to bring much-needed compassion to the debate regarding Indigenous Australians.

Students will also need to describe a Christian ethical teaching in a particular area: sexual ethics, bioethical issues or

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.1 Former Governor-General Sir William Deane, and Lady Deane, with a Murri dance group during a farewell at Brisbane City Hall

environmental ethics. In this chapter, each ethical area will be briefly discussed. The HSC exam will also ask students to explain why the issue they have chosen is important to the Christian faith.

Students may need to describe a significant practice (ritual, worship, etc.) within Christianity and show, first, how it highlights Christian beliefs and, second, how it makes meaning for Christians, both individually and as a community. Baptism, marriage and Saturday/Sunday worship will be discussed.

7.2 SIGNIFICANT PEOPLE AND SCHOOLS OF THOUGHT

There are many significant people and schools of thought that have influenced Christianity and brought Christian influences to the world.

Remember the syllabus allows for 'another person or school of thought' to be studied. Also remember that, as well as discussing the life and contribution of the person or school of thought, students will need to analyse their contribution to and impact on Christianity.

Paul of Tarsus and **Hildegard of Bingen** will be discussed in this chapter of the print book. Information on the other people and schools of thought are available in the digital versions.

Paul of Tarsus (c 10 BCE–c 65 CE)

Paul was one of the first great organisers of the Christian church and the first significant writer of Christian scripture. After Jesus, Paul was arguably the most significant figure in Christianity. He took a small group of Jews who had followed Jesus and turned these followers into a non-Jewish church with international appeal. A Jew himself, Paul spoke Greek and inherited Roman citizenship. This enabled him to put Jewish ideas into the language of the **gentiles** (non-Jews) through a new spiritual vocabulary in that new language (Greek), and Christianity grew rapidly because of his efforts. Paul is also one of the main figureheads of the **evangelical** movement. He is also described as the founder of **Pauline Christianity**, that is, Christianity that has shaken off many of its Jewish practices. The earliest Christians had kept to Jewish law.

The book of the New Testament called the Acts of the Apostles dedicates about half its material to Paul's life. It sometimes differs from the details found in his own letters, which makes it difficult to be sure of all the facts of his life. There is no doubt, however, that his influence on the early Christian church was enormous.

Paul's life

Paul was a Jew born in Tarsus in Asia Minor (modern-day south-eastern Turkey)

Gentiles
Those who are not Jewish

Evangelical
Originally, 'from the Gospels'; from the eighteenth century CE it refers to a Protestant movement that believes one's soul can be saved only by having faith in the atoning death of Jesus

Pauline Christianity
'Pauline' is a term used critically to suggest that Paul and his followers unduly corrupted the message of Jesus or at least reinterpreted Jesus' message from a Greek perspective

Source 7.2 Paul of Tarsus, also known as St Paul, Paul the Apostle or by his pre-Christian name Saul. Detail from a mosaic in Bucharest.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

around 10 BCE, which makes him an older contemporary of Jesus. In his letter to the Romans (2:17–20), he speaks of holding to the law of the Jews and being a light to those in darkness. Scholars suggest this was his basic plan for life.

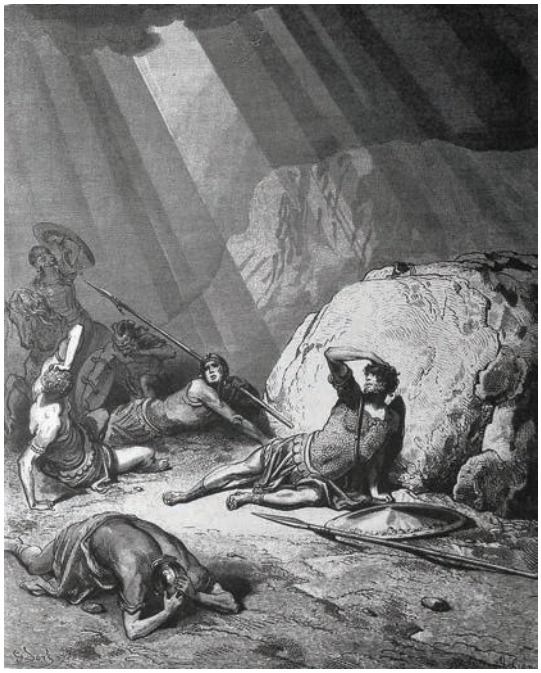
Paul's enthusiasm was evident throughout his life. As he matured as a man and a good Jew, he discovered, and was disgusted by, Christians worshipping in synagogues, trying to convert the Jewish people to become followers of Jesus. In Acts, Paul (called Saul at that stage) first appeared as a **persecutor** of Christianity. He stood by as Jews in Jerusalem stoned to death Stephen, an early leader of the Christians. Paul then helped in a persecution against Christians carried out in Jerusalem (Acts 8). At the start of Acts 9, Paul asked for authority from the high priest of the Jews to go to Damascus to find any Christians worshipping in the synagogues there. Until that point, Paul was definitely an evil figure as far as early Christians were concerned.

As this chapter continues, Paul suddenly underwent a dramatic and heaven-inspired change of heart. On his way to Damascus he was struck by a bright light and fell to the ground, heard the voice of Jesus and was struck blind. The voice told him to continue to Damascus where he would be guided. Blind and finding it impossible to eat, Paul was approached by Christians in Damascus.

At first the Christians did not trust Paul and feared for their lives. They knew that he had come to arrest them. But one of them, Annanias, was instructed by the voice of Jesus to lay hands on Paul and infuse him with the Holy Spirit. So Paul was baptised, regained his sight, began eating again and started to work for Christians.

Paul introduced a systematic plan to take Christianity to gentiles, or non-Jews. His citizenship of the Roman Empire may have helped him envisage how widespread Christianity could be and needed to be. Paul spent several years in Arabia, and this was presumably the time when he developed his understanding of the Christian message. Little was heard of him for about ten years. It is possible that he went into a long period of Christian instruction. He then embarked on a **missionary** journey to the north of Israel and into Asia Minor. He joined the debate about the question of gentile Christians and whether they had to keep Jewish customs and laws, and supported freedom from Jewish restrictions. He undertook other missionary journeys that brought the Christian gospel into Europe, first via Greece.

Paul spent many years imprisoned for 'disturbing the peace'. As a Roman citizen he appealed to Caesar for a hearing and travelled to Rome, where he was imprisoned again. At this point the Acts of the Apostles concludes. Tradition says that Paul was eventually released and continued his travels, but was jailed again. It is believed he was **martyred** by the Emperor Nero about 64 CE. During his journeys, and especially during his time in jail, Paul wrote many letters, some of which have been preserved in the New Testament.



Source 7.3 A nineteenth-century engraving of Saul on the road to Damascus

Persecutor
Someone who oppresses or punishes others for following a particular faith

Martyr
To put someone to death who will not give up their religion, or views or beliefs

Synagogue
Jewish place of worship

Missionary
A person who works to convert others to their religious faith, often in a place where that religion is not widely practised

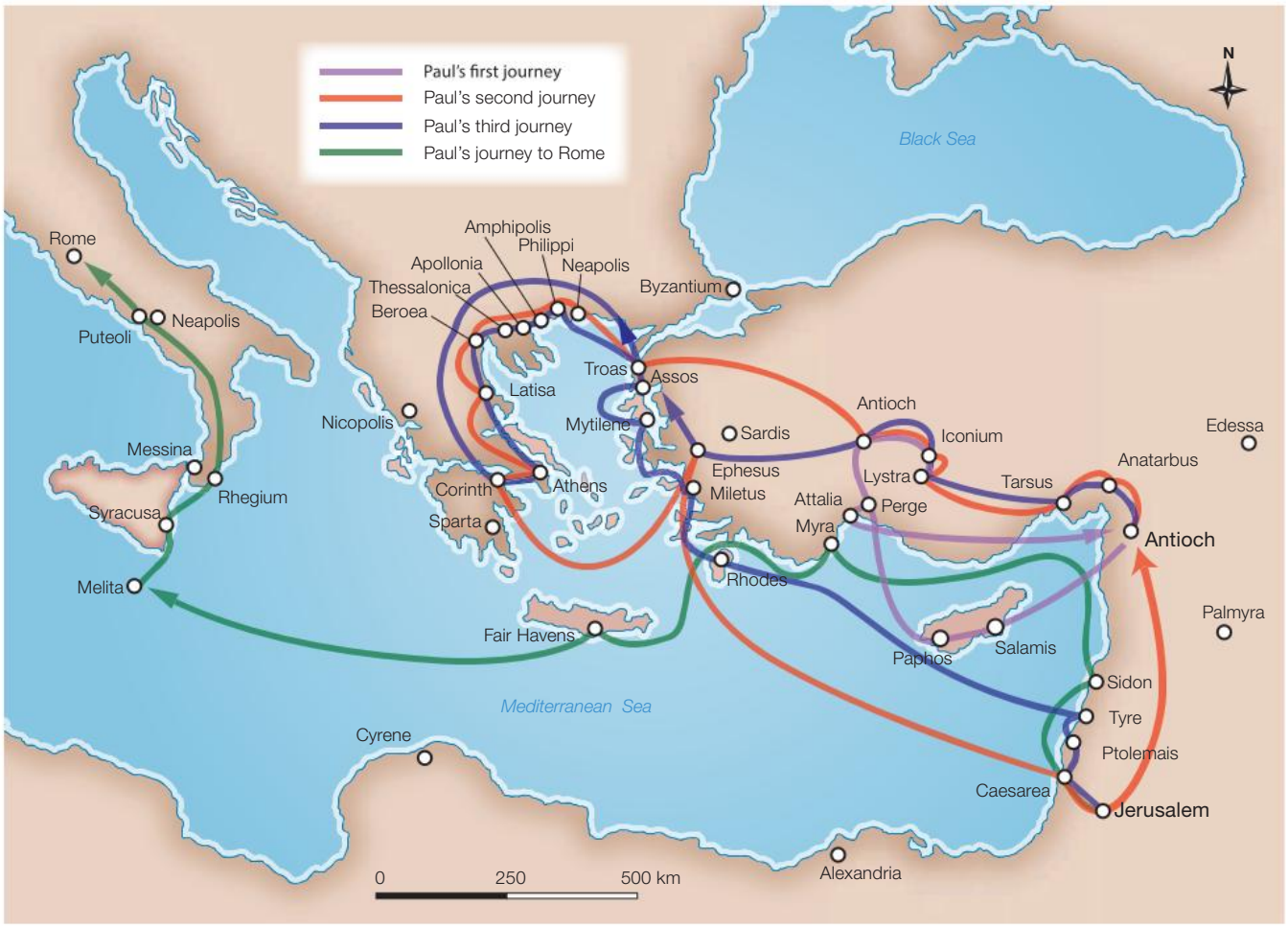
Contribution to development and expression of Christianity

Paul's impact on Christianity

Before Paul, Christians lived as Jews. They worshipped at **synagogues**, ate among themselves and carried out purity rituals that meant they could not allow non-Jews among them at certain times. In his Epistles (or letters), Paul encouraged them to move away from their Jewish habits, or at least become welcoming of non-Jews. He explained that following Jesus was now more important than following the law of Moses and Jewish customs. He developed a Christian theology that was much concerned with individual belief and ethical behaviour.

In the decades before Paul, Christianity only grew among disaffected Jews. The Jews who followed Jesus at this time awaited his return as a Messiah. They waited for the day when the kingdom of God that he had spoken about could be established in Jerusalem. This was concrete thinking with a political or at least geographical aim: the destruction of Rome's control over Judea and a religious kingdom established in Jerusalem. During

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 7.4 As this map shows, Paul was tireless in his travels over the lands of the eastern Mediterranean – principally the parts of the world that spoke Greek.

Christos
A Greek term meaning 'anointed one'

Sect
A subgroup of a religious tradition, usually emphasising a particular aspect that makes it different from other groups of the same tradition

Deity
A god or goddess

Paul's time, however, Rome's control of its empire was unquestionable.

Paul steered Christianity away from these political upheavals by introducing Jesus as a figure of universal salvation. Many religions in the Roman Empire perceived of their gods in this way, for example, Mithraism, followers of Isis and of Cybele or the Magna Mater (Great Mother). The Jewish Messiah increasingly came to be spoken of using the Greek word **Christos** (the Golden or Anointed one – which may also supply a link to the Greek god Apollo). In Paul's words, Jesus' kingdom changed from a potential political and religious reality into a promise of eternal life in heaven. Christians were now 'stewards of God's mysteries' (1 Corinthians 4:1). Following Jesus and his teachings would guide Christians into heaven.

Paul's statements on the difference between Judaism and Christianity were accepted by early Christians. His leadership kept the small but developing Christian communities together. Paul also brought the Christian Gospel to the gentiles, some of whom received it eagerly. Soon Christianity would no longer be seen as a Jewish **sect** but as a distinct religious movement.

Paul's impact on society

Paul issued a challenge to the pagan world. The Roman Empire contained a wide range of religions, from the worship of Greek gods to groups that secretly worshipped Egyptian **deities**. He transformed Christianity into a

DID YOU KNOW?

The expressions 'on the road to Damascus' or 'a Damascene experience' are often used of people who have undergone, or are about to undergo, a 180-degree change of heart or conversion. The phrase has become general usage in the English language.

CONSIDER

Some have suggested that Paul is the true founder of Christianity, not Jesus. What evidence can you find to support or dismiss that idea? How influential was he?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

religion with the form of a **Greek mystery religion**. Such religions were increasing in popularity. Paul created a new religious tradition in which both dissenting Jews and converted pagans could worship together. By speaking of Jesus through Greek concepts, Paul made Christianity accessible to many of the people of the Roman Empire.

Analysing Paul's impact

Paul **hellenised** Christianity and so gave it the broad appeal it has today. But Paul's influence has been challenged by those who question which of his letters were actually written by him. Yet even if all the speculation on the credibility of Paul's letters is true, it is still the case that Christianity would not have been as widespread in the Roman world without his zeal, energy and undying faith.

Sources on Paul

Paul wrote a number of letters or Epistles to early Christian groups (see Source 7.5). These can be found in the New Testament. Paul's letters are much earlier than the Gospels of Luke and John and probably either earlier than, or contemporary with, the Gospels of Mark and Matthew. Scholars recognise that, of Paul's letters, Romans, the First and Second Letters to the Corinthians and his letter to the Galatians are definitely by him. Scholars debate the authorship of the other letters written under his name.

As with many early Christians, all we know of Paul comes from Christian sources. Sections of the Epistles seem to contradict the Acts. In these cases, theologians tend to rely on the authentic Epistles as the older and more genuine documents.

INVESTIGATE

Enter 'Greek mystery religions' into an internet search engine. What can you discover about them? Are they similar to Christianity? Can you detect any links? How are they different?

Greek mystery religion
Mystery religions only divulge their secrets to those who achieve initiation

Hellenise
To make something Greek or bring it within the sphere of Greek culture

Source 7.5 Paul's letters

Source	Authorship	Content	Highlights
Romans	By Paul	Theology and doctrine	Paul's record of the essential elements of Christianity
First Corinthians	By Paul	Theology and doctrine	Explains operation of the church at Corinth
Second Corinthians	By Paul	Addressing Jewish practices	How the church at Corinth must move beyond its Jewish practices
Galatians	By Paul	Addressing Jewish practices	Addresses relation of non-Jews to the holding of Jewish law
Ephesians	Disputed	Addressing heresy	Stresses that Jesus is central for salvation
Philippians	By Paul	Theology and doctrine	Paul's sense of joy at life through Jesus
Colossians	Disputed	Addressing heresy	Paul again emphasises Jesus over Jewish law
First Thessalonians	By Paul	Theology and doctrine	Paul's efforts at converting pagans and Jews to the new religion
Second Thessalonians	Disputed	Corrects reading of other epistles	See above
First Timothy	Disputed	Pastoral (addressing the nature of the Church)	The three 'pastorals' discuss issues on leading the Christian community
Second Timothy	Disputed	Pastoral (see above)	See above
Titus	Disputed	Pastoral (see above)	See above
Philemon	By Paul	Personal intercession	A slave runs from his Christian master and Paul asks the master to take the slave back without punishment
Hebrews	Rarely acknowledged as being Paul's	Addressing Jewish practices	Holding Jesus above the teaching of the Jewish prophets

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 7.1

1 From Paul's writings, discuss one or two of his major ideas.
2 Explain the way in which Paul became a Christian and the way it changed his life.
3 Summarise Paul's influence on the early church. Has that continued today?

EXTENSION ACTIVITY 7.1

1 Debate the following topic: 'Paul was simply a good administrator who kept the early church together, helping it to grow.'
2 Using the internet or resources in your library, investigate why some scholars believe Paul blended pagan and Christian ideas together, so helping Christianity to become the first religion in the Roman Empire.
3 In small groups, discuss Paul's influence on Christianity today. Illustrate with examples.

Summary

Christians accept that their religion follows from the Jewish religion. They believe that Jesus' life was foretold by a number of Jewish prophets. The connection with Judaism is used by Christians to strengthen the authenticity of their faith. The suggestion that Paul brought a strong Greek influence into Christianity could be seen as undermining Christianity's claim to authenticity, but could be seen as making Christianity a religion with a broader appeal. It is likely that Paul would have tried every way he could to promote the religion he believed in. It should also be recognised that those who write about Paul want to promote their own understanding of him and his work. Those who are pro-Christian are more likely to argue that he was not unduly influenced by Greek thinking and religion. Others may argue that Paul was more influenced by the Greeks than by Jewish religion. Certainly, Paul's influence shaped Christianity as it has emerged today. His writing inspired the Reformers of the sixteenth century, such as Martin Luther, and his theological views are clearly evident in modern Christianity.

Tithe
A tenth part of some amount, specifically as a donation to a church

Anchoress
An anchorite (male) or anchoress (female) is one who gives themselves over to total seclusion

Hildegard of Bingen (1098–1179 CE)

In the medieval period of Western Europe, the Catholic Church underwent a series of upheavals and challenges. One of the most prominent was the promotion of Classical (Greek and Roman) learning (long neglected in Europe) from the intellectual circles of Muslim lands in North Africa and the Muslim kingdom in Spain. These ideas caused an intellectual revolution in centres such as Paris, where an academic group known as the Scholastics brought much new thinking. Against this background, religious figures such as Hildegard of Bingen inspired a reinvigoration of religious thinking and mysticism as a reaction to these more intellectual movements.

Hildegard's life

Hildegard was born in Böckelheim, Germany, in 1098 CE. She was the tenth child of a noble family. The usual custom was to dedicate the tenth child to the Church as a **tithe**. From the age of eight Hildegard was cared for by a woman called Jutta, an aristocrat who had dedicated her life to religious contemplation as an **anchoress**. Even before this time, Hildegard had started having visions of what she thought

Source 7.6 A modern depiction of Hildegard of Bingen

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

were heavenly realms. She confessed these to Jutta and also, later, to a monk called Volmar who helped her write them down. The small group of nuns overseen by Jutta slowly grew. When Jutta died in 1136 CE, Hildegard was appointed their superior or ***magistra***. Numbers continued to grow and Hildegard moved her community to a site near Bingen.

Hildegard stayed quiet about her visions until 1141 CE when she felt the voice of God tell her to write down what she saw. This was the beginning of Hildegard's career as a public figure. Once her visions were published and known, through her letters and books, Hildegard became famous. Christians from all over Europe travelled to see her, or wrote letters asking about religious matters, the future, where they could find hidden treasure, and all sorts of things. Hildegard published several books of her visions, encyclopedias of medicine and compendiums of music she had composed for her convent (see Source 7.9 on page 151). She was also a fervent critic of Church corruption. Towards the end of her life, she was asked to go on a number of speaking tours. This was unusual for a woman in medieval Europe. Hildegard died in Bingen in 1179 CE and was **beatified**. Hildegard is an unusual case in that many have regarded her as a saint, and some Popes have referred to her with that title. However, the canonisation process was never completed until Pope Benedict XVI formally declared her a saint on 10 May 2012, and a Doctor of the Church on 7 October 2012. Hildegard's feast day is celebrated on 17 September (the day she is said to have died).

Source 7.7 One of Hildegard's visions: the universe and Earth created for Man

Contribution to the development and expression of Christianity

Hildegard's impact on Christianity

At a time when philosophy and reason were being renewed in Europe, Hildegard reinvigorated the **mystical** tradition in Christianity. Her writings were believed to illustrate that anyone dedicated to a **monastic life** and **celibacy** could have a personal mystical connection with God. Hildegard was a great believer in chastity as the first step on the road to this connection with God. For Christians who followed her visions, she brought the reality of heaven much closer.

While Hildegard lived, changes were coming in Europe. Scholars, mainly working in Paris, had discovered Arabic teachings on logic and rediscovered Greek and Roman teachings on reason and learning. Thinkers like Peter Abelard were starting to rationalise religion and the nature of God. Hildegard's mysticism provided an alternative to Abelard's rational teachings. She emphasised emotion as part of the Christian faith.

Also during this period, other religions in Europe were starting to grow. In the south of France and also in Germany, Albigensians or **Cathars** were becoming popular and posed a threat to the Catholic Church. This heretical group dedicated their lives to the poor but refused to accept the authority of the Pope. Towards the end of her life, Hildegard, now famous for being touched by the visions of God, was very useful to the Church. She was taken on speaking tours throughout Germany where she urged people not to join the Cathars.

Owing to her speeches and the work of many other Catholics, including military raids (especially the Albigensian Crusade of 1208), the Cathars were eventually exterminated.

Hildegard's impact on society

In medieval times it was assumed that women were intellectually and emotionally weaker than men. Ironically this meant that, being 'weaker', they were more susceptible to visions, spirits and voices. Hildegard's visions confirmed this assumption. What is interesting is that the nature of her visions proved to be

DID YOU KNOW?

Peter Abelard was not only a significant thinker, but also involved in a great but tragic love affair with Heloise. Their story is told in a series of letters and Abelard and Heloise are celebrated as two of the great lovers of Europe.

Magistra
(Latin) A female teacher

Mysticism
The process of developing a profound connection with an ultimate reality, be it heaven, God, a deity or so on

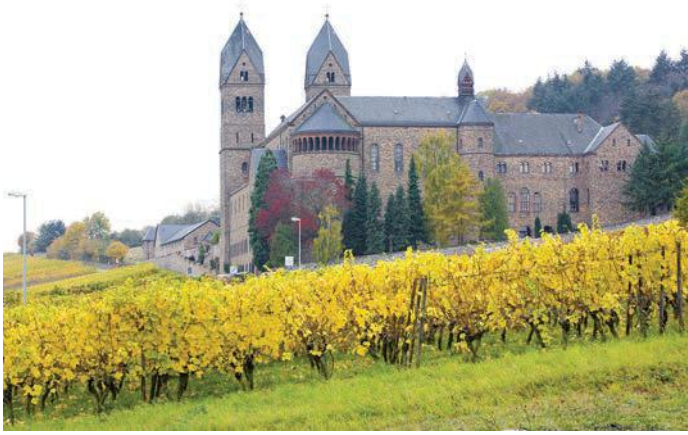
Monastic life
Spiritual recluse as monks and nuns

Celibate
Living a life of sexual abstinence

Cathars
From a Greek word meaning 'pure ones' – a group of Christian Gnostics, dedicated to charity and poverty whose practices were significantly different from the Catholic Church

Beatification
A declaration by the Pope that a soul is blessed in heaven; it is a stage towards the canonisation or sanctification of a person's soul

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 7.8 The monastery of St Hildegard at Hessen in Germany

so fascinating that her fame brought her to the attention of churchmen, nobles, kings and popes. By being 'weak' and given to visions, Hildegard gained a great deal of power and influence. One could argue that she was one of the most powerful women in Europe in the twelfth century.

Both in medieval times and now, Hildegard's life demonstrates that women can have a prominent and powerful place in religious life. Today the image of Hildegard influences women both within and outside the Catholic Church. Her meditative music is much loved, especially by those in the New Age movement.

Analysing Hildegard's impact

Hildegard, although she spent her life mainly in seclusion, grew to be an influential woman mainly because of her writings and the growing number of people in Europe able to read these writings. Both everyday Christians and the Church hierarchy used her visions for their own purposes. Hildegard's letters tell us about that influence. At the upper levels of the Church hierarchy, St Bernard of Clairvaux, the leading Catholic of his day, encouraged Hildegard by publicising her visions and passing her letters to Pope Eugenius III. These actions helped spread her fame. Likewise, monks, priests and ordinary Christians wrote to her, asking her advice. Hildegard's words served as a beacon of stability in a Europe that was undergoing intellectual and psychological changes.

Hildegard helped to develop a whole language of mystical thought that extended the ways Christians felt connected to God. She spoke of God's love as a vigour that renewed both life and nature. She spoke of the 'sacred sound', implying that music was central to the matrix of the cosmos. Hildegard used all kinds of evocative and poetic terms to deepen her own and other Christians' understanding of the emotional depth of their own faith, as shown in the following extract:

> The soul reveals her capabilities according to the capabilities of the body, so that in childhood she brings forth simplicity, in youth strength, and in the fullness of age, when all the veins of the human being are full, she brings forth her greatest strength in wisdom. In the same way a tree in its first growth brings forth tender shoots, goes on then to bear fruit and finally ripens that fruit to the fullness of utility.
>
> HILDEGARD, FROM SCIVIAS I, 4

DID YOU KNOW?

Anchoresses and anchorites take vows, receive the last rites (for those about to die) and sometimes are also given a mock funeral. Then they are walled into a cell; these cells are usually set into the walls of a church so they can participate in mass, but are kept from a normal, secular life.

It is this delight in the ambiguity of language, the poetry of her visions and the sweet and contemplative drone of her music that spreads her fame today. Members of the New Age movement appreciate her music and her understanding of the healing dimensions of nature. For Catholics, New Agers, feminists and music lovers, Hildegard will continue to have a strong influence.

Sources on Hildegard

Sadly, many of the works of Hildegard are still being translated into good English. Some of her works on medicine and writings on music have been badly translated and rushed into print for New Age readers. Good translations are taking longer, as Hildegard's Latin is not simple to translate.

Hildegard's biography, the *Vitae sanctae Hildegardis* (Concerning the Holy Life

INVESTIGATE

Many people, especially those associated with the New Age movement, have drawn on Hildegard as inspiration for aspects of life such as herbal medicine, music and meditation. Look up Hildegard on the internet and try to find out why this is the case.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

of Hildegard), was written during her life and just after by the monks Godfrey and Theodoric. They wrote it to help the process of Hildegard's canonisation. Their book is a **hagiography** as these two monks were unlikely to write anything but good things about Hildegard.

Today feminist religious writers use Hildegard to demonstrate the power and influence women have had in the Church and the religious life of Europe, even in the medieval period where, it seems, male voices dominated. To do this, they often play down the way Hildegard was used by men in the Church to champion their conservative views. Hildegard certainly represents a strong female voice in the Church during her time, but she said nothing to threaten the men who ran the Church, nor did she threaten the view that women were inferior to men.

Summary

Hildegard has had an enduring influence on women in the life of the Catholic Church. She was taken seriously by many prestigious churchmen such as St Bernard of Clairvaux and Pope Eugenius III. She deepened the mystical lives of Christians through her visions, writing and music, and continues to do so today. Hildegard became famous as a Church figure who could be appealed to for spiritual guidance. She was believed to be a prophetess and was able to reinspire faith during times of uncertainty in Europe. Hildegard is often seen as an early role model

INVESTIGATE

Check the following books and internet sites for more about Hildegard. *Hildegard von Bingen, Selected Writings* (edited by Mark Atherton) in the Penguin series is an easily available introduction to Hildegard's writings and thought. See also Catherine M. Mooney, *Gendered Voices: Medieval Saints and Their Interpreters*, 1999. For some useful links to Hildegard, refer to the St Hildegard of Bingen website, which can be accessed via the link at http://cambridge.edu.au/redirect/?id=5745.

Hagiography
A biography of the life of a holy person or saint; can imply a biography that includes only good things about its subject

Source 7.9 Hildegard's major writings

Title	Dates of composition	Summary	Impact
Scivias (Know the Way)	1141–51	A report of 25 visions summing up Christian doctrine on salvation of the soul	Hildegard's most well-known book
Ordo virtutem (Play of Virtues)	Early 1150s	A moral play for numerous female voices and one male voice (the Devil)	Helped to restart the European theatrical tradition dormant since the fall of Rome
Liber simplicis medicinae (later *Physica*), a medical encyclopaedia	Mid 1150s	A collection of medical ailments and cures	Underlines the uses of the natural world for the benefit of humankind
Symphonia armonie celestium revelationum (Symphony of the Harmony of the Heavenly Revelation)	Late 1150s	Hildegard's collection of her own songs and music transcribed in an early form of musical notation	Reasonable impact at the time. Has gone on to become one of the most fascinating collections of early European music
Liber compositae medicinae (also known as *Causae et curae*) notes on medical treatments	Mid to late 1150s	Teaching notes made by Hildegard on treatment of illnesses	Published one hundred years after Hildegard's death. Now, like *Liber simplicis*, studied by New Age healers
Liber vitae meritorum (Book of Life's Merits)	c. 1158–63	Hildegard's second book of visionary works	Continued to spread her fame as a seer and prophetess
Liber divinorum operum (Book of Divine Works)	1163–73	Hildegard's last book of visions. The theme is the relationship of humans to each other and to God	This increased Hildegard's fame and her power. She was approached by many seeking advice about their lives and the future

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 7.2

1 Outline the impact Hildegard had on Christianity in her era.
2 Contrast life for women in Hildegard's time with life for girls and women today.
3 Explain how Hildegard has had an influence on Christianity today.

EXTENSION ACTIVITY 7.2

1 Using a mind map, detail the most significant events of Hildegard's life.
2 In small groups debate the topic: 'Hildegard was a saint.' Discuss why it took so long for her to be formally canonised.
3 Visit your library or investigate through the internet why Hildegard is a popular figure in the New Age movement.

for women in Christianity and her impact has been revived by the New Age movement.

Other people and schools of thought

The following people and schools of thought are discussed in the digital versions of this book.

People

Martin Luther (1483–1546 CE) – German monk who questioned the Catholic Church; he wrote 95 theses in an attempt to reform the Church and when his reforms were rejected, he inspired the Reformation which led to many splits from Catholicism.
Catherine Booth (1829–90 CE) – cofounder, with her husband, William, of the Salvation Army; she was an early feminist and a noted preacher.
Pope John XXIII (1881–1963 CE) – appointed as caretaker pope in 1958, he became an innovative leader, convening the Second Vatican Council which brought many reforms to the Catholic Church that were carried out by his successor Paul VI.
Billy Graham (CE 1918–) – an American evangelist who conducted large crusades in the mid-twentieth century; he was an adviser to several US presidents and his 1959 crusade in Australia and subsequent crusades led to the conversion of many current church leaders.
Dennis Bennett (1917–91 CE) – US Episcopalian priest (i.e. the Church of England in America) and author who came to believe in the 'baptism of the Holy Spirit'; he was a noted leader of the charismatic movement and influenced Pentecostalism.
Sarah Maitland (CE 1950–) – British author, particularly of fiction, and feminist who has had influence within feminist theology.

Schools of thought

Liberation theology – movement in Latin countries that questions the power structures of the Church in society. Emphasises Jesus as a revolutionary and identifies with the poor.
Feminist theology – movement that questions the patriarchal structures of the Church and society. Emphasises the feminine aspects of God and seeks a greater role for women in the Church.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

7.3 ETHICS

The material on ethics from Chapter 6 should be revised by students. The underlying theme of ethics is drawn from this statement in the Jewish scriptures:

> You shall be holy … for I, the Lord, am holy.
> LEVITICUS 20:26

This command is repeated in the New Testament (see Romans 12:1 for a development of this idea). Christian ethics are largely based on the principles found in the Bible, such as the Ten Commandments, Jesus' teachings in the Beatitudes and Jesus' commandment of love.

These areas are expanded in the pages of both the Old Testament and the New Testament. The words of the prophets of the eighth century BCE called for justice, and in the writings of Paul, Jesus' command for love is reinforced. Often, particularly in the writings of Paul, specific instruction is given in particular areas, such as those relating to sexuality, or more general principles that can be used in modern situations, such as might arise in the case of bioethics.

Suggested texts from the sacred writings that are significant in a Christian ethical worldview include references from both the Old and New Testaments:

> And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.
> MICAH 6:8

> Let justice roll down like waters, and righteousness like an ever-flowing stream.
> AMOS 5:24

> And any other commandment [is] summed up in this word 'love your neighbour as yourself'. Love does no wrong to a neighbour; therefore love is the fulfilling of the law.
> ROMANS 13:9, 10

The Bible is particularly concerned about human relationships. Marriage is probably considered the normative human relationship, reflecting the relationship between God and the church (Ephesians 5:32). Much biblical teaching uses the context of human relationships as an expression of its ethics. Many Christians use the idea of 'relational ethics' as a context for the expression of behaviour and ethics.

Bioethics

Christian attitudes to bioethics vary considerably from church to church. The significant issue is attitudes to human life, particularly the beginning and end of life. Abortion is usually interpreted as the taking of a life, and so condemned by the Sixth Commandment. Euthanasia is also seen as the taking of life, but a distinction is usually made between 'active' and 'passive' euthanasia. Generally the Catholic Church opposes such interventions while other churches are more accepting. IVF and stem-cell research are open to debate.

Within those differing opinions there is a broad range of responses. Many Christians, in general terms, have difficulty with abortion and euthanasia. Issues such as gene technology and in-vitro fertilisation are more controversial. Much of the debate revolves around questions of when life begins and whether people have the right to manipulate genes. There is also debate about what to do with any fertilised embryos that are not needed. Opinions range from some approval to total condemnation.

Much bioethical debate is due to the fact that bioethics usually relates to human life, particularly the beginning of life or the end of life. The almost universal condemnation of the taking of human life is the key to understanding the debate on bioethics. This is a human issue, not just a religious issue.

Source 7.10 The Church of the Beatitudes was built on a hill overlooking the Sea of Galilee and is the accepted site where Jesus preached the Sermon on the Mount.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.11 Christians debate issues in bioethics, with emphasis given to the sanctity of life.

Source 7.12 Pro-choice protestors take part in a rally

Guidance for Christian ethics is primarily drawn from the sacred writings, the Bible, and from the decisions of church councils and synods. Many Christians also draw on the deliberations of Christian groups, ethicists, mature Christians or from a source conveying authority such as papal encyclicals. Christians also are guided by conscience and reason.

Beginning of life

Abortion is the deliberate termination of a pregnancy by medical or surgical means, and may be the world's most widely practised means of birth control. But abortion has long been an area of debate among Christians. Much of this debate is based on the interpretation of the Sixth Commandment – 'You shall not murder' (Exodus 20:13). The debate often includes the crucial question of when life begins – at conception, at implantation, after several weeks of gestation or at birth.

Some passages from the Bible do relate to abortion. Exodus 21:22–25 is often seen as a condemnation of abortion but it is treated as a finable offence, not a capital offence. Hosea 13:15–16 suggests abortion could be a judgement from God.

The Catholic Church opposes abortion under any circumstances. Other Christians are not so definite. This reflects the emphasis in the Catholic Church on procreation and its perception of the foetus as a human being from the moment of conception. It is believed that life is given by God and should only be taken by God. The papal encyclical *Donum vitae* (1987) addressed the issue of abortion. The Catholic Church has emphasised the role of 'natural law', a concept that refers to the idea of a natural moral law, as developed by the theologian Thomas Aquinas who lived in the thirteenth century.

Other Christians, such as those in the Uniting Church, allow an abortion where the health of the mother would be affected, the child was the product of rape, or where there may be deformities in the foetus. Many Christians support the right of the mother to choose, but even when the choice to proceed with an abortion is accepted it is usually seen as the lesser of two evils and an occasion for grief. Generally, in Protestant churches, there is suspicion of edicts passed by the church councils or the Pope and the role of the individual conscience is emphasised.

Many Anglicans, for example, accept that abortion may not always be wrong. There may be relational factors to consider. Where the choice must be made between the health of the foetus and the health of the mother, the mother must be given priority. The existing relationships take priority. The foetus is a human being, but mitigating circumstances must be considered. Orthodox Christians generally have a similar view.

Some Christians, of varied persuasions, belong to 'right to life' movements and are strongly opposed to abortion. In the USA, some 'right to lifers' have been paradoxically involved in bombing establishments that perform or promote abortions or killing doctors who perform abortions.

End of life

Euthanasia (sometimes spoken of as assisted suicide) has emerged as a particular concern of Australian Christians in recent years. Again, it is the issue of taking life that is of concern. It is considered God's prerogative to take life, not the role of any human, including doctors or relatives (Deuteronomy 32:39). Euthanasia is considered a viable option by many when

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

there is little hope for cure in suffering a terminal illness or the person is experiencing great pain.

In 1995 a Northern Territory bill allowing euthanasia (assisted suicide) was passed. Many religious groups were opposed to the legislation. The Federal Government Senate Committee received thousands of submissions (over 12 000) on the euthanasia legislation, far more than any government group has received on any subject since Federation. The Federal Government took steps to overturn the Northern Territory legislation and was supported by the churches, especially the Catholic and Anglican churches. It was overturned in 1997, but in the meantime several people were legally euthanised.

The National Council of Churches in Australia rejected active euthanasia (deliberately causing the death of a terminally ill person in order to bring their suffering to an end), but felt that passive euthanasia (the refusal of intervention) was more acceptable. The Anglican Synod and Catholic Bishops Conference rejected euthanasia, while the Uniting Church advocated that more money and time should be spent on **palliative care** as a more humane option, but did concede that there was room for discussion on the issue. Most churches support increased funding for palliative care as an alternative to euthanasia.

In 1998, the Christian Research Association analysed the results of the Australian Community Survey question on euthanasia, where people were asked questions such as 'Is euthanasia justified sometimes?' About 70 per cent of Australians in general (and 84 per cent of those who did not attend church regularly) were in support of the concept of euthanasia. It is apparent that the issue of euthanasia is gaining support, even among Christians.

Other issues

Other bioethical issues are frequently debated, particularly with dramatic advances in medical technology. Recently a parliamentary bill on stem-cell research was passed in the Federal Parliament when parliamentarians were given a conscience vote. Stem cells are cells that are yet to form into specific body parts and are able to renew themselves. They are generally found in embryos, thus the controversy. They offer the opportunity to develop treatment for many illnesses, ranging from Parkinson's disease to spinal-cord injuries.

For Christians, the argument relates to the fact that embryos are used, thus there is the issue of destroying potential human life. Part of the argument against this research is the fact that, while good results have been achieved with adult stem cells, as yet there are no proven results from embryonic stem cells. A counter-argument is that research has not yet been allowed on embryonic stem cells.

In-vitro fertilisation (IVF) refers to the conception of a life outside the uterus, usually in scientific equipment (thus the term 'test-tube baby'). This practice has been successfully undertaken for many years. For many Christians this procedure bypasses the natural role of the father and mother, and also leads to the problem of the disposal of fertilised embryos that are (to some) human lives. It also raises the issues of gene manipulation and the potential to modify the embryo.

The Catholic Church is generally opposed to IVF. For Catholics, the issue is whether procedures 'assist' the marital act (acceptable), or whether they are a 'substitute' for the marital act (not acceptable). Many other churches accept the practice as long as safeguards are in place and emphasis is placed upon the relational aspect of any procedure. Some see Psalms 139:13 as cause for objection:

> For it was you who formed my inward parts; you knit me together in my mother's womb.

Others see the importance of a family relationship to take priority, especially in cases of infertility.

Gene manipulation is becoming an issue of concern as gene technology develops as a science. This work increases the potential to alter genetic material, which raises important questions about what makes a human being, especially with the potential to swap genetic material from one species to another. This has already happened in plant material; however, hospitals and research institutions in Australia are governed by strict ethical guidelines and federal laws in this area. Gene technology

Palliative care
Palliative care is medical care that relieves pain, symptoms and stress experienced by patients that in most circumstances are dying

Source 7.13 Christians debate the issues related to IVF and genetic engineering in bioethics.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 7.3

1 List the sources for Christian bioethics, noting the emphasis given to each by different churches.
2 Describe some aspects of bioethics and highlight the areas of concern for Christians.
3 Describe the influences of modern medical technology and explain how they relate to an understanding of Christian bioethics.

EXTENSION ACTIVITY 7.3

1 Write a paragraph on the topic 'Children with a severe disability should never be born'. What ethical issues can you identify?
2 Debate the following topic: 'Modern Christians can accept the concept of euthanasia.'
3 Look up the discussions in the media of bioethics. What do they contribute to a Christian understanding of bioethics?

raises the possibility of eradicating conditions such as Down syndrome or Parkinson's disease. It also raises the possibility of creating the 'perfect' baby. There are many ethical issues raised by these possibilities.

Environmental ethics

The world is considered by Christians to be God's creation and human beings are stewards or caretakers of it. Some interpret this 'dominion' (Genesis 1:28) as a licence to make use of the world, while others believe it means 'care'. Recently the concept of 'ecotheology' has developed. Many churches now have publications or groups that emphasise environmentalism. Australian Christians have sought to develop an Australian Christianity in harmony with the Australian environment.

There is an increasing awareness of environmental issues around the world, ranging from the population explosion to depletion of resources, loss of biodiversity, waste disposal (especially nuclear) and global warming. Added to this is the understanding that this world is the only place human beings can live.

Source 7.14 Christians believe the world is entrusted to human beings to care for it, but ultimately it is God's world.

Christians recognise the world as part of God's creation, and that human beings are stewards or caretakers of the world (Genesis 2:15). For some Christians, this role of caretaker means living in an environmentally friendly and sustainable way. Genesis 1:28 also gives human beings the responsibility to 'have dominion' over the world:

> Fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.

Some Christians believe this gives humans the right to use, exploit and develop the world as they see fit. This passage has been the basis for the different approaches and perspectives in Christian environmental ethics.

While for some Christians 'dominion' means a licence for exploitation, for others it involves a duty of care. Psalm 8 speaks of the wonder of the created world and the responsibility of human beings. The naming of the animals (Genesis 2:20) is not suggesting a power structure but rather, given the way the concept of 'name' is used in the Old Testament, developing a relationship.

Other Christians note that creation has been cursed as a result of 'the Fall' (Genesis 3:17) and that the Earth, like humanity, awaits renewal on judgement day (Romans 8:18–25 and Revelations 21:1). Thus, as Christians share in the future glory of heaven by being redeemed by Christ, so too creation can share in the future glory (Romans 8:18–25), by experiencing the proper care of creation by human beings. This provides a Christian

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

theological rationale for environmentalism.

In the first half of the twentieth century, the groundwork was done by American ecologist Aldo Leopold to develop what was called **ecotheology**. Ecotheology stresses that all of creation is part of God's creative work and thus should be treated with reverence. Nature has value to God, both living and non-living – humans, animals, plants, rocks, rivers and mountains. Agreement is not always possible between these two approaches taken by Christians.

The Bible suggests that this world is God's world (Psalms 24:1), as are all the creatures upon the Earth (Psalms 50:10–11). God cares for this world (Matthew 5:45, 6:26–30) and has not renounced that care. As God's people in God's world, Christians are called to continue that care. Obviously that has implications for areas such as animal rights, global trading, genetically modified food, liberation theology and many other related issues.

In essence, Christians believe that:

- God created the Earth
- God appointed human beings as caretakers of the Earth
- the Earth was 'very good' (Genesis 1:31)
- the created world has been spoiled at the Fall by selfish and sinful attitudes
- human beings should wisely use the Earth, protecting it as well as using its resources
- humans should not exploit the Earth or abuse it
- the Earth will share in the recreation of the New Heavens and the New Earth.

Many Christians believe that Christians, by definition, should be environmentalists. However, the history of Christianity, particularly through the colonial era, was more in line with the idea of exploitation of the environment, largely in support of government expansion and colonisation. Christians do note that some of the major figures of Christian history, such as St Francis of Assisi and Hildegard of Bingen, were dedicated to caring for the environment and God's creation. Liberation theologians, such as Leonardo Boff, have championed environmentalism.

Ecotheology
A theology that relates to the care of the environment

In recent years the issue of global warming has come to the fore, with extreme weather conditions reported across the globe and natural disasters being attributed to climate change. This has led to the issue of nuclear energy being raised as a possibility in Australia and other countries as a source of energy that is carbon-free. Other issues such as deforestation and alternative energy sources have also been raised in Christian discussion of ecology and the environment.

A speech by Pope John Paul II entitled 'Peace with God the Creator, peace with all of creation' delivered as the 1990 World Day of Peace message gave new impetus to Catholic environmentalists. Catholic Earthcare Australia was formed and the Catholic Church entered into dialogue with other churches and also with other environmentalist groups.

The National Council of Churches in Australia (NCCA), the Christian ecumenical body that represents the churches in Australia, has lobbied the Australian government on behalf of the churches about issues such as renewable energy, climate change and the link between political decisions that result in poverty and environmental degradation. The Uniting and Catholic churches, together with the NCCA, produced a brochure entitled *Changing Climate, Changing Creation* in conjunction with the Australian Conservation Foundation, a non-religious environmental organisation. A number of significant statements have been made by Christian leaders in support of efforts to care for the environment. Since his election in 2013, Pope Francis has made a number of important statements about the need for Catholics to show their concern for the environment.

Australian Christians are also rediscovering environmentalism as they try to develop a local spirituality in harmony with the unique Australian environment. There have been attempts to reconcile Christian theology with Australian spirituality, the desert fathers of early Christianity and the Australian outback. According to this approach, the Australian environment is seen as a significant part of that spirituality and must be protected.

One environmental issue that has emerged in recent years is that of genetically modified agriculture. Some Christians see this as a means of providing food to many who are

Source 7.15
Christians believe the Earth was affected by the Fall. It will also be restored as part of a 'new heaven and a new earth'.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 7.4

1 List the biblical references that relate to the environment and summarise their teachings.
2 How do Christians show concern for the environment?
3 Explain 'ecotheology' with reference to its teachings about environmental ethics.

EXTENSION ACTIVITY 7.4

1 Look up the website of a Christian denomination. What does it say about environmental ethics or concerns? How does it suggest a Christian approach to environmentalism?
2 Debate the following topic: 'Dominion means that the Earth is there to be used by human beings.'
3 Search the internet to discover how Christian churches are cooperating with other organisations to demonstrate environmental concern.

Source 7.16 A painting of St Francis of Assisi, the patron saint of birds and animals, who was concerned about the environment in which he lived

Puberty
A period of change in young men and women, usually in their early teens, that marks the transition from childhood to adulthood and the ability to sexually reproduce

Purity
Freedom from evil or guilt

Sexual morality
Conforming to particular rules of conduct; often, chastity

starving and thus a Christian responsibility. To others this is another form of exploitation at the expense of the developing world and the richness of agricultural diversity.

Differences in opinion between Christians tend to be along political rather than denominational lines. Every Australian Christian church has called for environmental concern, and Christian churches actively work with a number of community organisations, and in cooperation with each other, to promote environmental concern.

Sexual ethics

Special note should be taken of the sources of Christian ethics. At least one of the Ten Commandments applies directly to sexual ethics. Jesus' commandment to love also has a direct implication for this area of ethics.

Premarital and extramarital sex

'Premarital sex' is a term that describes sexual activity before marriage. As the Bible was written in a time when people married early – just after **puberty** in many cases – the issue of premarital sex was relatively unimportant. Thus premarital sex is not addressed directly in Christian scripture. There are passages, such as 1 Corinthians 7:8–9, that say the solution for being aflame with passion is to marry. These words sit uneasily in the modern world, where marriage between teenagers is not considered acceptable for many reasons, including its potential to interfere with education and career choices.

Some modern Christian groups, such as Pentecostal churches, however, have taken a strong stand against premarital sex, quoting less explicit references to **purity** as evidence that Christians should retain a high level of **sexual morality**, and would advocate marriage at a younger age. In 1 Corinthians 7:1–7, Paul underlines the need for men and women to be pure of Satan's influence by being married and satisfying each other's sexual needs.

His exhortations to purity are seen by some Christians as a prohibition against premarital sex.

Many Christian websites focus not on scripture, but on the practicalities of abstaining from sex. They refer to unplanned pregnancies and also to the possibility of sexually transmitted infections (STIs) such as genital herpes. Finally, they refer to the ideal of marriage as something that should be entered into by a man and a woman who have kept themselves in a virginal state. Thus, premarital sex is described by many Christians as something to be avoided.

In this, Christians develop the Jewish idea that sex is created by God, and sanctified by marriage for the purpose of **procreation**. Premarital sex is a challenge to the correct

Procreation
Bringing into being, creating life

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.17 Christian adherents seek guidance from their religious tradition to know how best to express their sexuality in their relationships.

functioning of this system. Essentially, good believers should be married young and start families. The New Testament calls on men and women to remain pure sexually. The Old Testament focuses its wrath on women; in Genesis, because of Eve, women are seen as temptresses responsible for the fall of humanity from paradise. Thus there are restrictions against young women who lose their virginity before their marriage.

The ideal of marriage for life is becoming less common in Western society. The Christian view of lifelong marriage may be seen as unrealistic in today's world. In modern Australian society, young men and women marry decades later than their ancient and medieval counterparts. Moreover, marriage is even seen as irrelevant by some sectors of society. When it does take place, the chances of it failing is a reality. This may be partly because many marriages today are made through love. For most of history, marriages have been arranged by the parents of young people for economic, political or class-based reasons, not for love. If someone marries because of parental will and economic reasons, rather than love, then there may be less reason to divorce.

Many Australians have developed a generally accepted morality of serial monogamy. That is, taking one partner, then leaving them if they fall out of love or fall in love with someone else. Then they take a new partner and start a new relationship. Opposed to this, Christian ethics on premarital sex support the traditional ideal that a man and woman will marry as virgins and remain married for life.

Sources

The major issue for **heterosexual sex** in the Christian Bible is not premarital sex but adultery, which is prohibited. Having sex with another man's wife is seen as a violation of that man's property rights. Men and women should both avoid adultery. This helps explain Jesus' attitude to the woman caught in adultery (see John 8:1–11). Jesus asked the accusers to look at their motives in seeking the stoning of the woman, and their own failures. He also told the woman, 'Do not sin again'. Incest and bestiality are also prohibited in the Bible.

Women should be virgins when they marry. Exodus 22:16 explains how men who have sex with virgins should then marry them, or else pay monetary compensation to the virgin's father. Deuteronomy 22:13 deals with the issue of a man who accuses his new wife of not being a virgin. If there is proof that she is a virgin, the husband is penalised for his suspicions, but if no proof can be found, the woman is to be stoned to death.

This attitude to women as property changed by the time of Paul, when he asked men to 'treat younger women like sisters in purity' (1 Timothy 5:2). Modern theologians use Paul's general calls to purity as an argument against premarital sex, for example, 1 Thessalonians 4:2. But the New Testament is nowhere near as vocal on the issue of premarital sex as the Jewish-based Old Testament.

FURTHERMORE

Is premarital sex a recent concern unforeseen in the Bible? If so, can Christianity condemn this practice? Will taking a hard line on premarital sex be effective in all situations, to prevent the spread of STIs and unplanned pregnancy? Have a look at some of the Christian abstinence websites in the US – for example, Abstinence Clearinghouse or My Choice 2 Wait, via the following links http://cambridge.edu.au/redirect/?id=5746 and http://cambridge.edu.au/redirect/?id=5747.

Summary

Changes in the structure of the family created by the Industrial Revolution and the breakdown of the village community have made premarital sex a significant modern issue. In biblical times, premarital sex was only acceptable as a precursor to marriage, as Deuteronomy suggests, or for males; women had to keep their virginity until marriage, unless they were prostitutes, slaves or other lowly citizens. Conservative theologians have interpreted Paul's general requests for Christian purity and morality as a ban on premarital sex. Modern abstinence movements in America are closely aligned to this form of Christian morality.

Heterosexual sex
Sex between a man and a woman

Homosexuality

The word 'homosexuality' is drawn from the Greek prefix *homo* meaning 'the same'. This

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Homosexual sex
Sex between people of the same gender

Lesbian
A female homosexual

Bisexual
A person who is attracted to both sexes

Transgender
A person whose identity does not conform to general ideas of male or female gender

Intersex
A person with attributes of both sexes

Abomination
A state of disgust and hatred; abhorrence, detestation, loathing

relates to individuals who are attracted to their own gender, men to men (gay) and women to women (lesbian). The term **homosexuality** technically includes **lesbians**, but the designation 'gay and lesbian' is seen as more inclusive. The abbreviation 'LGBTI' (lesbian, gay, **bisexual**, **transgender**, **intersexed**) is also used as more inclusive.

Homosexuality can designate a love relationship between two people of the same gender, or it can simply refer to the sexual behaviour of men and women with their own genders. The Bible has some proscriptions against acts of homosexual sex, but in one famous case seems to accept that there can be loving relationships between people of the same gender, that is, the relationship between David and Jonathan (1 Samuel 20) that is not condemned.

Homosexuality is understood by some Christians as a challenge to the ideal of marriage and family. Some also see it as a sin. Some Christians even believe it to be an **abomination** before God and maintain that, no matter how good or Christian a person is, if they live a homosexual lifestyle they should be excluded from communion. Conservative Christians in the United States such as Reverend Pat Robertson and Reverend Jerry Falwell even stated after the September 11 bombings in New York in 2001 that God was punishing the United States for allowing abortion and homosexuality. There are some radical Christian groups in the United States, such as the Westborough Baptist Church, that believe the United States is doomed because of its toleration of homosexuality.

Source 7.18 Some Christian churches welcome homosexual members and affirm their relationships.

On the other hand, some Christian congregations accept homosexuality as a natural part of human life and welcome homosexual Christians into their groups. This is the case with the Metropolitan Christian Church, which has numerous branches in Australia including in Petersham, Sydney.

In North America a monogamous homosexual man, Gene Robinson, has been ordained an Episcopal (Anglican) bishop. This has caused some concern among other Anglican communities, especially in Sydney which is a particularly conservative diocese. There are some ministers and pastors in the Anglican Church and the Uniting Church in Australia who are known to be gay and lesbian, and whose colleagues are ministers who are staunchly anti-homosexual. We can see that Christian responses to homosexuality are widely varied and range from acceptance to disapproval, to outright fanatical hatred.

History shows that homosexuality has always been a dimension of human sexuality. Some historians have debated whether particular words or phrases in one of the earliest texts ever written, the Mesopotamian *Epic of Gilgamesh*, could be understood sexually and whether Gilgamesh and Enkidu were not just friends but lovers. The censorious attitudes of monotheistic religions to homosexuality can lead to double standards. While the Hebrew Bible (Jewish), the Bible (Christian) and the Qur'an (Islam) seem to proscribe homosexual activity, often secret but sometimes open and thriving homosexual communities naturally develop within these religious communities.

Sources

There are a few explicit references to male homosexuality in the Christian Bible. One of the most well known is in the Old Testament in Leviticus 18:22:

> You shall not lie with a male as with a woman; it is an abomination.

INVESTIGATE

Find out what you can about the contrasting views of Reverend Dorothy McRae McMahon and Reverend Fred Nile. Discuss their views. Can they both be considered Christian views?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.19 Reverend Dorothy McRae McMahon of the Uniting Church of Australia came out as a lesbian at the age of 50. Her congregation supported her decision. The Reverend Fred Nile, also of the Uniting Church of Australia, has long campaigned against homosexual activity and the Sydney Gay and Lesbian Mardi Gras in particular.

This clearly refers to sexual acts between men. To add to the difficulty of interpreting this, we see in the same book at 11:12 that eating anything from the sea without fins and scales, such as oysters, is as serious a crime as a man sleeping with a man.

In the New Testament Paul's letter to the Romans 1:26–27 states:

> … for this reason, God gave them [the wicked] up to unnatural passions. Their women exchanged natural relations for unnatural and the men, likewise, gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

In this passage, however, Paul did not make clear what the 'shameless acts' or the 'due penalty' were. In another of Paul's letters we find him clearer on the penalty. In 1 Corinthians 6:9–10 Paul made reference to '**fornicators**, **idolaters**, adulterers, male prostitutes, and **sodomites**' who will be excluded from the kingdom of God. Again the emphasis here is on sex acts. And in 1 Timothy 1:10 Paul spoke similarly. There are no explicit references to lesbianism in the Bible.

One of the more famous passages that some Christians believe shows that homosexuality is condemned by God is the tale of the destruction of Sodom and Gomorrah from Genesis 19. Certainly it is said that the inhabitants of these towns were wicked, but there is no proof in this text (nor in Jewish interpretations of it) that God destroyed them because homosexuality was practised there. The major theme of this biblical passage seems to be related to rules of hospitality.

Finally, we read of King David's intense love of Jonathan in very explicit terms. 1 Samuel 18:1 reads:

> When he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul.

In 2 Samuel 1:26, we read King David's startling confession:

> I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was wonderful, exceeding the love of a woman.

Given that King David is one of the great religious heroes of the Bible and blessed by God, this seems to represent an ideal of male-to-male love. It is certainly not directly said that David and Jonathan had a sexual relationship, but these passages do stress that each man deeply loved the other.

Fornicators
Men and women who have sex outside of marriage

Idolater
A worshipper of idols (an idolater breaks the Second Commandment not to worship graven images)

Sodomy
Another term for homosexual practices; from a particular interpretation of the story of Sodom

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.20 Many Christian churches now ordain women to ministry roles within the church.

Summary
With its emphasis on marriage and procreation, the Bible is in essence against homosexuality. Increasingly in our modern world, however, homosexuality is being accepted as an authentic form of human identity and some Christian churches are taking a positive approach to including homosexuals. In certain traditional churches such as the Episcopal Church in America, homosexual priests and also homosexual bishops are being ordained. Other Christian churches strongly condemn homosexual practices.

Gender roles and discrimination

In Christian communities women are regularly kept from leading spiritual roles. In the modern world, Christianity is accused of being patriarchal and in need of reform. **Feminist theology** is a movement aiming to increase the equality between gender roles in Christian communities. More traditional societies suggest that there are clear teachings which assign to women different roles in the community and that these rules should be adhered to.

In an institution as old as Christianity, one whose heritage goes back to a Jewish society that is at least three thousand years old, **patriarchal** assumptions abound. Genesis, which includes the story of creation, pictures the first man and woman as an **archetype** for human behaviour. Genesis contains two creation stories. In Genesis 1:27 God makes man and woman and it seems they are equal and blessed before him. In the second creation story in Genesis, from 2:18, Adam was created first, and Eve was created later from one of Adam's ribs. It is Eve who makes Adam eat of the tree of knowledge, which causes them both to be expelled from Eden. Eve is thus seen not only as an afterthought by God, but also as a temptress, and the reason for humanity's fall from paradise. Male attitudes towards women within the Christian church are framed by this and countless other stories of women as subordinate to men.

Picking up on this second Genesis story, Paul wrote in his first letter to Timothy (2:11):

> Let a woman learn in silence with all submissiveness. I permit no woman to teach or have authority over men; she is to keep silent.

Feminist theology
A movement to look at religious teachings, particularly within Judaism and Christianity, from a feminist perspective

Patriarchal/patriarchy
From the Greek and Latin '*pater*' (father); refers to the power structure of men in a society or in reference to the fathers of religious traditions

Archetype
A model upon which subsequent behaviour and attitudes can be based

He offers his reason as:

> For Adam was formed first then Eve; and Adam was not deceived, but woman was and became transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.

As we saw in Source 7.5, there is doubt that this letter to Timothy is really by Paul, but it nevertheless reflects attitudes to women at the time. A genuine letter by Paul says in 1 Corinthians 14:34: 'Let women stay silent in church'. This is complicated by his pronouncement in Galatians 3:28: 'In baptism there is neither man nor woman'. So on one hand women must play a passive role in church, yet on the other, within that church gender does not matter. Paul offers a confusing message on the status of women. It is a confusion that movements in feminist theology are trying to understand. Those who oppose the ordination of women to the ministry often emphasise passages such as 1 Corinthians 14:34, while those who support women's ordination emphasise passages such as Galatians 3:28.

Sources
In addition to Genesis and Paul's comments, in Ecclesiastes it says:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.
> ECCLESIASTES 7:26

One of the most famous doctors of the Catholic Church, Thomas Aquinas, says:

> As regards the individual nature, woman is defective and misbegotten, for the active power of the male seed tends to the production of a perfect likeness in the masculine sex; while the production of a woman comes from defect in the active power.
> THOMAS AQUINAS, *SUMMA THEOLOGICA*, Q92, ART. 1, REPLY OBJ. 1

This quote is based on the medieval idea that women played no active part in procreation but simply acted as an incubator for semen. So as knowledge and attitudes change, so does the understanding of gender roles.

Summary

The Bible was written over many hundreds of years, during which time men were accorded public and community-based leadership roles, whereas women were seen as domestic figures and carers of young children, ultimately subordinate to men. Some chapters in the Bible can be seen as **misogynistic**. Only in the last hundred years has any claim for the equality of women been seriously considered in the Christian world. Traditionalists and many conservative Christians continue to suggest that women should maintain their subordinate role, while progressive Christians reinterpret the Bible in terms of Jesus' message of equality and care for the voiceless.

Misogynistic
Expressing a hatred of woman

EXERCISE 7.5

1 Highlight the main issues of concern for Christians relating to sexual ethics.
2 Summarise the Bible's views on homosexuality, noting the differing views.
3 Examine and evaluate the Christian view of sexual ethics with reference to your own beliefs.

EXTENSION ACTIVITY 7.5

1 Talk to some clergy or members of different churches. What varied attitudes to sexual ethics can you discover from their opinions?
2 Debate the following topic: 'There are no Christian ethics, only laws borrowed from Judaism.'
3 If Christians rely on the Bible for sexual ethics, are they doomed to be irrelevant to modern society? Discuss this question in small groups.

7.4 SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

Christians, as members of society and as adherents to a religious tradition, celebrate many events and occasions that are given religious significance. These include **rites of passage** as well as other more obviously religious practices. Three practices will be discussed here:

- Baptism celebrates the entry of a Christian into the Christian community through a rite of initiation.
- Marriage ceremonies mark the establishment of a new family unit and have an important legal and societal function.
- Saturday or Sunday worship marks the celebration of the worshipping Christian community, expressing a common practice, but individual expressions.

Rite of passage
Ritual to mark the progression of an individual through various status stages in a community

Baptism

Beliefs

Relating to the Greek word *baptein*, baptism is a purifying ritual generally involving water. Either by anointing, wetting or full immersion, a person can be cleansed or made pure by baptism, and welcomed into a Christian community by this ritual. Most Christian groups recognise baptism as necessary for the salvation of the soul. But Christian groups

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.21 The Italian artist Piero della Francesca (d. 1492) rendered the baptism of Jesus in a form familiar to medieval Christians. In this work of 1442, *The Baptism*, Jesus is anointed with water rather than fully immersed. His disciples watch on, perplexed. A dove representing the Holy Spirit hovers over his head.

Source 7.22 Churches use different methods of baptism at different ages.

remain in dispute as to the exact meaning of the ritual.

Baptism is one of the **sacraments** of the Church. Sacraments are religious rites that convey a deeper meaning or significance. Catholic and Orthodox churches accept seven sacraments, while Protestant churches generally accept only two: baptism and Holy Communion. It is commonly believed that the sacraments were specifically instituted by Jesus Christ and convey a special 'grace' or spiritual blessing. Baptism is generally seen as a sign of new birth or receiving the Holy Spirit.

Sacrament
Religious ceremony that celebrates an outward sign of an inner spiritual grace

Describe the practice

As illustrated in the pictures shown in Sources 7.21 and 7.22, and in Source 7.23, some churches only baptise infants, others only baptise adults (called 'believer's baptism') and some baptise both. Some pour water, some sprinkle, some immerse the whole person and some will do any of these. This variety reflects different theological beliefs and different understandings of the meaning of the Greek word. Various Christian groups have different ways of explaining baptism. In Catholic, Orthodox and many Protestant groups, infant baptism is seen as the joining of a soul to the community of Jesus, and thus is a stage on the

Source 7.23 Different Christian views of baptism

Denomination	*Beliefs about baptism*	*Baptise infants*	*Baptism as initiation into spiritual life*	*Type of baptism*	*Method of baptism derived from:*
Anglican	A sign that affirms the forgiveness received by a believer through faith	Yes	High Church = Yes; Low Church = No	Immersion or pouring	Matthew 28:19 where Jesus says: 'Go therefore and make disciples of all the nations'
Baptist	Not necessary for salvation: a sacred observance, or symbolic ritual, that is a sign of having already been saved	No	No	Immersion only	Romans 6:3–4: 'buried with him (Jesus) by baptism … raised from the dead … to walk in newness of life'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 7.23 Different Christian views of baptism (cont'd)

Denomination	*Beliefs about baptism*	*Baptise infants*	*Baptism as initiation into spiritual life*	*Type of baptism*	*Method of baptism derived from:*
Eastern Orthodox	The sacrament is required because it gives forgiveness for transgressions and regeneration from the consequences of original sin	Yes, infants can also receive Holy Communion and chrismation (anointing)	Yes	Immersion three times; sprinkling or air baptism accepted in emergency	Matthew 28:19
Pentecostal	Water baptism is a ritual symbolising the acceptance of Christ as personal saviour. They also baptise 'in the spirit'	No	Varies	Immersion; a 'second' baptism is also needed for a special outpouring of the Holy Spirit	Varies Romans 6:3–4
Presbyterian	One of two sacraments with the Lord's supper. A seal of the adult's current faith. Also a sign of the covenant relationship between the family and God	Yes	No	Sprinkling, pouring or immersion	Varies. Linked to the Old Testament covenant of circumcision
Quaker	Merely an outer symbol, no longer practised	—	—	No baptism by water	—
Roman Catholic	Required for the purifying power that starts one on the path of grace. One of the seven sacraments	Yes	Yes	By anointing with water or immersion in the West, by immersion in the East	Matthew 28:19
Seventh Day Adventist	An affirmation by the believer in the death and resurrection of Jesus Christ	No	No	Immersion only	Romans 6:3–4
Uniting Church of Australia	Affirms place of believer within the community	Yes	For children baptism shows that his/her parents are willing to guide into the Christian life	Anointing with water	Matthew 28:19

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

Celebration of the sacraments is usually considered one of the signs or marks of the Christian church. Yet neither the Salvation Army nor the Society of Friends (Quakers) celebrate baptism. Why do they not do so? Are they still churches? What then is the 'mark of the church'?

path to salvation. Some other Christian groups see it as a historical practice no longer relevant. Source 7.23 illustrates the main differences.

Baptism can be seen as a rite of passage for an individual, marking their spiritual development. It can also be seen as a purity ritual that helps define them and their relation to the group. Moreover, baptism can be seen as a standard by which to assess who is within Christianity and who is outside it.

Significance for the individual

For the Catholic Church, baptism is seen as the first step on the path of grace towards salvation. In Anglicanism, it allows the individual to access the sacrament of Holy Communion and, ultimately, salvation. For Orthodox faiths, baptism cancels out the automatic state of sin we are born into and provides a rebirth from which salvation can be attained. Christian groups such as the Society of Friends note that, although Jesus was baptised by John, Jesus himself never baptised anyone; therefore, they do not believe in the practice, for they do not believe they are the followers of John.

The process of washing or being anointed with water is a powerful one. The act of washing helps make one more pure. In other monotheistic religions such as Judaism and Islam, washing rituals are an important way of reconnecting with God before worship and water plays a significant role in most religious traditions.

Many Christians see baptism as a practice done in obedience to the commands of Christ, as an act of individual repentance and the washing away of sin; therefore it represents a new clean start in life.

Significance for the community

Baptism allows the community to define its membership. It is a ritual that allows new members to be welcomed. The presentation by parents of their children for baptism is a declaration by those parents that they will guide their child into the Christian way of life. The appointment of godparents gives the child a set of spiritual parents who will watch over his or her religious growth and vows made by the congregation at a baptism mean the whole community participates at a baptism. Adult baptism confirms a new member's adhesion to the Christian group and Christian lifestyle.

Sources

The Gospel of Luke, Chapter 3:16–17, Acts 2:38 and other parts of the New Testament mention baptism. Other references include Acts 2:38–39, Romans 6:1–11, 1 Corinthians 12:13, Colossians 2:12 and Titus 3:5–7. See also Acts 8:26–39 and Acts 16:29–34. See also the Catechism of the Catholic Church, sections 1212–1213.

Marriage

Beliefs

Marriage is an important rite of passage in Christianity. The Bible states that marriage is the reflection of the relationship between

EXERCISE 7.6

1 Write your own brief definition of what a sacrament is.
2 Summarise the sacrament of baptism. How does it express the core beliefs of Christianity?
3 Compile a list of changes, if any, to the way baptism is performed today as compared with the early days of the church.

EXTENSION ACTIVITY 7.6

1 In pairs, speak to pastors, ministers or priests in two Christian denominations to gain greater insight into how these churches perform the sacrament of baptism.
2 As a class, debate the following statement: 'Baptism has no meaning without the Christian community's presence.'
3 Using the internet, research two or three additional Christian sacraments, such as marriage. Construct a table that details the various points of view on these sacraments as they appear in the Bible and compare with differing attitudes to baptism.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Jesus Christ and the church (Ephesians 5:25, 29). Thus marriage is seen by Christians to be a loving, lifelong relationship in which the couple are to be completely, even sacrificially, committed to each other.

In a religious ceremony (a wedding), the couple make vows to each other pledging their love and faithfulness, a pledge made before God. Brides often wear white to symbolise purity. Witnesses to the marriage are required at the service, often the best man and chief bridesmaid. Rings are often exchanged at the wedding; the circle of the ring symbolises the permanent relationship and undying love for each other. The ring is considered a reminder of the relationship and, because it has no beginning or end, symbolic of their love.

According to Christian teaching there are several purposes to marriage:

- for the proper expression of the sexual relationship
- for mutual companionship
- for the good order of society in the formation of a family unit.

Traditionally marriages should not be dissolved, as Jesus taught that marriage is a permanent state (Mark 10:6–9). Divorce is generally considered a final option after all other steps to maintain the marriage have been tried. In some Christian churches, notably the Catholic Church, divorce is not recognised; the only option to dissolve a marriage is annulment, the statement that the marriage has, for a variety of reasons, never actually validly taken place.

Marriage is both a legal institution and a religious celebration. In Australia there is an increasing number of civil celebrations, as the religious aspects of marriage decrease in influence and recognition. However, many people feel that marriage is such a significant step that they still want to acknowledge it with a religious ceremony. This is sometimes an acknowledgement that they need some spiritual meaning in their life, or that they feel they will need God's help in the future of their relationship. A marriage needs to be witnessed and is a legal contract. It is also filled with significant symbolism, as the use of a church, rings and a white dress suggest. In some cultures marriages may be arranged, and these can be also successful marriages.

Marriage usually means leaving one's parents and the formation of a new family unit. Christians look to the Bible to affirm this idea in passages such as Genesis 2:23, 24 and Mark 10:9. These two passages state:

> Then the man said, 'This at last is bone of my bones and flesh of my flesh; this one shall be called woman, for out of man this one was taken.' Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.
> GENESIS 2:23, 24

> Therefore what god has joined together, let no one separate.
> MARK 10:9

These passages recognise the formation of the family as a central unit of society and the exclusiveness of that marriage relationship, a view common to all Christians.

Marriage in a church includes vows made before God, rather than a civil authority. Thus Christians take these vows very seriously. Divorce is seen as breaking these vows made before God. Some churches, such as the Catholic Church, see the main purpose of marriage as procreation (having children). Most modern Christians now see marriage as the place for the expression of love in a sexual relationship, expressing affection, companionship and love.

Describe the practice

The marriage service includes prayers, vows, the exchange of rings and blessings. Bible passages that relate to love or marriage (such as 1 Corinthians 13:4–10, Ephesians 5:21–33 or Genesis 2:21–24) may be read, public vows made before God and the gathered community, and a pronouncement made that the couple are 'man and wife'. The legal documents are usually signed during the ceremony, and usually witnessed by the best man and bridesmaid. There can also be an opportunity for people to object to the wedding, although there should be good legal reasons to do so.

Marriages are usually accompanied by great celebration. Different religious variants have different marriage traditions. Orthodox Christians exchange rings before the ceremony and a silver crown is held over the heads of the bride and groom. Often the **Eucharist** is celebrated at Roman Catholic weddings, called a Nuptial Mass.

Eucharist
The consecrated elements of the Lord's supper; the communion

Significance for the individual

Marriage affirms the commitment of one person to another for life. It is also regarded as a rite of passage for an individual. The individuals make promises before God in Christian marriage and it marks the start of

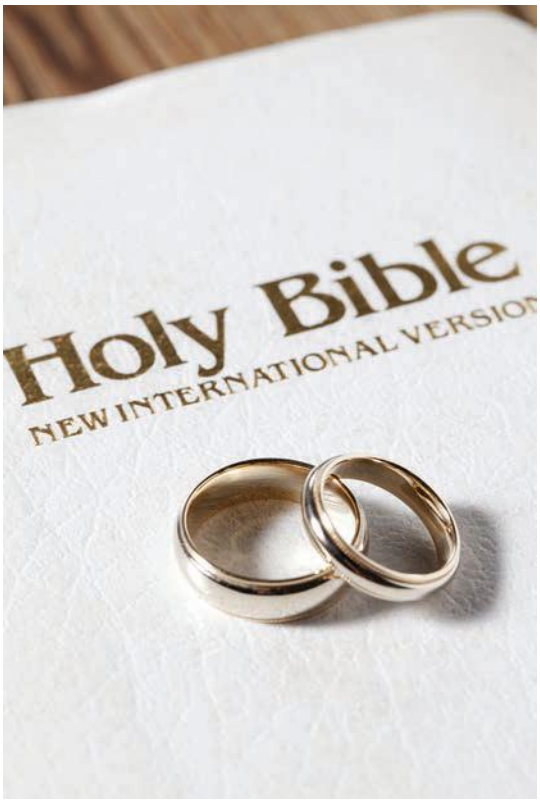
ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 7.7

1 Explain the theological significance of Christian marriage.
2 Outline the different teachings on marriage in several Christian variants.
3 Explain the symbolism of different aspects of a marriage service.

EXTENSION ACTIVITY 7.7

1 Attend a Christian marriage, or read a copy of a marriage service. Describe which aspects of the service are religious and which aspects are cultural.
2 Debate the topic: 'In a secular Australia, Christian marriages are no longer relevant.'
3 Design your own marriage service, making obvious the Christian teachings on marriage and ensure they are expressed in the service.



Source 7.24 A marriage service often includes rings, a symbol of unending love and commitment, and the priority of the Bible or Prayer Book.

Source 7.25 For Christians, marriage in a church is a statement about the Christian purposes of marriage and the promises made before God.

a new family. It is an acknowledgement of the purposes of marriage: companionship, an appropriate sexual union and the good order of society, which affirms an individual commitment.

Significance for the community

Marriage affirms the family, a foundation of society. The community witness the beginning of a new family and the strengthening of society and the community. It symbolises the relationship between the Christian community and Jesus Christ.

Saturday/Sunday worship

Most churches have worship in church on Sundays, with many Catholic churches having Saturday evening services, and the Seventh Day Adventist Church holding all worship on Saturdays.

Beliefs

Christians have met for worship since the beginning of Christianity and services follow patterns set in those early years. Many services include the sacrament of Holy Communion. Services generally include an approach to God, the hearing of the 'word' (Bible readings and sermons) and a response to the word, in prayer and song. Many churches follow a written liturgy, while others are more informal.

Christians acknowledge the fourth of the Ten Commandments:

> Remember the Sabbath day and keep it holy.
> EXODUS 20:8

As Jesus Christ rose from the dead on Sunday, the first day of the week, Christians celebrate that day, called the Lord's Day, rather than the Sabbath (Saturday) as their holy day.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

This is true for most mainstream Christian denominations. A notable exception is the Seventh Day Adventist Church that keeps Saturday as its Sabbath, its day of worship (thus the name of the church).

The early Christians met, initially each day, to devote themselves to 'the apostle's teaching and fellowship, to the breaking of bread and the prayers' (Acts 2:42). They also practised a form of communalism, sharing their possessions (Acts 4:32) and 'day by day … spent much time in the temple' (Acts 2:43–47). The early church was also a time when many miracles were evident (Acts 5:12–16) and where a significant social welfare component was instituted (Acts 6:1–4). This has, in essence, remained the pattern for Christian worship, with some development and formalisation over the centuries since.

The early Christians (who were mainly Jews) met on the Sabbath, Saturday, as was the expectation in Judaism. Over time, the day that was recognised as the Christian Lord's Day was Sunday, the day of Jesus' resurrection (Acts 20:1, 1 Corinthians 16:2 and see Revelations 1:10).

Early Christian meetings included a number of aspects that were generally based on the synagogue worship of Judaism. These included prayer, singing of spiritual songs and psalms, readings from the sacred scriptures and messages, and sermons of 'the apostles' teaching' (Acts 2:42, Ephesians 5:19, Colossians 3:16). Generally these elements still remain the main features of Christian celebrations, or services today – prayer, scripture readings, songs and sermons/messages.

As mentioned, not all Christian groups accept the celebration of Sunday as a replacement for the Sabbath. Groups such as the Seventh Day Adventist Church believe the change to Sunday was more motivated by the influence of early pagan rituals on Christianity, and that there are no explicit commands in the Bible to change from the Sabbath to Sunday. Thus members of the Seventh Day Adventist Church (and some other smaller groups) celebrate Saturday as the day of rest and worship, in accordance with the Ten Commandments and Jewish practice.

Roman Catholic churches often have a Saturday celebration as part of the worship of the church. This is primarily motivated by pragmatic concerns, rather than theological issues or matters of belief; in modern society, with the reality of shift work, Sunday employment, sport and other demands on people's time, Saturday can be an alternative to Sunday worship or a devotional preparation for the Sunday services.

There are many 'images' of the church explained in the Bible, all with particular significance. These are theological concepts that reflect different ideas and understandings of the church, and thus influence the understanding of the importance of Saturday/Sunday worship. Some of these images include:

- the people of God – 1 Peter 2:9, Revelations 21:3
- the body of Christ – Colossians 1:18, Romans 12:4–8
- the bride of Christ – Ephesians 5:27, Revelations 19:7
- the building of God – 1 Peter 2:5, 1 Corinthians 3:16.

Meeting for worship in church fulfils several purposes. It is a time for communal worship, to hear teaching, to celebrate the Lord's supper and to experience community. It can also be an individual contemplative experience; however, church attendance suggests a communal emphasis.

Describe the practice

Different denominations emphasise various aspects. Catholic, Orthodox and Anglican churches use a formal written liturgy contained in a prayer book. Other Protestant churches use a more informal or extemporary liturgy. However, most Christian services follow a similar pattern of songs, prayer, readings and sermon, with varied emphasis on the celebration of Holy Communion. Some celebrate Holy Communion weekly (Catholic, Orthodox and most Anglicans), others monthly (Uniting Church, Baptist and some Anglican) and some quarterly (Presbyterian).

The format of the Sunday/Saturday service generally follows a pattern similar to the following:

- *approach to God:*
  - introduction and call to worship

Source 7.26 Saturday/Sunday services have many purposes. Christians meet regularly to worship God and share fellowship.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

  - hymns or songs
  - prayers of approach (praise) and confession
- *Word of God:*
  - readings from scripture
  - sermon
- *response to the Word of God:*
  - prayers for the world (intercession)
  - Holy Communion
  - songs or hymn
  - dismissal or sending out into the world.

Even churches where there is no written liturgy tend to follow a similar format to this (some place the sermon at the end of the service). Sometimes the typical Protestant service has been called a 'hymn sandwich' – several aspects of liturgy sandwiched by hymns – but usually the liturgy is more considered than this term would imply. Some churches emphasise the liturgy (Catholic, Orthodox, Anglican), some emphasise the word (Bible) (reformed churches such as the Presbyterian Church) and others emphasise the Holy Spirit (Pentecostal and Quaker churches). The formality of the liturgy decreases in the latter examples.

Some churches follow a lectionary, where the Bible readings are read over a cycle, usually of three years, to avoid repetition and to ensure that most of the Bible is read at some time in the three-year cycle. Many churches follow the same 'common' lectionary. Readings for each week usually include an Old Testament lesson, a Psalm, a New Testament letter and a Gospel reading. Not all are used each week in every church, but the Catholic, Orthodox and Anglican churches usually use all readings. Other groups, such as Pentecostal churches, may not have a special time for the reading of a Bible passage, but reference is usually made to the Bible in the sermon. Most churches would regard the sermon as part of the 'Word of God', a message that is given with some divine authority to explain and apply the scriptures to everyday life.

One particular and significant feature in the celebration of the Christian church is that aspect spoken of in the New Testament as 'breaking of bread'. While it may refer to a simple communal meal, or even what has been called an '*agape* meal', it was given a particular significance and became known as 'Holy Communion' (or 'the Lord's supper'), the celebration and remembrance of Jesus' death and resurrection. This has become a formal sacrament or ritual of the church.

At the Last Supper, Jesus gave a particular significance to the breaking of bread and sharing wine. Each of the Synoptic Gospels records this event, linked to the Jewish celebration of the Passover, but given a new meaning with Jesus' imminent death (see Matthew 26:17–29, Mark 14:12–25 and Luke 22:1–22).

While John's Gospel does not refer directly to the institution of Holy Communion, most would see Jesus' discourse on the 'bread of life' as a reference to the significance of Holy Communion. So important is Holy Communion that Paul details its institution of the sacrament in 1 Corinthians 11:17–32, and this record almost certainly predates the writing of the Gospels.

Even in the time of the New Testament, the passages that speak of the institution of Holy Communion take on the style of a formula, suggesting there was a common set of words handed down as an oral tradition to provide the form used for this celebration.

As part of the worshipping life of the Christian community the Eucharist, or Holy Communion, is celebrated. This is viewed

Source 7.27 Some churches focus on the word (preaching) while other churches focus on the mystery (sacraments).

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

as the principal celebration of the Christian church. In this celebration, Christians remember the death and resurrection of Jesus and anticipate his return. As part of the service these words are often spoken:

Christ has died
Christ is risen
Christ will come again.

The celebration of Holy Communion involves a gathering of the Christian community with a focus on the altar or holy table, where bread and wine are the central features. The service usually focuses on the reading of scripture, prayer, singing of songs and hymns, a message or sermon and the celebration of Holy Communion with a prayer of thanksgiving that has similar wording across all Christian churches.

Holy Communion may be known by several names:

- Eucharist
- Holy Communion
- Lord's supper
- Mass (which actually includes more than the Holy Communion).

During the celebration of Holy Communion the celebrant takes the bread and wine and makes a prayer of thanksgiving. The bread is broken and distributed to those present, followed by the wine. Holy Communion is a memorial feast that echoes the last meal Jesus had with his disciples before his crucifixion. It was at that meal that Jesus gave the bread and wine their symbolic representation of his body and blood (Luke 22:14–23).

In practice there are considerable differences in the way Holy Communion is conducted across the variants of Christianity. These differences include the nature and role of the celebrants, the significance of sacred writings and aspects such as the buildings, elements, clothing and furniture.

In the Catholic and Orthodox variants, only an ordained male priest can celebrate Holy Communion. The priest, in making the prayer of thanksgiving, causes the bread and wine to actually become the body and blood of Christ, a concept known as **transubstantiation**, while retaining the appearance of bread and wine. The priests in these two variants are liturgically garbed – wearing vestments that often reflect some liturgical significance, including an **alb** and **chasuble**. The Catholic priest stands before the people celebrating the Mass, while the Orthodox priest stands in a screened area behind the iconostasis. The Holy Communion is celebrated on a special table, called an altar, echoing the imagery of the sacrificial system of the Old Testament.

The language of the Catholic service in Australia is now English, except for very traditional services where Latin may be used. Catholic Mass is celebrated around the world in the language (or vernacular) of the people of that particular place. Orthodox services are generally in the language of the particular church, although with the passage of time English is being used more often in Australia. Communicants receive Holy Communion in the form of wafers and a sip of alcoholic wine (Catholic) or damper bread and alcoholic wine (Orthodox). Usually the wine is given on a spoon in an Orthodox church. It is believed that Jesus is really present in the elements that have been turned into the body and blood of Christ (called the 'real presence'). Communion is usually given to the congregation, who come forward to receive the individual wafers and the wine that is usually given from a 'common cup'.

Source 7.28 Bread and wine: the elements at Holy Communion representing the body and blood of Jesus Christ

Protestant groups have usually objected to this theological position of transubstantiation, believing it was not possible or correct to sacrifice Christ again on the church altar. However, there are significant differences within the beliefs and practices of Protestant Christianity.

Most Protestant churches take the point of view of the church reformers. The Lutheran churches accept a concept known as consubstantiation – that there is a real presence of Christ in the bread and wine, but the nature of the bread and wine have not changed. The Calvinist or Reformed view (also held by some Anglicans, Presbyterians and Uniting Church members) is that Christ is present in a spiritual, mystical sense in the celebration of Holy Communion, and that Christians are spiritually nourished in the celebration, but it is not an easily definable concept. The Zwinglian view (held by some Anglicans, Uniting Church members, Baptists and Pentecostal churches) is that the celebration of

Transubstantiation
In the Eucharist, the conversion of bread and wine into the body and blood of Christ

Chasuble
A sleeveless outer vestment worn by the celebrant at Mass

Alb
A white linen robe with close sleeves worn by an officiating priest

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Holy Communion is merely a memorial feast, and that it is a symbolic representation of the presence of Christ.

Obviously there is considerable difference within Protestant churches in their theological positions as well as their practices. Some Anglicans are Anglo-Catholic (High Church) with a view closer to the Catholic Church, while more evangelical Anglicans (Low Church) are probably Zwinglian in their theology.

In the Anglican Church, the priest always celebrates Communion. This may be a woman, as in the Anglican Church women are allowed to be ordained as priests. Uniting churches usually have an ordained man or woman celebrating communion. In Baptist and Pentecostal churches, a pastor or a lay member of the congregation can celebrate communion and conduct the service (the use of the term 'priest' can be offensive to some Protestants).

Each church allows lay members of the congregation to assist in the distribution of the bread and wine. Anglicans generally use wafers and alcoholic wine, while other Protestants use ordinary bread and grape juice. In recent years grape juice has been used more frequently in all Protestant churches. The Uniting Church specifically instituted the use of grape juice in 1984, in response to requests from the Aboriginal members to avoid alcohol in services. In an example of contextualisation, other elements are sometimes used, such as the use of yams or damper and coconut juice instead of bread and wine, by Aboriginal Anglican priest Sabo Mabo.

Anglican churches often distribute from the front using individual wafers and the common cup, although many now use individual cups for the wine or grape juice. Many of the other Protestant churches allow the congregation to remain in their seats while the bread is passed around the congregation and grape juice is served in small individual cups.

Protestant churches place a great emphasis on the Bible, and the central feature of the service is generally the biblical accounts of the institution of the Lord's supper. Thus the table is not called an altar but rather a holy table, or simply just 'the table'. It is the lectern or the pulpit, rather than the table, which is the central piece of furniture in the Protestant churches. In most Anglican churches the priest or minister will wear liturgical vestments. Low Church Anglicans may wear just a **surplice** and scarf. Uniting Church ministers may wear an alb, or ordinary clothes. Most other Protestant ministers wear ordinary clothes.

Surplice
A loose-fitting broad-sleeved white vestment, usually of linen, worn by certain members of the clergy and choristers

Despite the variations, the sacrament of Holy Communion is considered central to the public expression of Christian worship. It is celebrated in all Christian denominations except the Salvation Army and Society of Friends (Quakers).

Whether the service of Holy Communion is celebrated as part of Saturday or Sunday worship, the emphasis of Saturday/Sunday worship is generally on meeting together to share the experience of fellowship and worship. The communal singing, prayer and teaching are considered to be the meeting, not only of the congregation, but with Christ (Matthew 18:19, 20). The teaching that takes place at Saturday/Sunday worship and the common fellowship are considered essential for Christian growth.

EXERCISE 7.8

1 Explain why Christians meet for Saturday/Sunday worship.
2 Why do some Christians meet on Saturday and some meet on Sunday for worship?
3 What is considered the central celebration in Saturday/Sunday worship? Do all churches celebrate that each week?

EXTENSION ACTIVITY 7.8

1 Examine the forms of worship between several variants or denominations of Christianity. Note and explain the different emphases given to aspects such as the liturgy, Holy Communion, preaching, the inclusion of the Holy Spirit, etc.
2 Go to the New Testament and explore passages that suggest a form of worship for Saturday/Sunday worship. Note especially references from the book of Acts (2:42–47, 4:32, 5:12–16, 6:1–4). Discuss whether this form of Christianity is recognisable in modern Saturday/Sunday worship. What changes have happened over time? Suggest reasons for this.
3 Debate the following topic: 'You can be a Christian without going to church.' How does that relate to Saturday/Sunday worship?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Significance for the individual

Saturday/Sunday worship allows the individual to focus their worship on God in a formal setting. There are opportunities to build individual faith through the Bible readings, sermons, teaching, organised prayer and reflection. The celebration of Holy Communion is considered a way of individuals receiving spiritual nourishment. It is a way to express an individual's commitment to Christianity.

Significance for the community

One of the key features of Saturday/Sunday worship is the sense of community and fellowship that is engendered at the services. Meeting as a community is one of the 'marks' of the church, the sense of the gathered 'body of Christ'. The injunction from Jesus is that he is present whenever 'two or three are gathered in my name' (Matthew 18:20). Combined worship also makes the appropriate setting for the celebration of Holy Communion and the gathered community pray for the needs of the community and the world in prayers of intercession.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Paul, formerly Saul, is a leading figure in the development of Christianity.
- Paul developed a Christianity that was acceptable in his day and today.
- Paul wrote many letters contained in the New Testament.
- Hildegard of Bingen was an influential woman leader in the Middle Ages.
- Hildegard was a visionary, musician, scientist and theologian.
- Hildegard has been rediscovered by modern society as it searches for spirituality.
- Bioethics include issues such as abortion, euthanasia, in-vitro fertilisation and stem-cell research.
- Environmental ethics include issues such as the population explosion, depletion of resources, loss of biodiversity, waste disposal (especially nuclear) and global warming.
- Sexual ethics include issues such as premarital sex, homosexuality and gender roles.
- Christianity is generally typified by loving relationships with particular restrictions.
- Christians differ greatly in their views on the acceptability of certain types of relationships such as homosexuality.
- Baptism, a significant practice, is a sacrament of the Church.
- Baptism is a sign of repentance, new life and the Holy Spirit.
- Christian marriage represents the relationship between God and the Church.
- Christians believe marriage is a lifelong union.
- Saturday/Sunday worship is an occasion to worship God and share fellowship.
- For many Christians, the celebration of Holy Communion is the focal point of worship.
- Churches vary greatly in their understanding and expression of baptism, marriage and Saturday/Sunday worship.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer either a three-part, 15-mark question, or a one-part extended essay of 20 marks. That is, EITHER a question from Section II OR a question from Section III.

SECTION II

Marks

Question 2 – Christianity (15 marks)

(a) Describe ONE significant practice in Christianity. The practice described must be one of the following practices:
- baptism
- marriage ceremony
- Saturday/Sunday worship

3

(b) Analyse the impact of ONE significant individual or school of thought on Christianity.

6

(c) Explain the importance of Christian ethical teachings in ONE of the following areas:
- bioethics
- environmental ethics
- sexual ethics

6

SECTION III

Question 2 – Christianity (20 marks)

Evaluate the significance of ONE Christian practice on the individual Christian AND the Christian community. The practice discussed must be drawn from the following:
- baptism
- marriage ceremony
- Saturday/Sunday worship

20

OR

> I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.
>
> C. S. LEWIS

With reference to the quotation, and from your understanding of the Christian religious tradition, evaluate the importance of Christianity as a living religious tradition in the life of Christian adherents.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8

Hinduism: The basic facts

[PRELIMINARY 1 AND 2 UNIT (22 HOURS)]

Hinduism teaches – The truth is one, yet the wise can express it differently.

RIG VEDA, 1:164-146

CHAPTER OVERVIEW

In this chapter we will discuss:

- The origins of Hinduism, the Hindu concept of time and creation, reference to the Harappan civilisation, the significance of the Aryans and the debate about their influences
- The Vedic period and its influence
- The significance of the *Upanishads* for the development of Hinduism
- The concept of *sanatana dharma*
- The main features of the two significant variants, the Vaishnavas and the Shaivas
- The belief in the concepts of *atman* and *Brahman* and the relationship between the two
- The principal gods and goddesses
- The key beliefs of *dharma*, *karma* and *moksha* and their relationship
- Union with God through the four kinds of *yoga*
- A significant example of Hindu sacred writings
- Extracts from some of the Hindu sacred writings that reflect aspects of Hindu teachings
- The ethical system of Hinduism, with respect to environment, *varnas* and *ashramass*
- The significance of home *puja* as a Hindu devotional practice

TIMELINE

The Hindu cosmology and timeline is cyclical, with each timescale (*Chatur Yuga*) being 8,640,000 years. The current time period is *Kali Yuga*.
3100 BCE Mahabharata War and beginning of Kali Yuga (current Hindu calendar cycle)
2700 BCE Evidence of Indus Valley civilisations as suggested by Western Indologists
1900 BCE Sarasvati River dries up – which may have provoked large movements of people that help us understand the development of the various periods of Indian history and holy texts
1500 BCE Possible migration of Indo-Europeans into India as suggested by Western Indologists
1000 BCE Possible start of the Upanishadic period (local Indian tradition dates this earlier to Mahabharata period)
800 BCE Oral Vedas are in evidence in Sanskrit (Hindu beliefs and writings dates this earlier to Mahabharata period)
550 BCE Lord Mahavira, founder of Jainism, is born
500 BCE Prince Siddhartha, later known as Buddha, attains enlightenment
326 BCE The Greek armies of Alexander invade India forging a stronger East–West connection in north-west India
304–232 BCE Asoka Period: Growth of Buddhism in India
320–545 CE Gupta empire: the golden age of Indian history during which art, language, mathematics, astronomy and other sciences flourished

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

700s CE Rise of Bhakti poetic tradition, particularly in the Tamil language
1100s CE Jayadeva composes the *Gita Govinda*, on the religious love of Krishna
1200s CE Angkor Wat built by King Suryavarman II, dedicated to Lord Vishnu, in Cambodia
1400-1500 CE Period of Bhakti (devotional) poets
1757 CE British establish control of Calcutta
1800s CE Philosophers such as Schopenhauer begin incorporating Hindu ideas into their philosophies
Late 1800s CE Hindus migrate to Africa, Fiji, East Indies, South-East Asian British domains. Many taken as bonded labourers to work for the British
1878 CE Helena Blavatsky settles in Madras (Chennai) and through theosophy spreads Hindu ideas to the West
1893 CE Swami Vivekananda represents Hinduism at the World Parliament of Religions in Chicago
1947 CE India achieves independence from Britain; Pakistan and East Pakistan separate as Muslim homelands. India becomes a full republic in 1950
1948 CE Mahatma Gandhi is assassinated
1971 CE East Pakistan secedes from Pakistan to become an independent Bangladesh

8.1 INTRODUCTION

'Hinduism' is the name given to the major religious tradition of India. It differs from the other major religious traditions discussed in the HSC as there is no single person or time which can be tied to its founding. Its origins lie in the distant past; some consider it to be eternal. Hinduism is not a single, easily identifiable religious tradition. Rather, it has many layers and influences, including **animism**, **Vedism** and the **Bhakti movement**, and it is evidenced in many varied expressions. This ranges from Vedism, to the almost monotheistic Tamil Saivism Siddhanta, to the Balinese Hinduism of Indonesia, to the animism and folk religion of the Indian village community. Beyond this, four significant divisions of popular Hinduism are generally recognised: Vaishnavism (followers of the god Lord Vishnu), Shaivism (the god Shiva), Shaktism (the goddess Devi) and Smartas (which recognises that all deities represent an ultimate godhead). The HSC syllabus focuses on the first two – Vaishnavism and Shaivism.

Animism
The belief that spirits inhabit all objects and have influence on people and natural events

Vedism
The early religious system of India that developed into Hinduism

Bhakti movement
Devotional movement in Hinduism

INVESTIGATE

Bollywood (the Indian film industry) is a popular worldwide film industry. Indian films are loved around the world and many contain significant references to Hinduism or are based on Hindu beliefs. Consider why film theatres in India are like temples. The 2002 *Legend of Prince Ram* is an animated retelling of the *Ramayana*. In the 1980s, two television shows stopped India – dramatisations of the *Ramayana* and *Mahabharata*, copies of which can be found on the web and at your local Indian spice supermarket fairly cheaply. Peter Brook's version of the *Mahabharata* is visually stunning. Also, *The Legend of Bagger Vance* is a striking adaptation of Lord Krishna's discourse in Bhagavad Gita, a call for duty amidst difficult circumstances. For a larger view on Hinduism, access The Hindu Universe or Hinduism Today via the links at http://cambridge.edu.au/redirect//?id=5748 and http://cambridge.edu.au/redirect//?id=5749.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.2 ORIGINS

The early inhabitants of the Indus Valley

There are two general views as to how India and its major religious traditions developed. One theory proposes that India was invaded. The other suggests that local inhabitants developed cultures in India many thousands of years ago and modern India developed from these civilisations. We will examine this theory first, for ruins discovered during the twentieth century have provided evidence for the age of these civilisations.

Harappan civilisation (circa 2700 BCE)

Excavations from 1926 unearthed large ancient cities along the Indus valley. The two significant towns in this area were Harappa and Mohenjo Daro. They were about 500 kilometres apart but seemed to have much in common. These towns go back to at least 2700 BCE, but are probably much older, and there is also thought to be evidence of Harappan culture in India.

The ruins reveal towns that were very well planned. Many clay tablets have been found with writing on them, but this language, unfortunately, is yet to be deciphered. One remarkable religious site at Mohenjo Daro is a vast bath three metres deep, designed to be fed by a well and with a drain. Was this used to wash people? Or could it be a link with early agriculture (there are cattle motifs carved into the walls)? It is hard to say because not much is known about these sites yet. The idea of ritual bathing carries on through to today where shrines to Hindu deities have drains so that during *puja* the deities can be washed by priests in a variety of liquids including milk and ghee (clarified butter).

This civilisation seems to have developed into Hinduism over time. There are suggestions that early gods similar to the Hindu god Shiva were worshipped at this time.

Aryans
An early Indo-European people who are thought to have invaded India several thousand years ago, according to some Western Indologists

Vedas
The earliest sacred writings of Hinduism

Sanskrit
Ancient language of India used in liturgy and science, philosophy, mathematics, etc.

Source 8.1 The great bath at Mohenjo Daro

The Indo-European Aryans (circa 1500 BCE)

The other theory of how Hinduism developed in India is linked to the idea of a major invasion. Until recently, many European scholars speculated that around 1500 BCE groups of Indo-European people called Aryans invaded India from the north. There is little concrete evidence that supports this theory, but a number of circumstantial factors are used to explain it. The theory suggests that either in Central Asia, Russia, Eastern Europe or even Scandinavia, a large group of warrior nomads who herded cattle and had developed war-chariot technology (making them militarily powerful) expanded outwards from their original homeland. Those who went west became Europeans, and others invaded India from the north, each group bringing their similar languages with them.

Some recent Western and Indian scholars have established an alternative theory to the idea of Indo-European invasion, bringing support to the idea that India simply developed without being invaded. They suggest that the Aryans were in India all along and the Indo-European homeland was actually northern India. The clearest evidence of this is that India's third great river, the Sarasvati (which flowed between the Indus and the Ganges), dried up around 1900 BCE, according to recent satellite evidence. With this river gone, civilisations along its bank needed to move. So the Aryans left India and spread towards Europe.

The Vedic period (from circa 1200 BCE – prior to 3100 BCE by Hindu beliefs)

During the Vedic period, the religion called Vedism began to develop into a form that suggests the development of Hinduism.

An important part of this tradition is the existence of some very old texts called Vedas. They were composed in Sanskrit and there is a great debate as to when they were developed, first as an oral tradition. Less certain theories suggest that the oldest go back to 4000 BCE.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.2 The Vedas are ancient texts, written in Sanskrit. Scholars assume they were used by priests, as they are today.

More general thinking places them from 1200 to 800 BCE.

We know that the *Rig Veda* (sometimes spelled *Rg Veda*) is the oldest of the four main texts because it is quoted in these other most ancient texts. The other Vedas are called: *Sama Veda*, *Yajur Veda* and *Atharva Veda*. These texts comprise many styles of writing, but the oldest are prayers chanted during sacrifice rituals. The *Rig Veda* contain 1028 hymns. Traces of these hymns are repeated in the *Sama* and *Yajur Vedas.* Each Veda also includes an explanatory or philosophical text called the *Upanishad*, but these commentaries were certainly added later; they will be discussed below.

The *Atharva Veda* tends to break the pattern. Instead of containing prayers that relate to rituals and sacrifice, it contains remedies to ward off evil, for example, incantations for good health. Some argue that this means it is not Aryan. If this is the case, then it may be evidence that Indian religions were eager from an early period to mix religious practices from different traditions.

Vedic period transforms into Upanishadic period (circa 1000 BCE)

Scholars assume that the Vedas were texts used by priests. This is how they are used today, particularly when offerings are made to gods and priests make sacrifices to fire (*homa*). Ritual sacrifice involves the burning of goods such as ghee in a sacred fire. Sacrifice is performed to guarantee that the world maintains its order. The Vedas are considered by priests to contain both an eternal truth and an eternal sound. The sound 'Om' which starts most of the prayers is said to be the original sound of the cosmos.

The *Upanishads* are believed to have developed from about 1000 BCE onwards. They address the relationship between *Brahman* (God, or ultimate reality) and *atman* (individual souls – see the Principal beliefs section below), and introduce many Hindu concepts. These texts are more personal and theological in nature. They comment on and develop themes found in the Vedic hymns but apply this material through a series of philosophical debates. They form the foundation of Indian philosophical speculation. The word *Upanishad* means to

Homa
giving offerings to a sacred fire, usually on the floor

Om
The sound with which creation began; the symbol for Hinduism and a common symbol used in most eastern religions which originated in India

Brahman
Concept of the ultimate god, sometimes called 'the great world soul'

Atman
The Hindu 'Self', similar to the concept of the individual soul

Source 8.3 Fire, which represents the god Agni, has been used in Hindu rituals from the earliest times.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.4 The word/sound 'Om' has become a recognised symbol of Hinduism.

'sit by a master'. That is, they are dialogues between a teacher and a disciple as the student learns. It is in these texts that there is the concept of ***karma***, which refers to actions and the punishments and rewards that develop from actions.

Karma
The effects of one's actions in life, be they good or bad; the natural consequences of actions

Possible rapid expansion of religious life

The Upanishadic period was marked by a vast increase in religious building activity throughout India. Scholars say this indicates a movement of the Vedic religion from courts and palaces out to the people. Urbanism, or the rise of cities, may also have contributed to this move. India's 330 000 gods (some estimate 33 million!) were still worshipped in all their variety but, as will be seen below, a number of families (or systems) of gods grew in popularity, namely, the manifestations (*avatars*) of Lord **Vishnu** and family of **Shiva**.

This time of religious turmoil was followed by a thousand-year period of constant religious development known as Hinduism's classical period, from about 500 BCE to 500 CE. In this period, India's great religious epics were composed and Hinduism emerged in the form similar to that expressed today.

Vishnu
The supreme god for Vaishnavas, and a manifestation of *Brahman* (the great world soul) in other traditions of Hinduism

Shiva
One of the three chief Hindu divinities, known also as 'the Destroyer'

There are a number of challenges that accompany the study of Hinduism.

- Hinduism is not a unified system of belief. Instead, it is a collection of vastly different religious practices that non-Indians label as one single tradition. This has developed over time and includes a significant diversity.
- Hinduism is not simply a religion that involves worshipping – it is a complete way of living and seeing the world. Some Hindus, for example, recognise their cultural heritage as Hindu, but do not believe in the religious aspects of Hinduism.
- The word 'Hindu' was created to identify people in India who were not Muslim, Buddhist or Christian, that is, people who followed the traditional systems of life in India. These systems are often based on ideas of *samsara* (reincarnation) and *karma*. 'Hindu' was used by the Muslim rulers of India to describe non-Muslims. Later the word proved useful to the British, who needed a term to identify the people who lived in the areas they began conquering.

Sanatana dharma

Sanatana literally means 'the eternal', with no beginning and no end. Even though *dharma* is commonly misunderstood as a 'religion', there is no equivalent word in Western vocabulary. The meaning of the word *dharma* can vary depending on context. These can include morality, virtue, religion, religious merit, justice, right, duty, conduct, good work according to a right or rule, everlasting religion or truth or rule. *Sanatana dharma* may even be considered a philosophical interpretation of the religion, rather than its expression. Indians link concepts such as reincarnation, *karma* and the practice of *yoga* to attain a connection with God. A few other conditions such as the stages of human life are inextricable from *sanatana dharma*.

EXERCISE 8.1

1 Outline the key events in the development of Hinduism.
2 Describe the changes in Hinduism as it developed over the centuries into classical Hinduism.
3 Explain *sanatana dharma*.

EXTENSION ACTIVITY 8.1

1 Research and prepare to debate the topic: 'Hinduism is another expression of animism.'
2 Discuss why Hinduism is different to the other world religions included in the syllabus.
3 Research Hinduism as it is expressed in Australia. Can you identify any difficulties that Hindus may encounter living a Hindu lifestyle in modern Australia?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.3 TWO OF THE MAIN VARIANTS IN HINDUISM: VAISHNAVA AND SHAIVA

Two significant Hindu religious practises are Vaishnavism, worship of Lord Vishnu as supreme, and Shaivism, worship of Lord Shiva as supreme; although it should be noted that the worship of other deities is also popular in India, such as the goddess Devi.

Shaivism and Vaishnava traditions are mostly followed in southern India, but in other places Hindus follow both traditions and do not differentiate.

Vaishnava devotion – worship of the great god Lord Vishnu

Lord Vishnu has come to hold a place in Indian religion as important as that of Shiva. Lord Vishnu is known for his ability to incarnate on earth to promote *dharma* and to alleviate suffering. There are ten major manifestations, or ***avatars***, of Lord Vishnu, and some lesser incarnations about which there is some debate.

In the Vedas, Lord Vishnu is a god who is identified with the Sun and its three phases – metaphorically described as taking three strides across the sky. Later in the ***Puranas*** he is a dwarf (Vamana) and depicted as defeating the demon **Bali** (representative of egoistic self-interest) by requesting land the size of three strides. Bali in his generosity readily accepts the request, and Lord Vishnu then takes two steps across the entire universe and asks for the third step – Bali being humbled, offers his own head.

The *Puranas* or 'stories of the ancient past' are documents that contain the family histories of certain kings and gods. In these texts there are a range of gods whose importance has increased markedly from the Vedic period. Over time Shiva, Lord Vishnu and Devi (the mother goddess) became the most popular gods. Also mentioned regularly are Shiva's two sons: Skanda, a war god (also known as Murugan or Karthikeya) and the elephant-headed Ganesh. Agni, the god of fire, is important for ritual fire sacrifices. In the *Vishnu Purana*, a text devoted completely to Lord Vishnu (and composed around 400 CE), he is described as the most powerful of the gods. Lord Vishnu wakes from his period of slumber between the cycles of Universal emergence and dissolution, becomes the creator god Brahma and projects the universe. He sustains the universe as Lord Vishnu, then changes into Rudra (another name for Shiva) and withdraws back into its potential phase.

Followers of Shiva (the Shaivas) and Lord Vishnu (the Vaishnavas) both see their guardian deities as the Ultimate Reality. In this way Hinduism can be seen as a kind of **monotheism**, even indeed a competitive one, offering the possibility of monotheisms. There may be thousands of gods – but each of these gods represents an aspect of the one Supreme Being (Brahman) who, as it were, hides behind thousands of masks. In practice, many Hindus would worship a limited number of gods.

Lord Vishnu is said to manifest in the world when the *Dharma* declines, or chaos takes over. Taking the form of a different god, or human, Lord Vishnu works to set the world back on course, and so he is known as the preserver of the universe. These manifestations are called *avatars*. Each *avatar* of Lord Vishnu is linked to a particular story or has a particular use. In the *Vishnu Purana* ten *avatars* are listed, which are remarkably reminiscent of evolution:

1. Matsya (the Fish) – In the *Matsya Purana* Lord Vishnu, in fish form, saves the first man (Manu) from a great flood.
2. Kurma (the Tortoise) – As Kurma the Tortoise, Lord Vishnu supports a mountain being used as a stick by the gods to churn the Milk Ocean, producing all the things of the world and the nectar of immortality.
3. Varaha (the Boar) – Lord Vishnu rescues the Earth from the depths of the Cosmic Ocean.
4. Narasimha (the half-man half-beast) – Lord Vishnu destroys a horrible demon.
5. Vamana (the Dwarf) – Lord Vishnu wins the world back from the demon, Bali.
6. Parasurama (Fierce warrior) – Lord Vishnu comes to destroy the warriors (Kshatriyas) who are oppressing the society.
7. Ramachandra (or Rama the benevolent King) – the hero king of the Great Epic, the *Ramayana*.
8. Krishna (the complete and all pervading being) – the most popular form of Lord Vishnu, the hero of the *Bhagavad Gita*.
9. Buddha (the enlightened one) – Born as a Prince, later attained enlightenment and preached concepts of Buddhism.
10. Kalki – a white horse (or a God on the horse) that will come at the end of this cycle to destroy the wicked and restore balance.

The most famous *avatar* is Lord Vishnu's manifestation as the God Krishna. Krishna

Monotheism
Worship of only one god

Avatars
Forms or manifestations of the Hindu gods, especially Vishnu

Puranas
A body of Hindu sacred writings that mainly tell legends about the Hindu gods

Bali
A demon who was subjugated by Lord Vishnu in his manifestation as Vamana

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.5 A statue depiction of the Hindu god, Vishnu

Source 8.6 One popular manifestation of Shiva is Nataraja (Lord of the Dance). As he dances, all things, including those that seem solid and stable, dance with him.

is one of the principal characters in India's greatest epic, the *Mahabharata* (see 'Sacred texts and writings' on page 187 and following). Here Krishna appears as a powerful figure. The most famous scripture in which he appears is called the *Bhagavad Gita* (Song of the Lord). This is a dialogue between Krishna and the hero, Arjuna, that takes place on a battlefield. The *Bhagavad Gita* is often published separately and read widely as one of India's major sacred writings.

Shaiva devotion – worship of the Lord Shiva

Shiva is not just a single god, but a deity intimately connected to a whole family of gods. Shiva has become immensely important as a local deity and a universal deity.

1. Shiva is primarily the force of transformation.
2. He represents the inversion of the Universe – the **ascetic** ideal of renunciation, whereas Lord Vishnu represents the ideal of the householder who preserves society.
3. Shiva as the transformer is a complex character, since transformation includes both destruction of some form and its appearance as something else (since matter is never destroyed but simply changes its form). Thus Shiva is associated with both death and rebirth (*Lingam*). Shiva is often expressed in an **androgynous** form, combining the masculine and feminine principles within Himself. Ultimately God in Hinduism is seen as transcending gender.

Thus, Shiva is represented iconographically in a number of ways.

- He is seen as the Lord of *yoga* and pictured in a state of meditation, removed from the world high in the Himalayas. The Ganges River is depicted flowing through his hair as the goddess Ganga.
- He is depicted as a family man with his wife Parvati and his sons Skanda and Ganesha. The sacred bull Nandi is also depicted as Shiva's vehicle and is representative of the principle of *Dharma*, or right living.
- He is portrayed as Shiva Nataraja – Lord of the Dance, eternally dancing the dance of the universe. This image demonstrates both his boundless energy and the constantly moving energy of the universe.
- Shiva is also seen in the form of a **lingam**. The lingam – a phallic stone set in a vagina-like dish (the **yoni**) – is representative of generation.

Shiva is known as the destroyer and regenerator of the universe. Hindus believe that the cosmos goes through cycles of evolution (*sristhi*) and involution (*pralaya*). The Indian concept of time is cyclical, and ends can only ever lead to new beginnings. The trinity (***trimurti***) Brahma, Lord Vishnu and Shiva are the personifications of the threefold universal energy or projection, sustentation and dissolution. They are three

Lingam
Phallic symbol associated with Shiva in Hinduism

Yoni
A vaginal symbol and site of sacrifice with a lingam

Ascetic
Someone who practises severe self-discipline and possibly retires into solitude in order to achieve this

Trimurti
The three Hindu gods, Brahma, Vishnu and Shiva, who make up the Hindu godhead, *Brahman* (note the difference between Brahma and *Brahman* – see later in the text)

Androgynous
Reflecting both male and female characteristics; either a mix of, or neither, masculine and feminine

INVESTIGATE

The illustration of the statue of Shiva as Nataraja (Lord of the Dance) is highly symbolic and says much about Shiva. Investigate Shiva Nataraja on the internet, and identify and explain the features that are evident in this depiction of Shiva.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

functional aspects of the Supreme Reality Brahman.

Both Shaivas and Vaishnavas see Shiva and Lord Vishnu respectively as being Brahman. While these variants are recognised in formal Brahmanism, you should remember the variety of expressions in Hinduism. Many Hindus in remote or tribal areas would predominantly worship local dieties and traditions.

EXERCISE 8.2

1 What are some of the differences between the Hindu variants?
2 Identify and explain the *avatars* of Vishnu.
3 Distinguish the various persons who are the family members of Shiva and explain their significance.

EXTENSION ACTIVITY 8.2

1 Visit a Hindu temple. Identify the Hindu variant that is associated with the temple. Describe how it functions as a place of worship for all Hindus.
2 Research and describe differences between devotion to Vishnu and Shiva.
3 Brahma has become a less important God in Hinduism. Prepare a ten-minute talk about the importance of the god Brahma and his significance in Hinduism today.

8.4 PRINCIPAL BELIEFS

Atman and Brahman

Atman is a word used to refer to the Self, sometimes translated as the 'individual soul', whereas *Brahman* is the concept of the Ultimate Reality, sometimes called 'the universal soul'. **Panentheism** could be considered a closer explanation of Hinduism, where matter is a form of energy (*Shakti*) and energy is a manifestation of consciousness – the underlying consciousness that pervades the universe is known as *Brahman*. So in other words only *Brahman* really exists. The *Upanishads* attempt to explain the relationship between these two concepts. Several schools of philosophical discourse in classical Hinduism developed debating these ideas. Each deals in some way with the relation of *atman* (the Self) and *Brahman* (the Absolute). All the classical schools of Hindu philosophy begin with the human problem of seeking an ever-elusive happiness and avoiding a seemingly ever-present suffering. Suffering arises from ignorance of our true nature as *atman* and identifying with the transient human body. In Hinduism, the spiritual problem is seen in terms of 'ignorance' (*avidya*). The purpose of philosophical study and practice (*dharma*) is to realise our true nature as being ever-pure sparks of the divine – consisting of Being (*sat*), Consciousness (*chit*) and Bliss (*ananda*). With the dawning of this Self-realisation, the cycle of births and deaths comes to an end.

Panentheism
A belief system in which the divine extends to all parts of the universe and beyond it

INVESTIGATE

There are numerous websites relating to Hindu gods and goddesses. Start with the Hindu Universe (access it via the link at http://cambridge.edu.au/redirect//?id=5750) and investigate some of the major gods and goddesses of Hinduism. However many gods there may be, Hindus generally consider them to be manifestations of the one god or ultimate reality. Some of the major gods are mentioned here, and some of the other important deities follow.

Source 8.7 Some of the millions of Hindu deities are represented on this temple

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Gods and goddesses

There are many gods worshipped in Hinduism. The gods of Lord Vishnu, Shiva and Brahma make up the *trimurti*, that they are manifestations of the one God, *Brahman*, the divine, absolute reality. Indeed, while there are thousands, even millions of gods in Hinduism, they are all simply manifestations of the one Absolute Reality, *Brahman*.

Some of the major gods are discussed below.

Ganesha

One of the most popular gods in India is Shiva's son Ganesha (or Ganesh). Ganesha is the embodiment of wisdom and the god of opportunities and good beginnings. When going to a temple to pray, one should first seek out the shrine to this elephant-headed god. Devotees hold their ears and squat a few times to please Lord Ganesh, and to enhance the neural activities of the brain. Ganesha is asked by the individual, or by a priest on behalf of the individual, for help in speaking with the other gods, or in beginning a particular project. The annual Ganesha Chaturthi festival in Sydney is the best-attended of the year.

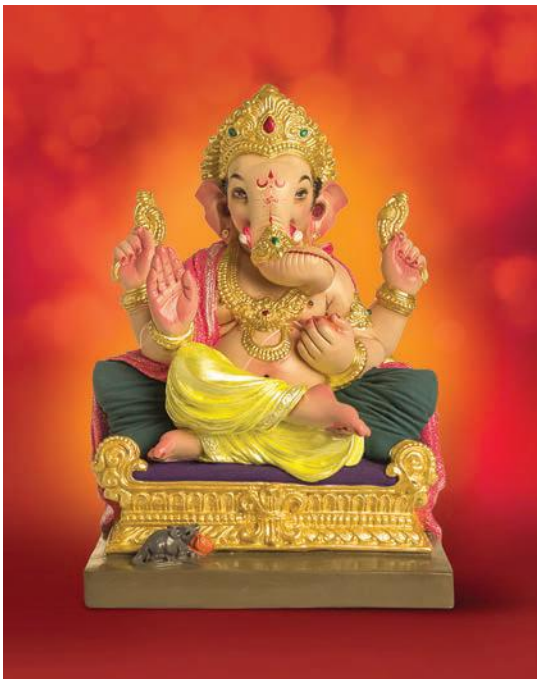
Devi

The Absolute Reality can be seen as either masculine or feminine. Devi, at one level, is the female force within the divine (*shakti*), but can also be understood as a most powerful goddess in her own right. Devi worshippers consider her to be the Ultimate Reality.

The Goddess is indeed complex and has both benign and wrathful aspects. Kali is the personification of Time and is linked to Shiva as his wife, although Parvati is also identified as Shiva's consort. Born from the mother goddess Durga during a battle with evil forces, Kali represents Durga's most fearsome aspect, because it is ultimately Time which destroys everything we hold dear.

Despite this terrifying image, worshippers have a close bond with her, like children with a protective mother. She became even more popular through the *Devi Mahatmya*, which was written in the fifth century CE.

Dharma (also dhamma)
Right way of living, righteousness; the totality of the Buddha's teachings



Adharma
Opposite of *dharma*: all that is bad, wrong, wicked

Source 8.8 A sculpture of the Indian god Lord Ganesha (or Ganesh)

Dharma, karma and moksha

Dharma

Dharma (also *dhamma*) is derived from the root *dhr* which means to uphold or maintain. It refers to that which upholds and maintains an individual, family, society or even the universe. 'Duty' is one way of translating this word, but there is no exact equivalent in English. *Dharma* includes aspects such as social and familial obligations, truth, law, justice and righteousness. Some other words that have been used to translate *dharma* include: religion, justice, law, ethics, religious merit, principle and right.

All of these are correct in some way, but none capture the complete meaning of the word *dharma*. It also refers to the 'right order' of ritual sacrifice. A sacrifice must be carried out in exactly the right way. Similarly, if people live exactly as they should, then everything has been done correctly and order in life has been preserved. One Indian philosopher, Jaimini, defines *dharma* as those acts which lead to universal good. The Vedas teach those principles that contribute to universal wellbeing. Not to follow the Vedas in this regard would be adharma ('not dharma' or 'against the natural'). By practising *dharma* one generates positive *karma* that leads to spiritual growth and evolution, *adharma* generates negative *karma* that results in retrogression. *Karma* is the result of one's actions and should never be thought of as punishment or retribution. The idea of following *dharma* and accruing good *karma* developed into a universal idea in Hinduism and later in Buddhism.

Karma

Karma is, first, the good that results from ritual action, and the ritual action itself from doing the correct things in the right circumstances. Second, it is the consequences of one's actions. Actions performed with a positive intent will produce positive results either in this life or the next. All acts done with a negative intent produce negative results

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

that are also experienced either in this birth or the next.

The Vedas and the *Upanishads* suggest that correct sacrifices (*yajñas*) have their own result irrespective of the favour or disfavor of the gods. This system is almost an automatic function of the cosmos – rather than a system of justice administered by gods. When one leaves the body after death, *karma* determines one's rebirth. A life of charity, worship and thinking good thoughts will help one to achieve a better life. Reincarnation is the evolution of the *atman* (Self) back to Godhead.

Moksha

Moksha can be translated as 'release' from the cycle of *samsara* (reincarnation). *Moksha* is the ultimate spiritual goal of Hindus. *Moksha* has two references – liberation from suffering here and now through the study of philosophy and the cultivation of wisdom (*jnana*), and Final Liberation (*mukti*) from the cycle of births and deaths. *Moksha/Mukti* is open to all, irrespective of gender or social standing, and is based on Self-realisation and the Grace (*prasada*) of God.

One of the many paths to achieving *moksha* is through *sannyasa*. This is a process of renunciation predominantly carried out by men, but available to women as well. Some become ***sannyasi*** by early choice, some choose to do so after having a family. Once the family has grown up, and/or if there is enough money to support the family, one can make the decision to become a *sannyasi*. That means one gives up home, family and property and withdraws from society. Many *sannyasis* go to live in ashrams (monasteries) or forests, or live as wandering monks. They dedicate their lives to the study of the *Upanishads* and to meditation. Many ashrams are involved in social service through the operation of hospitals, clinics and schools. The Ramakrishna Mission, Divine Life Society, Chinmaya Mission and the Bihar School of Yoga are some examples.

Union with god through yoga

Yoga is a variety of physical and mental practices, an attitude and a worldview that facilitates a closer understanding with God (ultimate reality) or the realisation that one is a part of God. *Yoga* has become familiar to people outside India through the influence of New Age spiritualities.

Often the word has been translated 'effort' and is a means of spiritual growth. In some forms of Hinduism there are four kinds of *yoga*, described below.

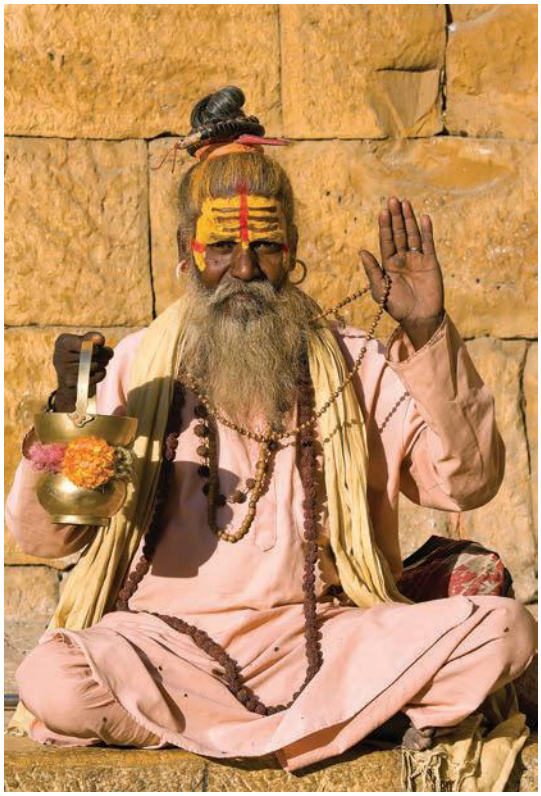
Karma yoga

The way of action – this form of *yoga* consists of proactive social engagement. Doing one's duties, but with a spirit of renunciation. The essence of *Karma yoga* is to follow your path in the world, but never to be motivated by

Moksha
Release from the cycle of rebirth; reunification of the *atman* with *Brahman*

Yoga
Any of various systems of discipline in the Hindu philosophical system concerned with achieving union of the mind and body with the universal spirit

Sannyasi
One who renounces life and dedicates themselves to strictly spiritual pursuits



Source 8.9 A Hindu *sannyasi* (*sadhu*)

Source 8.10 *Yoga* as practised in the West is generally meditation done gently. Hindus can practise a more extreme form of *yoga*.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

rewards. Do your best in every circumstance but do not be perturbed by failure or success. One should act, dedicating all one's actions to God and to the welfare of all sentient beings (*loka-sangraha*). This sense of duty is most clearly explored in the *Bhagavad Gita*, where Krishna extols to Arjuna the necessity of following his path in life as a member of the warrior caste.

Bhakti yoga

The way of devotion – 'Bhakti' means blissful devotion to God. This *yoga* involves the emotional practice of maintaining a loving and devoted personal relationship with God. *Bhakti yoga* practices are known in the West through the practices of the Hare Krishnas, a Bhakti group in Hinduism. Their singing, dancing and chanting the name of Krishna on the streets of Western cities is a manifestation of the love they feel for Krishna. It is a love that they wish to share by taking their devotion to the street. Glorifying Krishna in this way is one part of a nine-part process for connecting lovingly with God:

- hearing about the Lord
- glorifying the Lord
- remembering the Lord
- serving the Lord
- worshipping the Lord
- offering prayers to the Lord
- pleasing the Lord
- building a friendship with the Lord
- surrendering everything to the Lord.

This is just one form of *Bhakti yoga*.

Raja yoga

The way of meditation – *Raja yoga*, meaning 'royal' or 'classical' *yoga*, focuses on the expansion of the mind through meditation (*dhyana*), which creates a connection between the individual and reality. From a foundation of good physical and psychological health, one can further understand the depths of consciousness and existence through this form of *yoga*. Ultimately, one seeks to understand one's true essence and one's relationship with God. *Raja yoga* teaches that the body and its needs must be brought into unity with the will of the mind. Many physical practices, such as *Hatha yoga*, are connected to this practice.

Jnana yoga

The way of knowledge – this *yoga* practice concerns itself with the seeking of knowledge about the Self and the cosmos. A series of mental practices enable one to more readily connect with God. To achieve this, there are four main characteristics of *Jnana yoga*:

- *Viveka* – the ability to discern between what is and what is not real and eternal. This ability allows practitioners to better connect with the Divine in their lives.
- *Vairagya* – the ability to detach oneself from the unreal and temporary world. Dispassion for the material world is seen as a major step towards rising above the minutiae of life and turning the mind towards cosmic issues.
- *Shad-sampat* – the practising of six virtues. These include control of the mind, control of the senses, renunciation of all motivation for rewards in this life and the hereafter, endurance, faith and focus.
- *Mumukshutva* – a powerful desire to achieve liberation from suffering and the cycle of births and deaths.

It is common for Hindus to follow several of these paths of *yoga*, particularly the first three paths. *Jnana yoga* is followed by those wishing to study Hinduism at a deeper level, because of its intellectual demands.

Dhyana
A Sanskrit term for meditation; one of the stages in yoga

EXERCISE 8.3

1. List some of the major Hindu gods and goddesses and their characteristics.
2. Write one sentence for each of the following words, demonstrating the essential concepts: *dharma*, *karma*, *moksha*, *samsara*.
3. Describe the four kinds of *yoga* and how they may be practised.

EXTENSION ACTIVITY 8.3

1. Construct a table to identify the main Hindu gods, their qualities, relationships, areas of interest and other relevant information.
2. Investigate the availability of *yoga* in your area. Discuss if it is simply a form of 'popular' mediation or whether it includes Hindu beliefs and practices.
3. Research the four kinds of *yoga* and discuss the practice and importance of each in the life of a modern Hindu.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.5 SACRED TEXTS AND WRITINGS

There are hundreds of writings that are considered sacred texts in Hinduism. These include writings in Sanskrit, the sacred language of Hinduism, but also many texts in regional languages, including Tamil and Hindi. These sacred texts have been both written and handed down as an oral tradition for many generations. Many people have their own versions of these and other sacred stories, often passed on by storytelling, dance and drama. There are many regional texts that are particular to a group or village.

Hindu sacred writings are generally divided into two main categories. The *sruti* writings are the 'revealed' writings and include the Vedas and *Upanishads*. The *smrti* ('remembered') writings include the Epics (*Ramayana*, *Mahabharata* and *Bhagavad Gita*) and other later writings such as the *dharma shastras*. Some of the major texts will be discussed here.

The Vedas and the Upanishads

The importance of the ancient ritual texts of the Vedas has already been discussed on pages 178–79. These are the foundational sacred texts of Hinduism. The more personal commentaries and philosophical discussions of the *Upanishads* have also been discussed. These contain the essential sacred texts that are almost considered the direct revelations of the gods.

The Epics

As classical Hinduism developed from 500 BCE to 500 CE, a range of even more popular works was developed. These are often called the Epics, and the major epic works are the *Mahabharata* (including the *Bhagavad Gita*) and the *Ramayana*. Among the epics are a significant body of texts known as the *Puranas*, mainly stories of the gods. The *Bhagavata Purana*, for example, contains many stories of Krishna.

Source 8.11 Ancient Sanskrit text etched into a stone tablet

The Ramayana

This great Epic tells the story of a prince, Rama (or Ram), whose wife Sita is abducted by the demon king of Lanka, Ravana. This Epic appeared during the classical period of Indian religion and was composed between 500 BCE and 100 CE, in a previous era in the Hindu Calendar, called Treta Yuga. Like that text, it may be understood as history, but it is predominantly a great tale of loyalty, an unyielding dedication to carry out one's duty, an ideal king Ram, an ideal kingdom of Ayodhya and bravery. Again like the *Mahabharata*, it contains the teachings of ancient Hindu wisdom, such as the conflict from strict adherence to *dharma*, presenting them in narrative form. The hero Lord Rama, his consort Sita and other characters in the text are archetypal figures popular across India. One of the favourite modern gods of Hinduism, Hanuman the monkey king, is introduced in the *Ramayana* as a loyal and devoted friend of Rama. Rama is considered one of the *avatars* of Lord Vishnu, as discussed earlier.

The Mahabharata

The *Mahabharata* is a work whose ancestry may go back to 3100 BCE. Between 100 BCE and 100 CE it was edited into its current form. This work is one of the great epics of world literature. It is a verse poem of over 200 000 couplets, the longest poem ever written. It is the story of two warrior families, and their fight for control of a kingdom. Along the way the gods, spirits and demons of India take part in the action. There are many conversations between characters concerning the nature of life and religious duty.

Stories from the *Mahabharata* are played out by acting and dance troupes all over India and South-East Asia as a form of education, particularly for those who cannot read. A wealthy family whose child is getting married, for example, will sponsor a troupe of actors to play out these scenes and invite the whole village.

The *Mahabharata* is sometimes spoken of as the fifth Veda. It is a popular text that can be used to spread Indian religious thinking to all groups of society, whether literate or not. Its scope ensures many aspects of the religious life of India are touched upon.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.12 The major characters from the *Ramayana* including Rama, Sita, Lakshman and Hanuman

The Bhagavad Gita

Probably the most important section of the *Mahabharata* is the *Bhagavad Gita* (Song of the Lord). This part of the Epic takes the form of a discussion between Arjuna, one of the heroes of the poem, and the god Krishna. The dramatic tension is high; the great battle of the story is about to take place. Arjuna drives his chariot into the battlefield to take a close look at the enemy. This is essentially a family dispute, and Arjuna can see his uncles, teachers and childhood friends on the other side. He realises he will probably kill many of them and this disturbs him greatly. He sits down in the middle of the battlefield, refusing to fight. His chariot driver, however, is Lord Krishna in disguise, and a great debate takes place between them just before the battle begins.

The message Krishna imparts to Arjuna is that he was born a warrior (Kshatriya *varna*) so it is his nature, his duty, to fight. If he does not fulfil this duty, he is doomed to a life of public condemnation and a poor rebirth. It is a part of *dharma* that he must do what he is ordained, by his birth, to do. In this the *Bhagavad Gita* reaffirms the conservative message that, if everyone lives according to their nature as determined by their birth, then their spiritual rewards will be great. Krishna also assures Arjuna that death is nothing to fear. Death is part of a great cycle of rebirth (*samsara*).

These two messages on the nature of Hindu thought, in this small scene from a great epic, have become the most famous religious text in India. The *Mahabharata* is the sacred work that brings mythological events into a historical context. The *Bhagavad Gita* is also a popular devotional text for Hindus, and may be the most familiar of all the Hindu sacred writings, although the *Ramayana* may also be as familiar.

Varna
The concept commonly known as 'caste'; the four *varnas* form the basis of Hindu society

Extracts that demonstrate principal beliefs

The following are extracts from the Vedas and Epics that demonstrate principal beliefs.

The Vedas

> Lord of creation! no one other than you pervades all those that have come into being. May that be ours for which our prayers rise, may we be masters of many treasures!
>
> *RIG VEDA 10.121.10*

This reference from the *Rig Veda* notes the fact that Brahman is central to all existence. Reality is expressed in the relationship between the adherent and God. The Rig Veda suggests that bringing the body and mind into a single being of desire for God is the most efficacious path for those seeking religious truth. This theme is underlined in other Vedas such as the *Yajur Veda*, for example:

> Subtlest of the subtle, greatest of the great, the atman is hidden in the cave of the hearts of all beings. He who, free from all urges, beholds Him overcomes sorrow, seeing by the grace of the Creator, the Lord and His glory.
>
> *KRISHNA YAJUR VEDA*, SHVETASHVATARA 3.20

The Vedas also reveal the ultimate goal for the successful religious adherent:

> In heaven there is no fear at all. Thou, O Death, art not there, nor in that place does the thought of growing old make one tremble. There, free from hunger and from thirst and far from the reach of sorrow, all rejoice and are glad.
>
> *KRISHNA YAJUR VEDA*, KATHA UPANISHAD 1.12

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Epics

Arjuna and Krishna's conversation in the *Bhagavad Gita* includes a number of significant verses that relate to Hindu beliefs. Examples include:

Fulfilling one's dharma

> Having spoken thus, on that field of battle, Arjuna sat down in the chariot pit, letting go of arrows and bow, his heart anguished with grief …
>
> Then, to Arjuna, who was so overcome with compassion, despairing, his troubled eyes filled with tears, [Krishna] said – 'Why has this mood come over you at this bad time, Arjuna? This cowardice is unseemly to the noble, not leading to Heaven, dishonourable. Do not act like a eunuch, it does not become you! Rid yourself of this vulgar weakness of heart, stand up, enemy burner!
>
> *BHAGAVAD GITA* 1:47–2:3

The nature and duties associated with *varna* – see *Bhagavad Gita* 18:41–45. Also see:

> Think also of your duty and do not waver. There is no greater good for a warrior than to fight in a righteous war.
>
> *BHAGAVAD GITA* 2:31

Yoga

> Do your work in the peace of yoga and, free from selfish desires, be not moved in success or failure. Yoga is evenness of mind – a peace that is ever the same.
>
> *BHAGAVAD GITA* 2:49

Moksha

> This is called the *Brahmi-state*, O Arjuna, attaining which none is deluded. By abiding in this state even at the hour of death, one attains Nirvana.
>
> *BHAGAVAD GITA* 2:72

Devotion and worship

> He who offers to me with devotion only a leaf, or a flower, or a fruit, or even a little water, this I accept from that yearning aspirant, because with a pure heart it was offered with love.
>
> *BHAGAVAD GITA* 9:26

EXERCISE 8.4

1. Identify the important Hindu sacred writings.
2. What are the differences and similarities between the *sruti* and *smrti* writings?
3. Describe the story of one significant sacred story, such as the *Mahabharata*, the *Bhagavad Gita* or the *Ramayana*.

EXTENSION ACTIVITY 8.4

1. Research and discuss the following statement: 'The *Mahabharata* is a not just myth, it is history.'
2. Investigate the way one of the Epics is portrayed in a culture and setting outside India. What evidence do you see of variations with the traditional sacred text? Suggest why that has happened.
3. Find the *Bhagavad Gita* on the internet, or in written form, and highlight extracts which demonstrate the principal beliefs of Hinduism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

8.6 ETHICAL SYSTEMS

There are a number of sources for Hindu ethics – primarily the Veda itself, with secondary sources such as the *Manusmrti*, an ancient text on Law and Duties. One can also consider the ethical precepts set forth in Patanjali's Yoga Sutras. *Yama* (the Precepts of Social Discipline) includes *ahimsa* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (sexual responsibility) and *aparigraha* (abstention from greed). *Niyama* (the Precepts of Individual Discipline) are *sauca* (cleanliness), *santosa* (contentment), *tapas* (austerity), *svadhyaya* (self-study) and *isvara pranidhana* (surrender of the self to God). These foundational precepts, without which no spiritual progress can be made, are covered in more detail in the digital version of this book.

Jati
Term used to describe sub-castes in India

The most significant ethical teaching of the Veda is ***ahimsa*** – non-violence. The ethical philosophy of Hinduism can be summed up in one sentence – 'every act which intentionally causes suffering to another living being is demerit (sin) and every act which benefits another living being is virtue (merit)' (*paropakara punyaya, papaya para pidanam*). The framework for one's ethical development was called the *varna-ashrama* system. This framework was always more theoretical than practical.

Ahimsa
Nonviolence

The four varnas

Hindu society has traditionally been divided into four *varnas*. The *varna* system was designed to decentralise the main sources of power in a society to maintain a harmonious balance. These power sources are knowledge, land and weaponry, money and human resources, which were allocated to Brahmins, Kshatriyas, Vaishya and Shudra respectively. The *varna* system was not meant to be rigid by birth, and could be changed based on skill and knowledge of an individual.

Dalit
Meaning 'the oppressed', someone who has no *varna*. Traditionally regarded as 'untouchable', although this term is no longer in use

Source 8.13 Members of the Kshatriya *varna* are the warriors of Hindu society.

There are four general caste groupings but hundreds of different sub-castes (***jatis***). Duties, obligations and ethics differed according to one's profession in society.

- The Brahmins. They are the teachers of Hindu society; their duty is to study and to teach, to pursue all forms of knowledge and to preserve the Vedas.
- The Kshatriyas. These are the rulers, administrators and warriors. They maintain the order of society. Their duty is protect the people they rule. In peacetime they are responsible for farming and taking care of land.
- The Vaishyas. This is the merchant class that includes skilled labour. They maintain the economy of the society
- The Shudras. They are the labourers and generally responsible for low- and semi-skilled jobs.

Under the *varna* system, ethics differ – so for example the practice of *ahimsa* (non-violence) is paramount for Brahmins but definitely not for the Kshatriyas. Pursuit of profit is essential for Vaishyas but forbidden to Brahmins. However, caste discrimination is illegal in modern India, and women (such as Indira Gandhi) and **Dalits** (such as Mayawati) have risen to hold high offices. Independent Hindu India has reservation quotas, often greater than 60%, in jobs, and educational seats in schools, for people from deprived classes in India.

Ashramas

To use the opportunity of human life to its optimal level, Hinduism divides human life into four stages. Each stage lays out certain *Niyam* or protocols of lifestyle one should follow, and certain aims one should try to achieve. Normally these four stages are seen as loosely linked with the age or of the person, however it is not always necessary, and skipping of certain *ashram* to jump to the next one is sometimes seen in cases of people with deeper hunger of spirituality.

The four *ashramas* are:

- *Brahmacharya* (the life of a student; approximate ages 0–24). For those dedicated to the spiritual life, young people should learn through spiritual masters and practise celibacy.
- *Grihastha* (the life of a householder; approximate ages 25–49). This is when one fulfils one's duty to society, raises a

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.14 The four *varnas*

Varna	*According to the Bhagavad Gita 18:41–45*	*More generally*
Brahmin	'Yoked with a pure spirit and subduing himself with fortitude, renouncing the sense objects of sound and discarding love and hatred, seeking solitude, eating lightly, restraining speech, body and mind.'	It is the duty of the Brahmin male to dedicate himself to religious matters. It is recommended that Brahmin men, after settling their family with enough money to live on, detach themselves completely from humanity, sit in forests, practise yoga and meditate.
Kshatriya	'Gallantry, energy, fortitude, capability, un-retreating steadfastness in war, liberality, and the exercise of power.'	This Varna has long been connected with the ruling classes of India. Oddly enough most of the greatest teachers of the Upanishads were Kings, and the two greatest of the avatars of Vishnu were also warriors. Buddha and Mahavira also came from the warrior caste.
Vaishya	'Husbandry, cattle herding and trade'	Purusha is 'the cosmic man', that is, a model of society. His head is represented by the intelligentsia (Brahmin), his arms the administrators (Kshatriya), and his belly indicates the entrepreneurs (Vaishyas) Thus, this class is responsible for feeding a society.
Shudra	'the service to society is the natural duty of the Shudra'	The Shudras are the blue-collar workers of the society. They form the majority, and are metaphorically 'the feet' of society because without them the society would stagnate and die.

family and seeks financial security. It is the responsibility of the householder to provide for those in the other stages of life.

- *Vanaprastha* (retired life; approximate ages 50–74). One begins retiring from life, giving up desires for the material world, and becoming an exemplar for society rather than an active agent. This stage is sometimes called the hermit stage.
- *Sannyasi* (renounced life – ascetic; approximate ages 75–100). One should remove oneself from life completely and be totally dedicated to spiritual pursuits.

These modes of living are advised for all members of the community, however they are not widely practised in the modern age.

> The person leading the Brahmacharya [student] mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas, he should live dutifully and wait upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others), and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, doing good even unto his enemies, these, O sire, are the duties laid down for a Brahmacharin!
>
> *THE MAHABHARATA*, SANTI PARVA, SECTION LXII

> The person leading the Grihastha [householder] mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites.
>
> *THE MAHABHARATA*, SANTI PARVA, SECTION LXI

> When the householder beholds wrinkles on his body and grey hair on his head, and children of his children, he should then retire into the forest. The third part of his life [from 50 to 75 years] he should pass in the observance of the Vanaprastha mode. Forest recluses may act in these ways for honouring guests and performing sacrifices. They should during the season of the rains, expose themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet. They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

(owning no other furniture for seat or bed).

THE MAHABHARATA, SANTI PARVA, SECTION CCXLIV

Hinduism differs from the Abrahamic religions in having no commands of Divine origin. There are no laws from God. All laws are made by the legislators of a society. All rules, duties and ethical teachings are based upon time, place and circumstance and can be adapted and changed as the need arises. The sacred texts emphatically declare that even if a practice that is lauded by the Vedas is repugnant to the society in which one lives, then it should be abandoned! It is the society itself that decides which *Dharmas* should be followed by whom and when.

EXERCISE 8.5

1 Outline the sources of Hindu ethical teaching.
2 Explain Hindu *varna* and the differences between the castes.
3 Describe how Hindu ethical teachings relate to the daily life of a Hindu adherent.

EXTENSION ACTIVITY 8.5

1 Research the Ten Commitments and write a paragraph on their place in the Hindu ethical system.
2 Construct a table noting the relationships between *varna* and *ashrama*. Can you give some examples of ethics as *varnasrama ashrama*?
3 Debate the following topic: 'It is too difficult for modern people to experience the last two stages of *ashrama*.'

8.7 PERSONAL DEVOTION IN THE HOME

Puja

Puja
Making offerings; rituals may be carried out at a public temple or in the home

Arati
The ritual which is usually done at the end of Puja. Flames of lamps with sacred oil or butter are waved before the images of the gods. It is a symbolic gesture of the desire for enlightenment and the overcoming of ignorance

Puja is any act that shows personal devotion and reverence to a god, a spirit or an aspect of the divine, both at home and at a temple. The word *puja* means 'to honour'. This can be done through chants, prayers, songs and rituals that include offerings. It often ends with a ritual called *arati*, a symbolic gesture of the desire for enlightenment. These rituals lead to a spiritual connection with the divine dimension of life.

The focus of *puja* at a temple is the shrine of a specific deity but at home they can be more inclusive. It is common for Hindus to have a home altar dedicated to one or more gods or goddesses. It is in the home that *puja* is most commonly expressed.

An icon or picture of a deity is often used as a basis for communication with the god. The icon is the 'graphical user interface' to commune with the all-pervading Divine. Each and every aspect of the icon has philosophical significance and is a language of itself.

Home *puja* can be used for daily prayers, for certain celebrations during the year, to maintain a relationship with the deity, and to put requests to that deity for health, wealth and happiness. Whether at home or at the temple, there are many steps involved in *puja*. These steps include the following features:

- Think of, or meditate on the god or goddess and invite the god/goddess into your home/heart.
- Offer a seat to the god and offer water to wash and drink.

Source 8.15 The *arati* is part of many devotional actions.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 8.16 Central to many Indian homes is the home shrine.

Source 8.17 Offerings in Bali, as in most Hindu *puja*, include the simple, daily things of life such as fruit, flowers and water.

- Bathe and dress the image of the god, including giving the holy thread (part of a Hindu's initiation into adulthood).
- Make offerings to the god, sandalwood paste/powder, *akshata* (rice), flowers, fragrance, light food, fruit, betel nut and leaves and symbols of wealth such as money.
- Recite the holy names of the god and perform *arati* (light from wicks soaked in ghee).
- Prostrate before the god or goddess reciting mantras and offering flowers, prayers and requests and admitting wrongdoings and asking forgiveness.

Home *puja* can be an elaborate ritual, or a simple offering and prayers. A common prayer is the *Gayatri mantra*, a Sanskrit prayer that is considered the 'essence of the Vedas'. Sanskrit prayers from the Vedas carry power and significance in themselves – it is a prayer for achieving enlightenment. Home *puja* is generally conducted at the beginning and end of each day. Most Hindu homes have a room, a corner or a shelf set up as a permanent shrine.

> He who offers to me with devotion only a leaf, or a flower, or a fruit, or even a little water, this I accept from that ardent devotee, because with a pure heart it was offered with love.
>
> *BHAGAVAD GITA* 9:26

EXERCISE 8.6

1. Detail the individual actions of a home *puja* and explain what each means.
2. Explain why Hindu believers offer ordinary items such as food, flowers or water to their gods.
3. Discuss the significance of home *puja* in the life of a Hindu adherent.

EXTENSION ACTIVITY 8.6

1. Research the *Gayatri mantra*. Discuss the need for understanding the prayer one is reciting.
2. Visit a Hindu temple, if you can, and watch the actions of the worshippers. What actions are individual and what are communal? See if you can discover what these actions mean and why the people do them.
3. Search the internet and find a prayer that Hindu worshippers would say in home *puja*. What is expressed in that prayer?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Hinduism is an ancient religious tradition that is identified with the South Asian region, particularly India.
- There is no known founder of Hinduism.
- The Harappan and Aryan civilisations influenced the development of Hinduism, but there is debate about the extent of that influence.
- Hinduism had its beginnings in what is called Vedism.
- The Vedas and the *Upanishads* are important early sacred writings.
- *Sanatana dharma* is the term that Hindus use to describe their religious practices – the eternal religion.
- Vaishnavas (followers of Lord Vishnu) and Shaivas (followers of Shiva) are the two major variants of Hinduism.
- There are very many Hindu gods that are worshipped.
- *Brahman* (the great world soul) and *atman* (the individual soul) are linked.
- Key beliefs can be expressed in the statement 'following *dharma* to generate good *karma* to achieve *moksha* and escape *samsara*'.
- *Yoga* is one way to achieve union with God.
- The *sruti* sacred texts include the Vedas and the *Upanishads*.
- The *smrti* sacred texts include the Epics – the *Ramayana*, the *Mahabharata* and the *Bhagavad Gita*.
- Hindu ethics are expressed in the concept of *varna* and *ashrama* – the duties and obligations according to the caste and life stages of the individual.
- Home *puja* is the norm for the expression of Hindu devotional life.
- Home *puja* includes both the ordinary things of life and also complex rituals.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 Which of these civilsations is related to Hinduism?
(A) Harappan
(B) Roman
(C) Greek
(D) Khmer

2 Another name for 'the eternal religion' is:
(A) Eternalus religious
(B) *Sanatana dharma*
(C) Animism
(D) *Pantajali*

3 The god of new beginnings is:
(A) *Brahman*
(B) Brahma
(C) Brahmin
(D) Ganesha

4 The ultimate aim of every Hindu life is to achieve:
(A) Material wealth
(B) Happy marriage
(C) Meditation
(D) *Moksha*

5 What language was used for the Hindu sacred texts?
(A) Sanskrit
(B) *Yoga*
(C) *Manusmrti*
(D) *Artha*

6 The *Mahabharata* includes which important Hindu sacred writing?
(A) *Upanishads*
(B) *Bhagavad Gita*
(C) *Artha*
(D) *Moksha*

7 The Epics, such as the *Mahabharata*, are among which sacred texts?
(A) *Sruti*
(B) *Smrti*
(C) *Samsara*
(D) *Moksha*

8 What does the term *ashrama* refer to?
(A) *Moksha*
(B) *Varna*
(C) Stages of life
(D) *Pantajali*

9 In Hinduism, what determines an appropriate ethical action?
(A) Hindu *puja*
(B) *Varna* and *ashrama*
(C) *Samsara*
(D) Kali and Devi

10 Typical Hindu home *puja* includes the following aspects:
(A) Asceticism and *sannyasi*
(B) *Yoga*, duty and release
(C) Offerings, prayers, ringing bells and fire
(D) Telling stories in dance and drama

SHORT-ANSWER QUESTIONS

1 What were the major influences on the emergence of Hinduism as a religious tradition?

2 Explain the differences and similarities between Vaishnava and Shaiva Hinduism.

3 Discuss the importance and relevance of the major Hindu gods.

4 How do the sacred writings relate to Hinduism as a living religious tradition?

5 Explain *varna* and *ashrama* and their application to modern life in India and Australia.

6 Discuss the importance of home *puja* for Hindus.

EXTENDED-RESPONSE QUESTIONS

1 How do the principal beliefs of Hinduism guide the life of an individual adherent?

2 Explain the principal beliefs of Hinduism, and illustrate your answer with particular reference to the Hindu sacred texts.

3 'People deserve to suffer in this life because of their actions in a previous life.' Discuss this statement with reference to the ethical teachings of Hinduism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

RESPONSE TO STIMULUS QUESTION

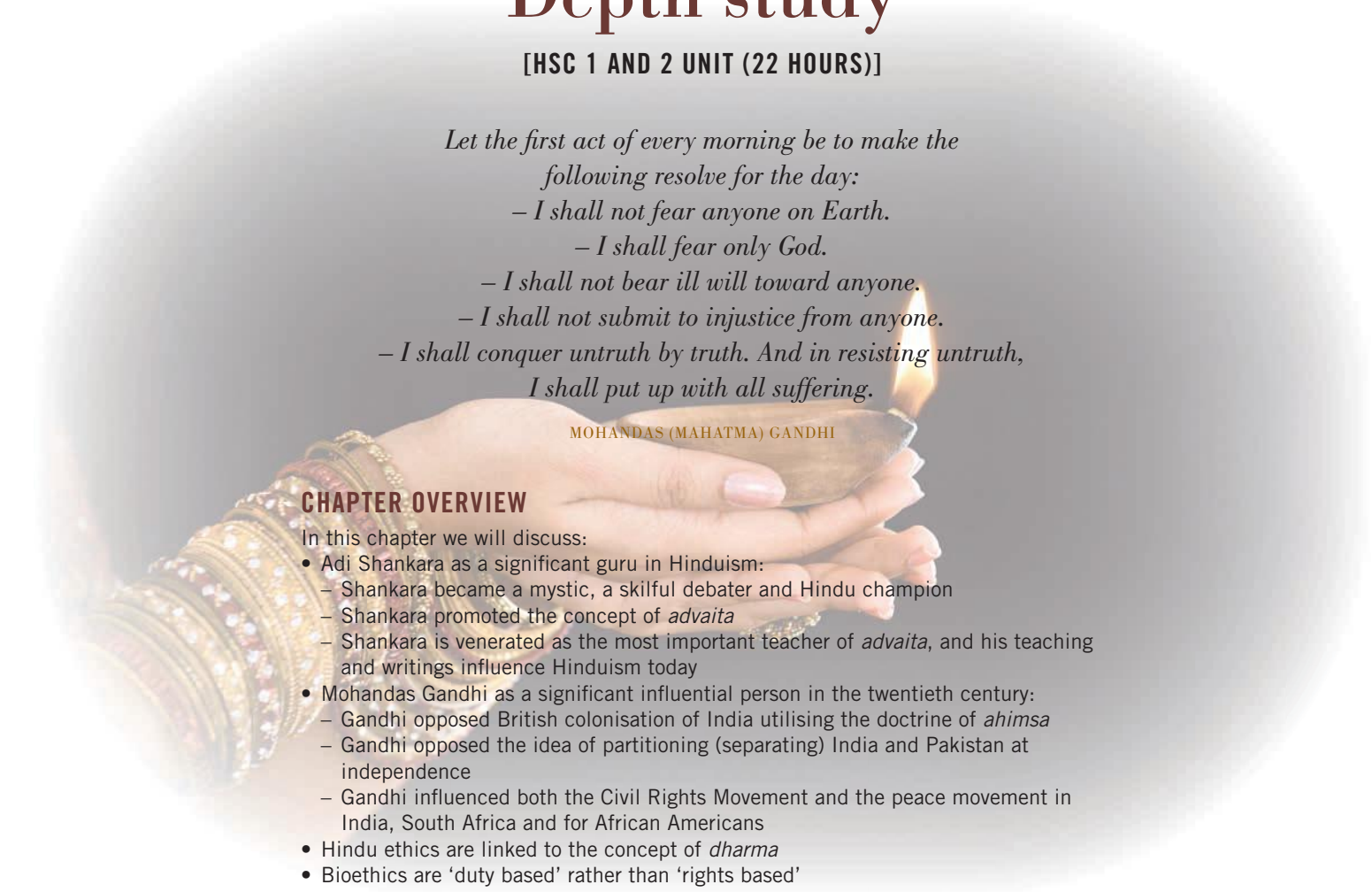
This dance from Thailand tells the story of the *Ramayana*, a Hindu sacred story that has been adapted to reflect the interests of the Thai people. How has Hinduism adapted to different cultures, and how is it reflected in the everyday lives of people across the world, and in particular Australia?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9

Hinduism: Depth study

[HSC 1 AND 2 UNIT (22 HOURS)]



Let the first act of every morning be to make the following resolve for the day:
– I shall not fear anyone on Earth.
– I shall fear only God.
– I shall not bear ill will toward anyone.
– I shall not submit to injustice from anyone.
– I shall conquer untruth by truth. And in resisting untruth, I shall put up with all suffering.

MOHANDAS (MAHATMA) GANDHI

CHAPTER OVERVIEW

In this chapter we will discuss:

- Adi Shankara as a significant guru in Hinduism:
  - Shankara became a mystic, a skilful debater and Hindu champion
  - Shankara promoted the concept of *advaita*
  - Shankara is venerated as the most important teacher of *advaita*, and his teaching and writings influence Hinduism today
- Mohandas Gandhi as a significant influential person in the twentieth century:
  - Gandhi opposed British colonisation of India utilising the doctrine of *ahimsa*
  - Gandhi opposed the idea of partitioning (separating) India and Pakistan at independence
  - Gandhi influenced both the Civil Rights Movement and the peace movement in India, South Africa and for African Americans
- Hindu ethics are linked to the concept of *dharma*
- Bioethics are 'duty based' rather than 'rights based'
- *Karma* is significant when considering bioethics
- Environmental ethics are significant as *Brahman* is linked to the earth
- In Hindu society, marriage is the focus of sexual expression
- Marriage ceremonies reflect traditional cultural expressions as well as Hindu beliefs
- Pilgrimages are significant rites in the lives of Hindus
- Pilgrimages are generally made to sacred sites associated with gods and saints
- There are many sacred sites for Hindus
- The Kumbha Mela pilgrimage is the largest gathering of human beings in one place
- Temple worship is concerned about communicating with the Divine

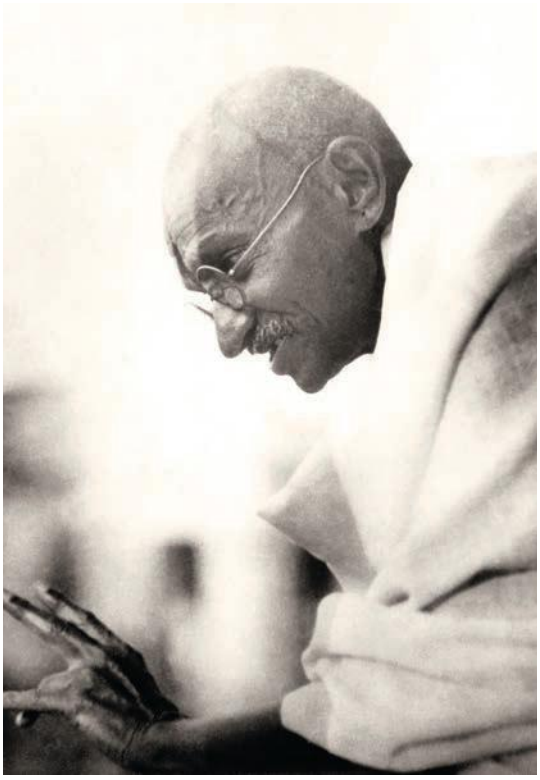
9.1 INTRODUCTION

In this chapter students will examine the life of a significant person or the rise and development of a significant idea in Hinduism. In the HSC exam, students may be asked to explain how a person/idea contributed to the growth of Hinduism and assess the impact of the idea or person on Hinduism itself. To do this effectively, students will need to know something of the controversies surrounding the person or idea they choose to study.

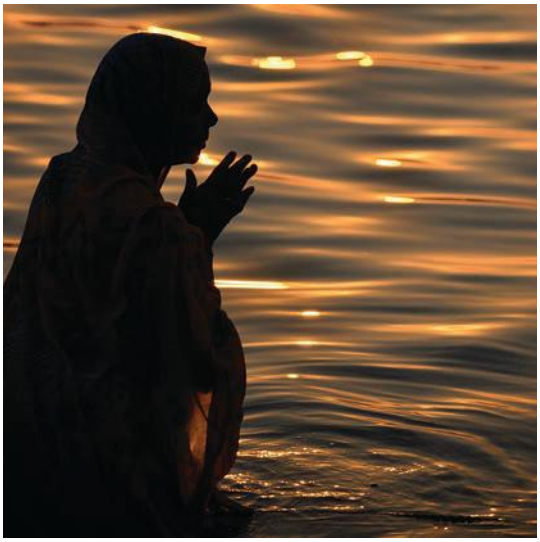
Two significant persons in Hinduism will be examined in this chapter of the print book, with other examples discussed in the digital versions.

Students will also need to describe a Hindu ethical teaching in a particular area: sexual ethics, bioethical issues or environmental ethics. In this chapter, each ethical area will be briefly discussed. The HSC will also ask students to explain why

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 9.1 Mohandas (or Mahatma) Gandhi is one of the best-known Hindus in the history of the world, and has influenced many people and ideas.



Source 9.2 A Hindu pilgrim bathes in the sacred Ganges River.

Source 9.3 A couple among the erotic images depicted in Hindu temples suggest a variety of attitudes to Hindu sexual ethics; in reality, many Hindus are very conservative in their attitudes to sexuality.

the issue they have chosen is important in Hinduism.

Finally, students may need to describe a significant practice (ritual, worship, etc.) within Hinduism and show, first, how it may highlight Hindu beliefs, and, second, how it may make meaning for Hindus both individually and as a community. The practices discussed include marriage ceremonies, pilgrimage and temple *puja* (worship).

9.2 SIGNIFICANT PEOPLE AND SCHOOLS OF THOUGHT

There are many significant people and schools of thought that have influenced Hinduism and brought Hindu influences to the world.

Remember, the syllabus allows for 'another person or school of thought' to be studied. This can be interpreted flexibly and could include people not listed, such as Swami Vivekananda who helped raise interfaith understanding and is credited with bringing Hinduism to the West, or Sarada Devi, or other schools of thought, such as Balinese Hinduism. Also remember that, as well as discussing the life and contribution of the person or school of thought, students will need to analyse the impact on Hinduism.

Adi Shankara and **Mohandas Gandhi** will be discussed in this chapter of the print book. Information on the other people and schools of thought is available in the digital versions.

Adi Shankara (Shankaracharya)

Adi Shankara, also known as Sankara or Shankaracharya, was born in the south of India in the region of Kerala, and probably lived from about 788 to 820 CE. These dates are speculative and he may have lived long before this time. Hindu tradition actually suggests Shankara lived about 80 BCE, but Western scholarship is less sure about this. He was the son of a Brahmin family. He was an important philosopher, composer, writer and influential thinker in the development of Hinduism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Shankara's life

Much of the information available about the life of Shankara is drawn from legends and later writings. It is believed Shankara's birth was unusual, in that his parents prayed for a son who would be brilliant but live a short life, rather than a mediocre son who would live long. Shankara's father died when he was seven years old and his mother took responsibility for his education, which proceeded at an unusual rate.

He performed the *upanayana* (or sacred thread) ceremony when only seven, and by the age of sixteen he was a master of theology and philosophy and had written commentaries on the *Bhagavad Gita* and the *Upanishads*.

Shankara wrote commentaries on many of the Hindu sacred writings and was important in re-establishing reverence in Hinduism in his time. Shankara's early life has also been credited with a number of miracles.

At a young age, Shankara became a ***sannyasi***. He went to Varanasi, the holy city on the Ganga (Ganges), where he taught, wrote and gathered disciples. He also journeyed to the source of the Ganga, in the Himalayan foothills, where he wrote his famous commentary on the *Brahma Sutra*. Shankara's writings are considered to be among the best ever written and are still used today.

He began a journey throughout India, proclaiming his ideas and debating others, including Buddhists and **Jains** as well as other Hindu scholars. His debate with Mandana Misra (or Visvarupa) and his wife, Bharati (considered an incarnation of Saraswati), is legendary and resulted in them both becoming disciples of Shankara. In this debate, Adi Shankara also established the theory of creation of life, which describes four different categories. To explain the theory in a practical manner he carried out a month-long experiment, leaving his earthly body and entering into a King's body right at the instance of the King's death. Upon his return into his body, he could prove his teachings on creation were backed with practical experiences. This was necessitated by Shankara's restraints as a Sannyasi, and the different responsibilities and commitments of a Grihasta and Raja Yogi (family man and king).

After the death of his mother, under extreme difficulty and opposition from the Brahmins of his hometown, Shankara fulfilled his promise to perform her funeral rites. Shankara then returned to the ashram at Sringeri, living there for twelve years. The disciples of Shankara included Vidyaranya, a noted commentator on the Vedas.

Shankara visited Kashmir, and is said to have ascended the throne of all knowledge there. He then travelled to Mt Kailas, the legendary home of Shiva, and attained *Moksha* at the young age of about 32.

Source 9.4 *Adi Shankara with Disciples*, by Raja Ravi Varma (1904)

Shankara's impact on Hinduism

A skilful debater, Shankara won many encounters with philosophers of other schools of thought within Hinduism and also other religious traditions. In his short lifespan he traversed the length and breadth of India and founded many temples and four *mathas* (or monasteries). Shankara established the Order of Dasanami Sannyasi to spread his philosophy of ***advaita***. The concept of *advaita* is considered to be an expression of **Vedanta** Hinduism.

Shankara's belief is called *advaita*. He said there is one reality, *Brahman*, and *atman* is the same as *Brahman*. Even today Shankara's teachings influence the modern expression of Hinduism, suggesting these concepts:

- the self is not separate, but part of the whole of existence
- there is one being, the '*Brahman–atman* reality', that is the unity of the individual soul and the 'great world soul'
- *Brahman* is everything
- nothing can exist apart from *Brahman*
- *Brahman* is real, the world is unreal

INVESTIGATE

Access the Advaita Vedanta and Sankaracharya websites via the links at http://cambridge.edu.au/redirect/?id=5751 and http://cambridge.edu.au/redirect/?id=5752 for more details about Shankara's commentaries.

Sannyasi
One who renounces life and dedicates themselves to strictly spiritual pursuits

Jain
Follower of Jainism, a non-theistic religion founded in India in the fifth century BCE by Jina Mahavira

Advaita
Literally, 'not two', an expression of Vedanta Hinduism

Vedanta
The highest teaching of the Vedas (*veda* means 'knowledge'), the ancient Sanskrit scriptures of India

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.5 One of the chief places of pilgrimage in India: a temple on a mountaintop in Kedarnath in the Himalayas, dedicated to the worship of Shiva in the form of a linga installed there by Shankara.

EXERCISE 9.1

1 Outline the life of Shankara, noting significant events and teachings.
2 Explain the significant theological insight Shankara developed – draw out the key concepts.
3 Analyse the ongoing contribution of Shankara on Hinduism today.

EXTENSION ACTIVITY 9.1

1 Construct an annotated timeline of Shankara's life, noting the significant events of his life and his contributions to Hinduism.
2 Debate the following topic: 'Modern Hinduism does not need to depend on the writings of a man such as Shankara who lived a long time ago.'
3 Research the impact of Shankara on modern India. Discuss the way he has become part of Hindu tradition evident today.

- the individual soul is *Brahman* itself and is not other than *Brahman*.

Shankara's teaching is considered to be pantheism (or **monism**). He said that striving for the contemplation of the higher level of this understanding, through *yoga*, is central to Hindu belief.

Monism
The view that everything (including religion) is one; there are no divisions

Shankara's writings are still influential. It has been said of him, 'For learning, logic and metaphysics, go to Shankara's commentaries; for gaining practical knowledge, which unfolds and strengthens devotion, go to his other works'. Shankara wrote many original works in verse which have been described as 'matchless in sweetness, melody and thought'. Shankara is considered an intellectual genius, a profound philosopher, an unsurpassed preacher, a gifted poet and a great religious reformer. His influence lives on in Hinduism some 1300 (or more) years after his time.

Contribution to the development and expression of Hinduism

Shankara has been influential in Hindu thought, as stated. His teachings and writings are noteworthy. He was influential in drawing together the different schools and expressions of Hinduism that were developing in India. He also contributed to the revival of Hinduism and the study of the Vedas. Some Hindus suggest that Shankara is a manifestation (*avatar*) of the god Shiva. In his short life, Adi Shankara traversed the length and breadth of India and established four monasteries in the Himalayas, Sringeri, Dwaraka and Orissa: the four directions of India.

Analysing Shankara's impact

Shankara's influence lingers in modern Hinduism in his writings, his philosophy of *advaita* and his influence on the revival of Hinduism. He established four *mathas* (monasteries) that are still sources of Hindu wisdom. His doctrine of *advaita* is considered one of the key teachings of modern Hinduism and an expression of pure Vedism.

Mohandas Gandhi (Mahatma Gandhi)

Mohandas Gandhi was one of the most significant people of the past hundred years, not only in India but for his contribution across the world.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Gandhi influenced the India of his day and the leaders of the late twentieth century, and serves as an inspiration to people across the world. Students need to take care that they do not just focus on the world stage, but determine his impact on Hinduism as a religious tradition.

Gandhi's life

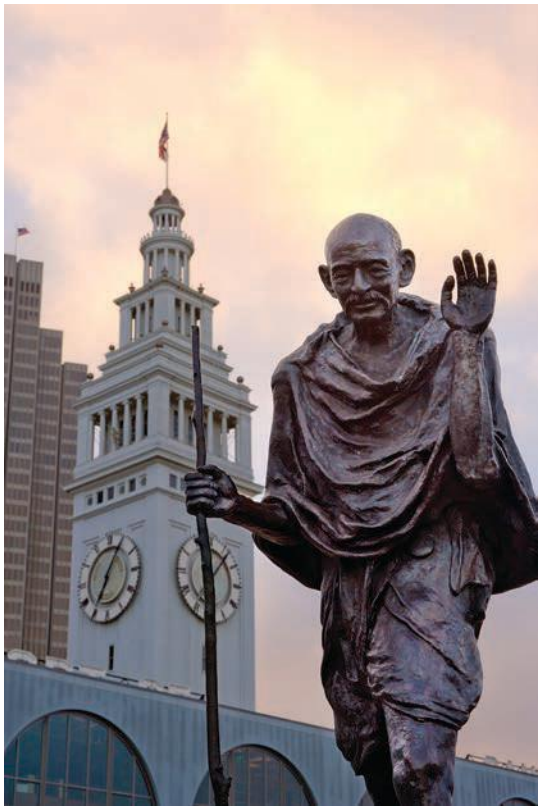
Mohandas Karamchand Gandhi (Mahatma Gandhi) lived from 1869 to 1948. He was one of the most influential figures in twentieth-century India, with an influence that has extended throughout the world.

Gandhi was born on 2 October 1869 in Porbander, in the state now known as Gujarat. His father was the prime minister to the local ruler in the native state of Rajkot, where Mohandas received his schooling. He was brought up as a member of a strict Hindu **sect** that embraced ***ahimsa*** and vegetarianism.

Married at 13 to Kasturba, he left his family to study law in London in 1888 and was admitted to the bar in 1891. While in London, Mohandas met groups of people disenchanted with industrialism and was attracted to the texts of the major world religions, including the Christian New Testament and the Hindu *Bhagavad Gita*.

In 1891, Gandhi went to South Africa to practise law and stayed for twenty-one years. He was appalled at the discrimination towards the Indian (coloured) population, often called **coolies**. He was thrown off a train in South Africa despite having a first class ticket. In 1913, he fought for improved conditions for Indian workers. He refused to register as an alien in South Africa, spending time in jail for this, and urged others to burn their registration cards as an act of civil disobedience. Gandhi was convinced that the ***satyagraha*** was the strongest power in the world, and he gave up sex, meat, alcohol, tobacco, threats, violence and coercion in order to strengthen its power.

In 1915, Gandhi returned to India and became involved in politics. He became President of the Indian National Congress Party and urged non-violence, non-cooperation and strikes aimed at the British colonial government. He advocated prayer and fasting and became a recognisable character because of his advocacy. Shedding Western attire, Gandhi took to a loin-cloth, shawl, cheap watch and sandals. He wove the material himself from Indian cotton and did so in protest against demands that India import cloth from England. He was actively involved in civil disobedience, often resulting in time in jail. In 1930, he led a 'salt march' to collect sea salt, in protest against the government



Source 9.6 A statue of Gandhi in San Francisco, USA

imposing tax on poor Indian peasants and farmers. While some 60 000 people were jailed, the protest march was successful and the salt law was relaxed.

Gandhi was invited to London in 1931 to participate in a conference to negotiate terms for Indian independence, talks called largely because of his growing influence. He worked hard to preserve Hindu–Muslim relations and in 1932 began his 'epic fast unto death' to try and avoid divisions in India. This was a form of protest linked to the Jain religion and known as *santhara* or *sallekhana* – a fasting unto death. While he experienced many short-term victories, often at great cost to himself, he ultimately lost the struggle against the partitioning of British India into Muslim and Hindu states.

Gandhi was particularly concerned with the plight of the Dalits in India and fought to improve their lot, often against his fellow Indians. He coined the name ***Harijans*** (Children of God) and applied this to the Dalits.

Gandhi, for all of his appeals to peace, was nevertheless a strong political symbol. He represented peaceful opposition. There were some in India who felt that Indian nationalism needed to be expressed in more forceful, and by their definition, more masculine and aggressive means. Particularly, many Indians resented Gandhi supporting Britain in world wars, which resulted in high casualties for

Sect
A subgroup of a religious tradition, usually emphasising a particular aspect that makes it different to other groups of the same tradition

Ahimsa
Non-violence

Coolie
An unskilled labourer, used in a derogatory way by the British in the colonial era

Satyagraha
'Soul force' or 'truth force', interpreted by Gandhi as non-violent resistance

Harijans
'Children of God'; this term applies to the Dalits

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

The 1982 Richard Attenborough movie *Gandhi*, starring Ben Kingsley, is very true to life and highly recommended viewing. It is an excellent portrayal of Gandhi's life and the effect he had on his world. *Gandhi* deservedly won eight Oscars in 1982. Another movie that may be of interest is the 2005 Hindi-language film *Maine Gandhi Ko Nahin Mara* (*I Did Not Kill Gandhi*), which is not about Gandhi but about the effect he has on modern life in a particular context.

CONSIDER

Were Mohandas Gandhi's views really those of a Hindu? Gandhi was greatly influenced by his Jain mentor, and respected all other religions. Yet Hinduism seems to respect other religious ideas quite easily. See what you can discover about Gandhi's religious beliefs.

Indian soldiers, as well as being a drain on the resources of the Indian treasury.

Although he tried to remain free of politics, many of Gandhi's followers joined the Congress party, which ruled India for most of the second half of the twentieth century during its independence. Gandhi was one of the key figures in winning that independence from Britain. In 1946, Gandhi was involved deeply in the independence struggle. He opposed the idea of partition (separating India and Pakistan) and the violence that he knew would, and did come, with independence. Violence broke out between Hindus and Muslims in 1947 and later, Gandhi nursed those who had been wounded in the fighting in Noakhali and Calcutta, where fighting stopped largely due to his efforts. When independence was declared on 15 August 1947, Gandhi was still working to care for the suffering, and was declared to be 'the father of the nation' by the new government.

On 30 January 1948, at the age of 79, Mahatma Gandhi was assassinated, while on his way to prayers, by Nathuram Godse. Godse believed Gandhi was pacifying other groups at the expense of Hindu lives. Other schools of thought opposed to Gandhi believed he was not the strong symbol that was needed to represent Hinduism, but represented weakness and passivity instead.

Contribution to the development and expression of Hinduism

Mahatma Gandhi was influenced by the *Bhagavad Gita*, with its emphasis on the spiritual life and non-possession of the material, the *Upanishads* and especially the *Ramayana*, Rama being his personal deity. He was also influenced by Jesus Christ's Sermon on the Mount from the New Testament, and a number of more contemporary authors, such as Leo Tolstoy and John Ruskin. Much of his thought, particularly his main principle of *ahimsa*, had a Jain and a Hindu heritage.

Mahatma
A title given to people of outstanding character and spirituality, meaning 'great soul'

While not generally considered a great Hindu philosopher, some of Gandhi's influences and ideas have wide acceptance, and his influence has earned him the right to be considered someone who has made a significant contribution to Hinduism and its expression in the twentieth century. Students must ensure that they are aware of Gandhi's contribution to Hinduism, not just to India or the peace movement. Some areas of his influence include:

- emphasising the concepts of *ahimsa* and *satyagraha*
- fasting and ascetic practices, although he criticised the *sannyasi* who withdrew from society
- *advaitism*, for he believed in unity between God and the universe
- opposition to the caste system and support for Dalits, whom he called *Harijans*
- being open to other faiths and seeking cooperation between them
- opposition to sectarian violence
- reformation of Hinduism from within itself; for instance, he advocated the remarriage of Hindu widows who were shunned by society.

Gandhi advocated the spinning wheel as a national symbol for India. It suggested a simple, self-sufficient, non-industrial life by which people could supply their own needs and earn a little extra money. It typified the man – it was both practical and idealistic. (It is mistakenly believed the wheel on the Indian flag is Gandhi's spinning wheel. The wheel on the flag is, in fact, Asoka's Dharma Chakra.) Many people, Hindu and non-Hindu, have been challenged by Gandhi's belief in non-violent protest and his urging of a more simple lifestyle.

Mahatma is a title of great respect and was given to Mohandas Gandhi by Rabindranath Tagore, one of India's best-known writers. The title has endured and he is generally known today as Mahatma Gandhi.

Gandhi's impact on the world

Gandhi is particularly well known because of his work promoting peace. (A discussion of his

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

impact on the peace movement is contained in Chapter 15.) Gandhi was one of the strongest opponents of British colonialism, and his ideas and passive resistance led not only to the independence of India, but influenced the initiatives of many countries that were seeking independence. His teachings on non-violence have also influenced the ideas of many other great people, including Albert Einstein, Martin Luther King Jr, the Dalai Lama, John Lennon, Nelson Mandela, Aung San Suu Kyi and Al Gore.

In 1925, Gandhi developed his influential concept of the Seven Social Sins, which he believed were the basis for injustice in the world. They are:

1 Politics without principle
2 Wealth without work
3 Pleasure without conscience
4 Knowledge without character
5 Commerce without morality
6 Science without humanity
7 Worship without sacrifice.

Significant quotes attributed to Gandhi include:

An eye for an eye makes the whole world blind. You must be the change you want to see in the world.

Whatever you do will be insignificant, but it is very important that you do it.

I object to violence because, when it appears to do good, the good is only temporary; the evil it does is permanent.

Strength does not come from physical capacity; it comes from an indomitable will.

A religion that takes no account of practical affairs and does not help to solve them is no religion.

I am prepared to die, but there is no cause for which I am prepared to kill.

My religion is based on truth and non-violence.

Truth is my god. Non-violence is the means of realising him.

Those who say religion has nothing to do with politics do not know what religion is.

Source 9.7 A statue of Gandhi in Edinburgh, Scotland

There can be little doubt that Mahatma Gandhi has had a great influence on the thinking of many people over the past hundred years. It is debatable how influential he has been on Hinduism itself. However, there are still a significant number of people who respect his ideals in India and consider him a significant person in Hinduism.

CONSIDER

If the current emphasis in anti-terrorist legislation were available to British authorities in Gandhi's day, it is possible his messages and actions would never have been made public. How would that have affected his influence and recognition?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 9.2

1 Describe one incident in the life of Mohandas Gandhi that you consider to be significant in demonstrating his contribution to Hinduism.
2 Explain the central concepts in the teachings of Mohandas Gandhi and how they link to Hindu beliefs.
3 Analyse Mohandas Gandhi's influence on modern Hinduism, not just Indian society.

EXTENSION ACTIVITY 9.2

1 Investigate one of the other people mentioned in the text who have been influenced by Gandhi. Write a paragraph about how Gandhi has influenced their life.
2 Construct a timeline of Gandhi's life, noting the key events and the significance of those events.
3 Read a section of Gandhi's writings and analyse the impact it might have had on the Hinduism of today.

Other people and schools of thought

The following people and schools of thought are discussed in the digital versions of this book.

People

Ramanuja (circa 1017–1137 CE) – Indian philosopher and theologian, who popularised the concept of *bhakti*. He combined the attributes of God with his oneness.
Madhva (circa 1199–1278 CE) – developed the concept of *dvaita* (dualism). He instituted significant social reform and his writings are still influential.
Mirabai (Mira Bai) (circa 1498–1547 CE) – female Hindu mystic and poet, noted for her devotion to Krishna and her contribution to the *bhakti* movement.
Ram Mohan Roy (1774–1833 CE) – Indian reformer who was concerned about political and religious reform. He worked with the British to oppose *sati* (practice where a widow throws herself onto her husband's funeral pyre).
Ramakrishna (1836–86 CE) – Hindu teacher who emphasised God-realisation, the oneness of existence, the harmony of religions and love and devotion to God.

Schools of thought

Bhakti movement – a movement within Hinduism that emphasises devotion to a particular deity.
Purva Mimamsa – literally, 'prior enquiry'; a school of philosophy that investigates *dharma*. It emphasises ritual and has its own body of literature based on the Vedas.
Vedanta – a school of philosophy that seeks to understand the true nature of reality. It emphasises the *Upanishad* sacred texts.
Shaiva Siddhanta – ancient form of monotheistic Hinduism that focuses on Shiva. It is mainly associated with Tamil Hinduism.
Balinese Hinduism – the form of Hinduism that has developed on the Indonesian island of Bali; it is a mixture of animism, Buddhism and a unique form of Hinduism.

9.3 ETHICS

The ethical system of Hinduism has been discussed in Chapter 8. In the HSC course, some specific issues including bioethics, environmental ethics and sexual ethics are considered.

Because Hinduism links the created world and the gods, it is not surprising that there is a strong environmental emphasis in Hinduism. Hinduism sees nature as an extension of God; the physical cosmos is a crystallisation of the mind of God. This is represented by the Hindu concept of *rta*.

Rta
The divine pattern in nature, the universal presence that governs nature, human ethics, conduct and justice

Hinduism links the personal ethic of human conduct with the kindness or cruelty of nature. Hinduism is not simply a matter of religious belief, but a life pattern that is the fabric of existence for a Hindu.

The *Rig Veda* states, 'Think of wealth and strive to win it by *rta* and *puja*'. One of the *Upanishads* states, in answer to a king's question about the state of his kingdom, 'In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his home, no ignorant person, no adulterer or

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

adulteress'. To this king, and to Hinduism, ethics include educational, religious and civil as well as moral aspects.

Ethics begin with the householder (*grihastha*), whose duties include the teaching and example of ethical living. The counsel of the Vedas has been collected into what is called the Five Constant Duties.

- *dharma* (virtuous living) – goodness in thought, word and deed
- *upasana* (worship) – regular devotions at home and temple
- *utsava* (holy days) – observing all Hindu festivals
- *tirthyatra* (pilgrimage) – pilgrimage at least once a year
- *samskara* (sacramental rites) – marking each ceremony.

These duties, together with the Ten Commitments and other aspects of practical Hindu living, are all part of maintaining the ethical behaviour of the *sanatana dharma*. The primary ethic is often considered to be *ahimsa*, from which many ethical implications flow. Ethics in Hinduism mean honouring, respecting and serving others.

Bioethics

One significant ethical concern of interest in modern Hindu society is that of bioethics. With Hinduism's origins being so ancient, some question its relevance to contemporary bioethical issues. But Hinduism has always proved itself adaptable to differing situations, and bioethics is no different.

Hindus tend to have few particular concerns with bioethical issues. Pragmatism seems to be the norm. The cycle of *samsara* (rebirth) should not be interfered with. Health implies balance, rather than simply the absence of illness. Bioethical issues would mainly be a concern where actions might affect the cycle of rebirth. Hindus have a 'duty-based' approach to bioethics, rather than a 'rights-based' approach, so a belief in *karma* is related to a holistic view of the person and a consideration of family, culture, environment and the spiritual aspects of human life. The Hindu/Jain doctrine of *ahimsa* (do no harm) must also be considered. *Karma* may be considered to be transferred from one human being to another, an issue in the case of organ transplantation.

The implications of *karma* are very important in understanding Hindu bioethics. As life is a cycle of reincarnation where the *karma* of the person is evidenced in the subsequent life, actions that affect the potential new life (such as abortion) or a pre-emptive ending of the current life (such as euthanasia) are of considerable concern.

Source 9.8 The importance of the family is significant in determining a Hindu approach to bioethics.

To a Hindu, health is not just the absence of disease or injury, but a positive state that includes the notion of balance and the concept that each individual bears a unique set of life experiences. Life is not the measure of days, but the quality of the time each person has. Bioethics relate to these issues as much as the immediate concern of the particular situation.

Children are important in Hinduism and this influences attitudes to abortion and reproductive technology. Abortion is usually condemned because of the importance given to children and also because it is condemned in the *Manusmrti* and in the *Arthava Veda*. Abortion has the effect of sending the *atman* back into the cycle of rebirth, as the moment of conception is the time when the *atman* is reborn.

Reproductive issues are notable because of the concept that the divine is present in all living beings. Contraception can be seen as part of intelligent family planning to ensure *dharma* is followed. Artificial insemination is not particularly of concern, apart from the issues of the importance given to male children and the concern of being a childless family.

Gene manipulation may be seen as a means of benefiting humankind, although its practice simply for sex selection would be of concern. Gene therapy to relieve suffering is acceptable, even expected.

Hinduism has a greater acceptance of death and dying. A dignified death is ideal, but medical intervention to prevent premature death is generally considered acceptable. Active participation in hastening death, such as euthanasia or doctor-assisted suicide, would not be acceptable in most circumstances. However, there are examples where euthanasia or giving up one's life by abstaining from food in a structured process may be considered appropriate. The *Mahabharata* speaks of Drona, who refused to eat and consequently

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 9.3

1 Is there a Hindu approach to bioethics? Outline the key aspects to be considered.
2 Explain the role of 'duty' and why it is more important than 'rights' in Hindu ethics.
3 Describe some areas of bioethics and note the issues of concern for Hindus.

EXTENSION ACTIVITY 9.3

1 Make a table of the key Sanskrit terms that relate to Hindu bioethics and write definitions in your own words.
2 Write a paragraph analysing the following statement: 'Tradition is more important than Hindu beliefs in determining Hindu bioethics.'
3 Debate the following topic: 'Death is more important than life in a Hindu approach to bioethics.'

died when he thought his son was dead. The practice of *sati* (or *suttee*) was frequent, even encouraged, and it was acceptable for those suffering extreme pain or illness to burn themselves in a sacrificial fire.

In-vitro fertilisation is not generally an issue for Hindus although artificial insemination may be of concern, especially the issue of donor sperm. Indian culture puts importance on the donor's ancestry, and the *varna* (caste) of the father is important to some.

The evolutionary nature of Hinduism means that it is largely in favour of medical and scientific progress. However, it is important to remember the words of Mahatma Gandhi:

> As human beings, our greatness lies not so much in being able to remake the world as in being able to remake ourselves.

Environmental ethics

Hindus have great reverence for the environment. According to the *Upanishads*, the world was created from the supreme being and *Brahman* 'entered into every object created'. All in this world is part of *Brahman* and thus should be treated with respect or even veneration.

In the Vedas the Earth is addressed as 'Mother Earth' and is personified as the goddess Bhumi (or Prithvi). Life, on this Earth, is not only human beings, but also plants, birds and animals. In the *Bhagavad Gita* Krishna identifies himself with the created world:

> See now the whole universe with all things that move and move not, and whatever your soul may yearn to see. See it all as one in me.
>
> *BHAGAVAD GITA* 11:7

Water is respected in the Hindu sacred writings. Over 50 hymns from the Vedas praise the Saraswati River, and the Ganges River is identified as a manifestation of the goddess Ganga. The *Manusmrti* condemns the fouling of rivers:

> One should not throw urine, stool or mucus into the water.
>
> *MANUSMRTI* 4:56

In Hinduism, a passive response to the environment is not acceptable, and those who do not contribute to maintaining the cycle of life are considered destroyers. *Ahimsa* is interpreted as referring to the destruction of the environment as much as the life of a human being or animal.

Hinduism shows considerable respect to many animals. Some of the gods of Hinduism have appeared in animal form (or half animal), such as Ganesha and the *avatars* of Vishnu, Kurma and Varaha. Nandi the bull, Garuda the eagle and Hanuman the monkey king are all celebrated characters in the Epics of Hinduism. This respect for animals is demonstrated in the veneration of the cow, the temples built to serve monkeys and vegetarianism. Vegetarianism is considered to be an obvious expression of environmental ethics.

This impacts on global deforestation to provide grazing land for cattle. Modern Hindus also note that cattle eat most of the

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.9 The Narmada River. Care for rivers is an important aspect of Hindu environmental ethics.

Source 9.10 The Indian Himalayas with Chandra Tal lake in the Spiti valley

world's grain and reduce the efficient growing of vegetable and grain production, with a consequential impact on the world's weather, forests and land use. Many trees are considered sacred in Hinduism, such as the banyan and mango trees.

India has suffered environmental degradation, due to heavy population expansion and the need for resources to meet the demands of that population. There have been significant projects under way in India to counter these trends, such as efforts to protect the Narmada River and the Chipko movement to protect forests in the Himalayan mountains. The word '*chipko*' means 'to hug' and the Chipko protests of the early 1970s, mainly led by women villagers, were a model for the 'tree huggers' of Western ecological movements of that era.

A Hindu prayer notes the attitude that many Hindus have towards the environment:

> O Goddess Earth, the consort of Vishnu, you whose garments are the oceans and whose ornaments are the hills and mountain ranges, please forgive me as I walk on you this day.

In Australia, environmental awareness and animal protection are two of the programs developed and promoted by the Hare Krishna movement (ISKCON – International Society of Krishna Consciousness, a Vaishnava variant of Hinduism, organisationally founded in the US by an Indian). They operate several farm communities in New South Wales and Victoria and promote vegetarianism, as well as spiritual understanding of their sect of Hinduism, through their centres. As well as providing a protective environment for animals on their farms, they seek to develop a spiritual perspective on the environment and are committed to environmental reform.

EXERCISE 9.4

1. Outline a Hindu approach to environmental ethics.
2. Explain why an understanding of the Hindu gods clarifies an understanding of Hindu environmental ethics.
3. Describe a practical example of Hindu environmental ethics, linking it to the key Hindu beliefs.

EXTENSION ACTIVITY 9.4

1. Make a table of the key Hindu terms that relate to environmental ethics and write definitions in your own words.
2. Write a paragraph explaining the importance of water in Hindu beliefs and practice and its significance for environmental ethics.
3. Prepare a PowerPoint or similar technological presentation describing a modern example of initiatives in Hindu environmental ethics.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Mohandas Gandhi made the following comments about the environment:

> There is enough for everyone's need, but not enough for one person's greed.
>
> The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Sexual ethics

Kama is one of the pleasures of life as defined by Hinduism. *Kama* essentially means 'enjoying the pleasures of life' and refers to, among other things, sexuality. In this way Hinduism acknowledges the importance of sexuality and the need for sexual ethics. However, there is considerable restriction on the expression of that sexuality.

Homosexuality is generally not acceptable and, while referred to in *Dharmashastras*, is seen as a temporary state to be remedied by marriage. Most Hindus would also expect heterosexuality to be expressed within the confines of marriage.

Sexual expression does not receive a great deal of major attention in the writings and practices of Hinduism, despite the images of sexual practices engraved in some temples and the reputation of works such as the ***Kama Sutra***.

In recent times, there has been a revival of interest in tantric Hinduism with a supposed emphasis on spiritual sex. Most practitioners of tantric Hinduism are in fact very austere, and the popular view, seemingly supported by erotic statues and carvings and the *Kama Sutra*, is generally a misunderstanding of Hindu practices.

Tantric Hinduism does not cater for lust in the guise of spirituality, but recognises that sexual ecstasy is an aspect of divine bliss, a step in spiritual evolution.

Samskara
A series of rituals that serve as rites of passage and mark the various stages of human life and often signify entry to a particular *ashrama*

Kama Sutra
An ancient Sanskrit text giving instruction on the art of lovemaking

Polygamy
Having more than one spouse at one time

Polyandry
A wife having many husbands

Source 9.11 The Khajuraho Group of Monuments is a group of Hindu temples in Madhya Pradesh, India. They have a series of carvings based on the *Kama Sutra*.

Marriage

Marriage is regarded as the norm for Hindus unless one wishes to become an ascetic, withdrawing from society to follow a god through strict self-discipline. Marriage has three main purposes:

- the promotion of religion
- the bringing of children into the world
- the expression of sexual pleasure.

Marriage is regarded as a permanent state that should not be dissolved. It was generally delayed until completion of the first stage of *ashrama* (*Brahmacharya*, or the student stage). The life of a *Brahmacharyan* should be chaste, so premarital sex is discouraged. Hindu sacred writings support the idea that sex should be expressed within the context of marriage. In a Hindu marriage both husband and wife share equal duty towards each other to maintain the sanctity of marriage. The extended family is considered a vital unit in society, and Hindus are urged to do their duty. Within the family there are strict religious duties to be followed by each member. These include the continuance of the family name by having sons.

Marriage is regarded as a ***samskara***, an important step in the life journey and a reflection of the divine. The gods of Hinduism marry, so it is regarded as a special privilege for human beings to marry and reflect divine relationships. While divorce is now legal in the common law of India, it is still uncommon in Hindu society and often results in some social stigma. Chastity is regarded as faithfulness to the marriage partner, not celibacy. **Polygamy** is no longer common, but was common in the Hindu sacred texts and at certain periods of Indian history. It can be allowed, in some circumstances, where there are no children from the first wife. **Polyandry** is also mentioned; for example, the warrior heroes of the *Mahabharata*, the five Pandu brothers, are married to the one woman, Draupadi, and the text speaks of this as nothing unusual; however, it is doubtful if the practice was carried out in reality.

It was usual for a marriage to be based on factors such as astrological interpretation, issues related to *varna*, family backgrounds and the arrangements made by parents. This generally led to what are called 'arranged marriages'. It was uncommon for traditional Hindus to enter a marriage based simply

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.12 A Hindu wedding

CONSIDER

There are many Hindu temples that display very explicit, erotic carvings. Why is this the case, when sexual expression otherwise seems so limited in Hinduism? How do sexual ethics relate to other aspects of Hindu sexual expression, such as those revealed in the *Kama Sutra* and tantric Hinduism?

on mutual love, but it was also generally uncommon that young people were forced into a marriage against their will. Some Hindus do speak of 'love after marriage' – meaning that once all the social, caste, wealth and education issues are settled and the marriage has taken place, the couple can develop emotions for each other. In such a system of familial and social arrangements for the raising of children, divorce is seen as unnecessary unless something goes seriously wrong. In fact, in the past, particularly among Brahmins, when the husband died, ***sati*** (or '*suttee*') was practised, where the widow threw herself onto her husband's funeral pyre. *Sati* is no longer legal or widely practised in India. It was made illegal in British India in 1829.

Marriage is still frequently arranged in Hindu society, although this is changing among India's large educated middle class.

Dowries are a normal part of the arrangement in India, but for Hindus in Australia this is less often the case. Usually a priest is consulted to ensure the marriage partners are suitable and horoscopes are used. Modern Hindus are more flexible in their approach to marriage, with less emphasis on caste restrictions and greater involvement of the future husband or bride in their choice of marriage partner.

How ethics concerning premarital sex are analysed by adherents

Premarital sex is not approved of in Hindu society and is rarely spoken about. Extramarital sex is also discouraged, and husbands and wives are expected to be faithful to their partners. Where expressions of sexuality other than the accepted ones occur, this is considered a private matter and rarely discussed. This is evident in the extreme view often presented in Bollywood movies where a man and woman are not allowed to kiss on screen unless they are portraying a married couple.

In recent times, as Hindus have become more exposed to the pressures of Western thinking and globalisation, the Hindu taboos on human sexuality are slowly breaking down. There is new recognition of the role of religion in repressing sexual expression, and greater willingness to discuss issues of sexuality. But traditional taboos are strong and Hindu norms are often maintained.

Homosexuality

In modern Indian and Hindu society, homosexuality is generally considered unacceptable. It is the responsibility of Hindus to marry and have children. Nevertheless, there is considerable debate below the surface. This draws from a long tradition of Hindu sacred writings and understanding of the gods and goddesses of Hinduism. Hindu sacred texts (the *tritiya-prakrti*) refer to a third gender, which is often considered and expressed in the idea of a transgender identity. There are many transgender Hindu people, who wish to express this idea in their dress and lifestyle.

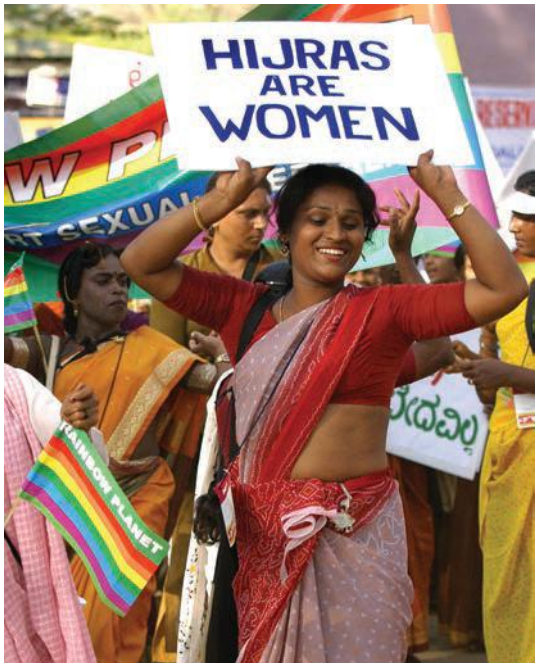
The *Manusmrti* text describes punishments for homosexual practices, but also for heterosexual misconduct, and refers (in chapter 3:49) to the existence of the third gender. The *Kama Sutra* also refers to homosexual practices, generally in a negative way, and mentions also the third gender.

There are organisations such as the Gay and Lesbian Vaishnava Association who consider the current resistance to homosexuality a form of homophobia imposed by British colonialism, and believe that strict differentiation between male and female is not consistent with the writings and traditions of Hinduism.

Sati
Past practice where a widow threw herself onto her husband's funeral pyre

Dowry
Goods or money that a wife, or her family, brings to her husband in marriage

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 9.13 An Indian *hijra*, or transsexual, leads a protest march of sex workers

Gender roles and discrimination

There is also some ambivalence towards the issue of gender roles in Hinduism. There are obvious expressions that suggest a clear demarcation between genders and patriarchal values, such as the dowry system of Hindu marriage and the practice of *sati*.

In Hinduism, however, there is a long tradition of female deities or goddesses. Some of the most popular gods are female, such as Devi, Laksmi, Parvati and Kali. It is significant that Brahma has been almost eclipsed by his consort, Saraswati. The *Gayatri Mantra*, one of the most significant prayers in Hinduism, has been personified as the goddess, Gayatri. In some Hindu traditions, male deities even offer worship to female ones: Shiva and Indra offer worship to the goddess, Durga.

Women take a significant political role and some parliaments reserve seats for them. Mayawati is an Indian politician and became the first Dalit woman chief minister of any state. She served four terms as Chief Minister of Uttar Pradesh, India's most populous state. Mayawatti is regarded as a symbol of dignity and political inspiration for millions of Dalits.

One of the earliest references to the status of women is contained in the *Rig Veda*, where a wife addresses a group as their commander (*Rig Veda* 10.85.26). In other writings, such as the *Manusmrti*, women are granted rights to own property and to inherit wealth independently. Women are depicted as gurus and have the right to graduate from the Vedic schools. There is a famous description of Shankara's debate with the woman, Bharati. And, according to the *Bhagavad Purana*, the *Mahabharata* was written specifically for women and for men who were not Brahmins (see *Bhagavad Purana* 1.4.25).

In practice, however, women have some difficulty in being treated as equals in Hindu society. Marriage is seen as a patriarchal institution and this has been perpetuated by the tradition of dowry payments. As many scholars have noted, this concept does not exist in Hindu sacred writings, and in fact the sacred texts clearly suggest that the husband is meant to ensure the wife has independent wealth. It is also noted in many texts that a woman is free to choose her husband and there is to be no exchange of dowry. Similarly, there are few references to *sati* in the sacred texts. Rather, many of the great women of the writings are widows.

Divorce is also allowed in the sacred writings, if the husband is unable to father children or has become an ascetic. Widows can also remarry. There are a number of women who might not be considered 'pure' but are praised in the writings. One of the most significant is Kunti from the *Mahabharata*, who had a child out of wedlock, and then became a queen loved and respected by all. When the king died, she did not have to commit *sati*.

It is also important to note that many Hindu teachers, saints and gurus are female, some of the most significant being:

- Mira Bai (1503–73) – poet and mystic who has influenced the Bhakti movement

FURTHERMORE

The Skekhar Kapur movie *The Bandit Queen* (1994; rated R) discusses the rights of women, especially lower-caste women, in India. It is based on the true story of Phoolan Devi and graphically portrays the violence of her life in both her own treatment and her treatment of others. Phoolan Devi was eventually pardoned and elected to parliament. She opposed the making of this film. She was assassinated in 2001. Another movie of interest is the Deepa Mehta film *Water* (2005), a controversial discussion of the plight of Hindu widows in India during the 1930s. It is the last of her trilogy discussing several aspects of Indian life, including *Fire* (1996; lesbianism) and *Earth* (1998; the issue of the partitioning of India in 1947 – a particularly good movie). Deepa Mehta's films have caused much controversy in India, including violent protests by some Hindus.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Amma (Mata Amritanandamayi) has devoted her life to giving hugs to people as her special blessing. She has visited Australia several times. The websites AMMA Australia and Amritapuri.org are devoted to her and her work. Access these sites via the links at http://cambridge.edu.au/redirect/?id=5753 and http://cambridge.edu.au/redirect/?id=5754 and consider: Should she be considered a saint? What is the meaning or significance of her hugging people?

Source 9.14 Amma hugging one of her devotees

- Sarada Devi (1853–1920) – wife and successor to Ramakrishna
- Amma (Mata Amritanandamayi, born 1953) – called the hugging saint/guru.

How gender roles and discrimination are analysed by adherents

Some Hindus suggest that Indian society has become a patriarchal society largely through British influence, rather than Hindu influences. However, the concept of *varna* suggests that some Hindu men, particularly higher-caste men, may have a position of spiritual superiority within their religion, and that this may translate into life attitudes.

Modern Hinduism is largely presented in a masculine form, with the role of women not recognised or given as much credit as the sacred texts suggest is appropriate. There may be many reasons for this, ranging from the emphasis given to sons over daughters, to the impact of British colonialism. While women are clearly active in Indian political and religious life, Hinduism is generally male-dominated like other major religions.

There is a call in modern feminist Hinduism to reject the influences of the West and return to Hindu roots, where women are considered spiritually powerful and, according to the *tantra* traditions, are 'friends' rather than in a subservient position.

Certainly, Hinduism is a religious tradition that raised the status of the feminine in many examples of the goddess. In modern Hinduism, that traditional status is drastically reduced. Hinduism is now seeking more appropriate expressions of gender, ones that reflect its origins and central beliefs, as it seeks contemporary expression.

EXERCISE 9.5

1 Discuss Hindu attitudes to premarital and extramarital sex.
2 Comment on Hindu attitudes to homosexuality, with reference to texts and examples from the texts.
3 Explain Hindu attitudes to gender issues.

EXTENSION ACTIVITY 9.5

1 Debate the topic: 'Hindus have little interest in ethical behaviour, as their current state in life is the result of previous lives.'
2 Research the concept of a 'third gender'. How significant is that concept in Hinduism and how does it relate to Hindu sacred texts and concepts of the gods?
3 Talk to a young Australian Hindu about what Hindu sexual ethics mean to them in modern Australia or research articles on this subject. Prepare a ten-minute talk about your findings.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

9.4 SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

Hinduism is an elaborate religious tradition where the followers, or adherents, express their faith through a variety of rites and rituals. These include regular personal devotion, public worship and what are called **rites of passage** that mark the stages of life people pass through. Many of these events are public expressions of faith, and some are personal. Study of one of three practices is required for the HSC:

- Marriage is one of the rites of passage that is expressed in most religious traditions, but with some unique features in Hinduism.
- Pilgrimage is a practice that all Hindus are expected to complete once a year, and there are many sites available with an accompanying festival. Some are major and most significant, others of lesser importance.
- *Puja*, or worship, can be a private act, but also has a public face. Temple worship builds on the previously studied concept of home *puja*.

Rite of passage
Ritual to mark the progression of an individual through various status stages in a community

Marriage

Beliefs

Marriage marks entry into the 'householder' stage of the *ashramas*. It is a spiritual, as well as a physical, exercise. Weddings are elaborate affairs with highly symbolised rituals.

In Hinduism there are many more than the four stages of life that are commonly celebrated in many religious traditions and cultures. Hinduism recognises about sixteen important events of life, which are called *samskara*.

Source 9.15 Ganesha, the god of good fortune and remover of obstacles, is often worshipped at Hindu weddings.

Marriage in Hinduism provides a sanctioned institution for the expression of sexual relations, the social responsibilities of family life, and the fulfilment of religious duties. Single life is regarded as a lesser step in Hinduism, and an adult is regarded as not complete unless married, although some could move beyond marriage to the stage of renunciation.

At the beginning of a marriage ceremony, particularly if the couple belong to the Shaiva variant, the god Ganesha is worshipped (the god of good fortune who removes obstacles). Vaishnavas may also pray to Ganesha or to other gods who bring good fortune.

The ceremony is conducted by a priest and takes place before a sacred fire. The marriage ceremony includes offerings, the bride standing with a foot on a stone, the tying of a knot between the bride and groom, walking around the fire three times, taking seven steps together and then the recitation of hymns by the priest. Hindu weddings can be elaborate ceremonies that can last several days.

Traditionally, Hindu marriages are arranged by the parents, in consultation with priests and astrologers. The partners are usually chosen, or at least confirmed, through astrological charts. Sometimes a dowry is required, but in Australia this is often unnecessary. The time and date of the wedding is carefully selected according to astrological charts to find the most auspicious time for the ceremony. The priest usually selects the date, after consulting the horoscopes and the religious calendar to determine auspicious partners and times.

In traditional Indian society, particularly in rural areas, partners are usually of the same caste. *Varna* is particularly significant as there are strict rules, restrictions and responsibilities that relate to marriage and the caste system. In Australia, caste is less significant. In Hinduism, marriage is the celebration of the thirteenth *samskara*. The actual celebrations of the marriage ceremonies vary between countries and even within India, particularly between rural and city marriages. Generally a Hindu marriage has the following features, although there are significant variations.

Describe the practice

A welcome ceremony is held to welcome the groom and his family to the bride's home. The ceremony is held at the home of the bride, at a temple or (more commonly in Australia) at

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

a hired hall. Pre-wedding ceremonies often include the decoration of the bride's hands and feet with *mahendi* (henna), the performance of ablutions and the aromatic anointing of the bride's and groom's bodies.

The Hindu bride is carefully prepared for the wedding. She bathes and then wears a sari (usually red) and jewellery. Special patterns are drawn on her hands and feet with henna, a dye made from the *mahendi* plant. She also wears special makeup of ghee (clarified butter), camphor, herbs and lamp black.

Often the bride and groom stand on a wooden plank, separated by a curtain. Rice and other grains are thrown over the couple. When the curtain is removed, the wedding begins. Usually a canopy (*mandapa*) or a stand decorated with flowers and containing fire (as a witness) are used for the marriage ceremony.

A priest (Brahmin) says a blessing over the couple, and garlands (usually of sandalwood chips) are placed around the necks of the bride and groom. The bride also offers yoghurt and honey to the groom as a token of purity and sweetness.

The bride shows her acceptance of her change of status by spreading turmeric on her husband's feet. The father of the bride pours out water as a symbol of giving his daughter away (*Kanyadan*). The groom recites some of the hymns from the Vedas, especially recognising Kama, the god of love. The groom then makes promises to the bride's father to assist his new wife to achieve *dharma* (right conduct), *artha* (prosperity) and *kama* (pleasure).

The bridegroom's shirt is tied to the bride's sari in a knot to symbolise the sacred union has taken place. Garlands of flowers and rings are exchanged. The sacred fire (representing Agni) is worshipped and *samagree* (crushed sandalwood, herbs, sugar, rice, ghee and twigs) is offered to the fire.

The groom calls on the goddess Saraswati to bless the marriage and the bride offers a sacrifice of food to the fire. The bride applies sandalwood paste to the groom's forehead, and the groom makes a red mark on the bride's forehead or places red powder in her hair. The bride is meant to display that red dot as long as they are married.

The bridegroom takes the bride's hand and they walk around the sacred fire three times. Hymns from the Vedas are chanted, and offerings of puffed rice and ghee are thrown into the fire. At the end of each circuit of the fire, the bride and groom step on a sacred stone as a symbol of the strength of their marriage. Mantras are said to accept the responsibilities of faithfulness, love, respect and the promise of children.

Source 9.16 Henna is clearly seen in this wedding preparation.

Source 9.17 Fire, symbolising the god Agni, is an important part of the wedding ceremony.

The seven steps (*satpta padi*) are then taken. This is the most important part of the marriage ceremony. The bride and groom take seven steps together around the sacred fire. The steps represent promises and commitments made to each other:

- step 1 – to nourish each other
- step 2 – to grow together in strength
- step 3 – to preserve wealth
- step 4 – to share joys and sorrows
- step 5 – to have and care for children
- step 6 – to be together forever
- step 7 – the couple are married and lifelong friends.

The groom touches the bride's heart and acknowledges they are joined. This is further symbolised by the groom tying a thread containing the marks of Vishnu or Shiva (according to the relevant variant) around the bride's neck.

Other customs follow, including presents to the bride from the groom's parents of cloth,

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.18 Bride and groom holding hands. They are usually symbolically tied together.

flowers, garlands or gold and silver (with black beads) necklaces. Flowers are thrown over the couple, cotton may be tied around the couple or the bride's hands may be washed. The sacred flame may be carried to the groom's house, games may be played or special astrological rituals may be carried out.

Significance for the individual

The Hindu sacred writings stress the permanence of marriage. Recitation of hymns and mantras from the Vedas are particularly important in the marriage ceremony, as is the acknowledgement of the fire god, Agni. The *Manusmrti* tells all Hindu women to love and obey their husbands, even if they are unfaithful. In Australia today, with its changing cultural conditions, this emphasis is less evident.

In India, following the marriage, the couple often live with the groom's parents. In Australia, this is less often the case. The wife is called *ardhangani*, which means 'the better half of the body'.

Darsan
To be in the presence of a deity

Significance for the community

While marriage has its primary significance for the couple involved, the elaborate rituals and ceremony are seen as community celebrations and events. They are seen particularly as the joining of extended families, not just the couple. The wedding ceremony is also a way to recognise the contributions and involvement of a wide range of significant guests from the community.

Pilgrimage

Beliefs

Pilgrimage is a journey with a particular purpose, a religious journey so that people can worship at particular places associated with their religious tradition. Pilgrimage is a significant rite in Hindu life. Hindus are expected to undertake a pilgrimage at least once a year, and many *sannyasi* are involved in lifelong, daily pilgrimage. Hindu writings refer to the practice of pilgrimage; the *Rig Veda* praises the 'wanderer' and the *Mahabharata* and *Puranas* speak of the significance of particular sites. Pilgrimage usually involves travel to a particular sacred site for the purpose of *darsan*. *Darsan* means to look at an image of a god and allow the god to see oneself. Thus a pilgrimage is often made to a place where the image of a particular deity is located. Pilgrims also seek *darsan* at significant places that are linked with the gods, for example, the Ganges River.

In Hinduism, places of pilgrimage include natural sites, such as rivers, crossings, mountains and other geographical locations associated with the stories of the gods. The

EXERCISE 9.6

1 Describe a Hindu wedding in detail, noting the significance of particular actions.
2 Outline the Hindu beliefs that are expressed in a Hindu marriage.
3 Explain the importance of *varna*, and its role in a Hindu marriage.

EXTENSION ACTIVITY 9.6

1 Create a table about a Hindu marriage with the headings of 'cultural aspects' and 'Hindu practices'. Examine the internet, go to a Hindu wedding or talk to a Hindu person and differentiate between the cultural and religious elements as you complete your table.
2 Write a paragraph on the role of astrology in a Hindu marriage.
3 Talk to a young Hindu person or research as much as is possible, and comment on the difficulties of a modern Australian Hindu young person in fulfilling the cultural and religious expectations of marriage.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Sanskrit and Hindi word for 'pilgrimage' is *tirtha*, which means a river ford or crossing place. It carries the connotation of transition, from one element to another, or metaphorically from a particular state or trouble, or from one life to another (or to *moksha*). Places of pilgrimage also have temples containing images of the gods (called ***murti***). Some of these places are particularly significant, although there are literally thousands of pilgrimage sites associated with Hinduism. Many Hindu writings, especially the *smrti* writings (the *Puranas* and especially the *Sthala Purana*), talk about the importance of sites and their sanctity.

Hindu pilgrims often dress lightly and travel fast and barefoot, particularly in India. By suffering discomfort they seek awareness of others who suffer, forgetting their usual comfort and gaining good *karma*. Pilgrimages also bring Hindus together. This can create a sense of unity and community, and can also be a time of learning and renewal, particularly at the feet of great gurus. Some ***sadhus*** and *sannyasi* are considered to be a means of experiencing *darsan* because of their learning or saintly lives. They occupy life between the world of illusion and the world of reality. Essentially, they have achieved *moksha* and have thus become deities.

Pilgrimage offers the opportunity to pass on to others Hindu practices, debates and perspectives. Pilgrims return to their homes with increased status as a result of their pilgrimage.

Most Hindu pilgrimage sites are in India. Some sites are regarded as significant for specific pilgrimages, as are particular times. Some of these are now discussed.

Describe the practice

Hinduism has many sacred sites that are the focus of pilgrimages. In India there are thousands of sites, but some are particularly significant. In most other religious traditions, sacred sites tend to be associated with the founders of the tradition. This is not the case in Hinduism. Most sites are associated with the gods or significant teachers. The most sacred site is the Ganges River. It is believed that the Ganges used to flow in the heavens, but was brought to Earth in response to the prayers of a holy man. Because of the great power of the Ganges, the god Shiva had to let the river flow through his hair to stop its impact from destroying the Earth. This is evident in the depictions of Shiva Nataraja where Shiva is represented as the Lord of the Dance.

The city of Varanasi (formerly Benares) is a particularly sacred place. It is one of the oldest inhabited towns in the world and sits on the banks of the Ganges. It is dedicated to Shiva, who is believed to have lived in Varanasi. Hindus believe that bathing in the Ganges will lead to purification of the soul, especially in one of the holy cities such as Varanasi. It is also believed that if someone dies in Varanasi, this will result in their release from the cycle of rebirth (*moksha*). Other significant places of pilgrimage include Allahabad (originally known as Prayag) where the Ganges, the Yamuna and the invisible Sarasvati rivers all meet. The Kumbha Mela festival is celebrated there every twelve years.

Another significant sacred site is Mt Kailas, just north of the border with Tibet. Mt Kailas is supposed to be the home of Shiva and Parvati, and its shape is said to remind Hindus of a lingam. Nearby is the cave at the pilgrimage site of Amarnath. The cave contains ice formations that resemble some Hindu gods, including a Shiva lingam, Ganesha, Parvati and other gods associated with Shiva. It is a particularly inaccessible site and so is seen as especially venerable, increasing the pilgrim's chance of *moksha*.

Kanchipuram is an especially sacred site in the southern state of Tamil Nadu, with Shiva

FURTHERMORE

Type the words 'Hindu pilgrimage' into a search engine on the internet, and the first few pages of results will be travel websites that arrange pilgrimages. Has pilgrimage become a commercial venture? When on pilgrimage, people give money to gurus and ascetics along the way. Has this also become a way of cheating people of their money? What can you discover about these practices?

Murti
An image in which the divine spirit is shown

Sadhu
An ascetic solely devoted to achieving liberation (*moksha*) through meditation

Source 9.19 Varanasi (Benares), one of India's most holy cities, where pilgrims bathe in the Ganges River.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

KUMBHA MELA

The festival of Kumbha Mela is one of the most significant festivals to be held at a place of pilgrimage. Kumbha Mela is celebrated about every three years at one of four cities – Hardwar, Ujjain, Nasik and Prayag. About 80 million people attended the festival at Prayag in 2013. The Prayag festival, every twelve years, is considered the Great Kumbha Mela. The 2013 festival was the largest recorded gathering of people in human history, and Kumbha Mela is probably the oldest continuing religious festival in the world.

Huge tent cities are erected to accommodate the pilgrims, and the festival is attended by many *sadhus* and gurus, who are generally reclusive, but make themselves available to people at this time of great learning. It is noteworthy that Kumbha Mela provides the opportunity for leaders of different Hindu sects to gather in an environment of mutual understanding for the sharing of ideas. Activities include religious discussions and debates (some affecting the standardisation of ideas in Hinduism), devotional singing and mass feeding of holy men and women and the poor. Medical support and other services are also offered, particularly to the poor.

The origins of Kumbha Mela are shrouded in mystery and legend. The *Puranas* tell of the churning of the oceans and the fact that four drops of the ***amrita*** (the nectar of immortality) fell from the pot (***kumbha***) and created the four cities.

Amrita
Special drink of the gods, the nectar of immortality

Kumbha
A pot that is symbolic of the womb

The churning took twelve days (human years) and thus a pilgrimage (*mela*) is made to each of these cities every twelve years. The festival date is fixed astronomically and the conjunction of particular stars, planets and constellations determine auspicious events. There are records from China of the festival from the eighth century CE. The Hindu teacher Shankara stressed the importance of meeting with Hindu saints at Kumbha Mela and it became popular. Learning from the *sadhus* and bathing in the Ganges remain the two main events of Kumbha Mela.

The major event that takes place at Kumbha Mela is a ritual bathing at a particular time, new-moon day (*Amabasya*), as determined by astrological calculation. It is believed that people are then cleansed of their evil *karma* up until that day. The city of Prayag is particularly significant, being the junction of the three major Hindu rivers, the Ganges, the Yamuna and the Sarasvati. The Sarasvati is a 'spiritual' river that is not visible to the human eye. Bathing at the conjunction of the three rivers (known as *sangam*) has the effect of increasing the purification of the bather one hundred times. Bathing during Kumbha Mela increases it one thousand times.

When the bathing begins, the *nagas* (naked holy men) bathe first, followed by the other gurus, *sadhus* and *sannyasi*, then the other pilgrims. Many pilgrims then return home, while others stay to hear the teachers, shop at the markets, watch the dances and dramas performed by various players, or look at the elaborate displays constructed for the event.

Kumbha Mela has become a huge logistical effort for the Indian government, but it is primarily a pilgrimage described by many as the greatest spiritual festival ever held.

Source 9.20 Bathing in the Ganges River is an important ritual for pilgrims, especially during the Kumbha Mela.

temples the focus of pilgrimage. Kanchipuram is a centre for Tamil learning.

Pushkar in western India has three Brahma temples, some of the few built to worship that particular god. Each temple is built around a holy pool of water said to have sprung up from places where Brahma threw flowers. There is one particular day each year when Brahma is to be worshipped.

The cities of Mathura and Vrindivan in western India are associated with events in the life of Krishna and are visited by millions of Krishna devotees each year.

Almost every city and town in India has a shrine or temple to a resident deity, so there are countless places of pilgrimage available to the Hindu. The desire to visit a particular place depends on the variant of Hinduism followed, the particular circumstances of the devotee and the opportunity available. The elephant god, Ganesha, is the example for pilgrims, as he circumnavigated the world

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Search the internet for Hindu pilgrimage sites. How many can you discover? Write down some of the main sites and describe why they might be significant for Hindus. What pattern emerges?

on a pilgrimage while studying Hindu scriptures.

While India has many pilgrimage sites, there are also significant sites for Hindus in other regions, such as the Sri Siva Subraminya Swami Temple in Nadi, Fiji, Murugan temple in Batu Caves, Malaysia and some of the temples in Indonesia such as Temple Besakih in Bali or Prambanan in Java. Many ancient Buddhist temples are also regarded as Hindu places of pilgrimage, such as Borobudur in Java. Angkor Wat in Cambodia was dedicated to Vishnu and built incorporating Hindu time measurements and in alignment with particular stars and planets at certain times of the year, an expression of the emphasis on astrology in Hinduism.

Significance for the individual

See above for many aspects relating to the significance for the individual. These include spiritual and physical journeying, experiencing *darshan*, links with *ashrama*, and learning from the gurus. Pilgrimage also allows the individual to visit significant sites associated with Hinduism.

Significance for the community

Pilgrimage sites involve meeting with other pilgrims and experiencing community. Individuals contribute to the community financially as well as in person. Events such as the Kumbha Mela are significant communal events and include debates, teaching,

INVESTIGATE

There are a number of documentary programs available on the Kumbha Mela, especially those produced by the BBC. See what you can find and also search YouTube for related videos that have been posted. ABC television released *The Holy Dip* (2014), a documentary about several Australians who participated in the Kumbha Mela.

communal worship as well as support for the needy in the community.

Temple worship (puja)

Temple *puja* is essentially an extension of home *puja*. Temples are links between religion and culture. Australian temples are cultural community centres. Hindu temples (*mandirs*) are stylised buildings that represent significant aspects of Hinduism. Temple worship involves prayers, devotion to images of the gods and the recitation of texts, often Vedic texts. Worship often includes **circumambulation**, offerings, fire and chanting.

Circumambulate
To walk around something, usually as an act of worship

Beliefs

Worship (*puja*) in Hinduism is primarily a personal act, and many Hindu homes have shrines established for personal worship. Home *puja* is discussed in Chapter 8.

There are also temples that are places of worship visited by Hindus, and there are established rituals that occur at the temples. Often temple worship is an extension of personal worship. That is, when people go to a temple they meet with a priest who conducts an individual ritual for the person or family.

Temple worship has been emphasised through the history of Hinduism, and

EXERCISE 9.7

1. Define the term 'pilgrimage'. What does it imply?
2. Outline the main beliefs of Hinduism that are discovered and developed during a pilgrimage.
3. Describe how pilgrimage is significant for the individual Hindu and the Hindu community.

EXTENSION ACTIVITY 9.7

1. Ask an Australian Hindu person about pilgrimage. Discuss where they go on pilgrimage and why. Is it difficult to do so in Australia?
2. Prepare a graphic presentation highlighting the events and significance of a Hindu pilgrimage.
3. Imagine you are a Hindu person going to Kumbha Mela. Write a diary of the experience and explain why it is a spiritual as well as a physical journey.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.21 A section of the Hindu temple, Sri Mariamman, in Singapore showing statues of Hindu deities

temples are considered the connecting point between religion and culture, especially in the communities of Hindus living outside of India. Often, in countries such as Australia, temples are essentially community centres where aspects such as education, community advice and cultural activities occur.

Hindu worship is usually comprised of prayers (*mantras*), devotion to images (*murtis*) and appreciation of diagrams of the universe (*yantras*). In a *mandir* different parts of the building have special significance, notably the central tower or spire (*shikara*) and the central shrine with the image of the god (*garbha griha*). Usually the priest recites the Vedas to the worshippers. The reading and prayers can, in fact, be done by any 'twice-born' Hindu.

Hindu worship rituals and rites are classified into three categories:

- *nitya* – offerings to the home shrines and family gods
- *naimittika* – important festivals and celebrations
- *kamya* – other desirable rituals such as pilgrimage.

Describe the practice

The temple

A Hindu temple is called a *mandir*. They are often ornate structures that feature elaborate carvings. These carvings are often scenes or characters from the great epics of Hinduism, such as the *Ramayana* or the *Mahabharata*, or images of various Hindu deities. Hindu temples vary considerably in their design and reflect the culture of the people they serve.

Temples are regarded as the earthly homes of the gods. They can range from simple shrines in fields or along roads to elaborate structures that are significant sacred sites. Usually a temple is built to honour a particular deity, but other gods may be worshipped there. Often images and shrines of several gods are included in the one temple. For example, the *mandir* at Helensburgh, south of Sydney, is dedicated to the god Vishnu, but there is a statue of Ganesha (who is usually associated with the worship of Shiva) featured in the courtyard, and also a separate shrine to Shiva.

Temples are built to accommodate the worshippers of the Hindu deities. Each temple usually contains an image of a god (*murti*). The word *murti* is best translated as 'form' or 'embodiment'. The image is seen as an actual incarnation of a god, a form taken to receive worship. During a ceremony called *prana pratishta* (establishment of life) the image ceases to be a piece of stone or wood and becomes an actual presence of the god.

Village temples, as well as special sacred sites such as the Ganges River, are places used for *puja*. At the temples, *puja* is an act of worship for the Hindu community, the adoration of the gods. One way of being involved in communal worship is by undertaking pilgrimages to one of the many Hindu sacred sites. Often special public events are held on an annual basis, where many people come to celebrate and offer worship. This may include the acting out of some of the great Hindu epics, such as the *Ramayana* story. At the Helensburgh temple, Ganesha Chaturthi is the biggest festival of the year.

Temples are usually comprised of several buildings, with a central main temple and several smaller shrines within a surrounding wall. Shrines at Hindu temples are where worshippers can go to offer their worship and to celebrate the festivals that honour the gods. Temple *puja* is not usually an organised service, but an opportunity for individuals and groups to worship together.

Most temples follow a particular design with the requirements detailed in ancient writings called the *silpashastras*.

At the centre of most temples is a high tower that represents Mount Meru, the centre of the universe. The design of the temple follows the pattern of a *mandala*, a combination of circles and squares that represents the design of creation, with a

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

central spire (*shikara*) that holds the central image of the deity, usually in a dark, womblike shrine. This dark centre of the shrine where the deity resides is known as the *garbha griha* (womb).

Temple *puja* is always conducted by a priest and is usually an elaborate service that includes offerings to the deity of food, flowers, money, incense or other sacrifices. They are accompanied by chanting from the priest, usually texts from the Vedas. Often a priest will place a red mark on the forehead of a worshipper, called a *tilak*. A *tilak* usually indicates caste, marriage or membership within a variant Hindu sect. (These symbols are sometimes called 'bindis'.)

The images of the gods (*murti*) are purified by washing them with ghee, milk products or honey. The priest is responsible for bathing, dressing and decorating the *murti* with flowers. Fire is often used and waved before the gods. Readings from the sacred writings take place, chanting of prayers or mantras is done, and flowers, food and gifts are offered to the gods and bells are rung by the priest. The food that has been offered will then be shared among the worshippers.

Before entering a temple, devotees must purify themselves by performing ablutions and removing their shoes. Temple visits often include circumambulation in a clockwise direction, so that the shrine is always on the right, regarded as the spiritually purer side of the body. Many devotees experience the god through the viewing of the images (*darshan*). They may ask a favour, fulfil a vow, or share in the food offered to the deities (*prasada*) and thus experience the grace of the god. The priests often read or recite from the Vedas, read prayers or recite mantras. Holy water is used to convey blessing. The devotee will often pass their hands through the fire of the *arati* lamp to cleanse themselves.

Temple *puja* can extend through the day as people come and go with a sense of excitement and involvement. Most of the chants and rituals used by the priests are taken from the Vedas but often mantras for worship, particularly those used by the people, are taken from the *Puranas*.

Celebrations

Special celebrations are held to mark particular events or times of the year. These are often feasts and festivals. Many of these were primarily seasonal or agricultural festivals that have now been given religious significance. Celebration of these festivals is part of the expression of *puja*. The more popular festivals acknowledge the birth of Rama, Krishna and Ganesha.

Source 9.22
Prambanan temple in Indonesia. Note features such as the *shikara* (spire) where the deity resides.

Diwali, the Festival of Lights, is one example of a festival with community religious observance. Diwali celebrates the New Year in many Hindu communities. It takes place around October/November. It is a time to worship Laksmi, the consort of Vishnu and goddess of wealth and good fortune. While the new year is welcomed with signs of prosperity, it is also a time of acknowledging the triumph of good over evil in the triumph of light over darkness. On the night of the new moon, Hindus offer light and food, especially sweets, to the deities. Often fireworks will follow the celebrations and worship.

It is common for Hindus to concentrate their worship on Vishnu or Shiva, their consorts, *avatars* or related deities. When attending the temple for *puja*, many Hindus consider the following disciplines to be appropriate to show:

- going to the temple having washed and being clean. In addition, ablutions will be performed, the washing of legs and hands
- being adorned with sacred symbols, such as ash
- taking an offering to give to the gods
- not wearing shoes within the temple
- appropriate prostration within the temple
- acknowledging the gods as the temple is entered
- thinking about the gods during worship
- chanting, praying, singing with appropriate behaviour
- donating money to the temple and priest
- returning frequently to the temple.

Worship is a daily ritual for most Hindus, performed in the home before the family shrine. In that context it is largely for the benefit of the individual. However, temple worship is also of great significance and part of the regular discipline of life for Hindus, and

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 9.23 A Hindu priest and worshippers praying in a temple in Bali, Indonesia

it takes on significance for both the individual and the community. The temple is a meeting place for Hindus, who will freely socialise at the temple when *puja* is being conducted.

Significance for the individual

While temple *puja* is a public event, it is much more an individual act. As well as the rituals conducted, the primary focus of temple *puja* is *darshan*. Temple *puja* is also an occasion to experience the grace of the gods, to perform rituals such as circumambulation and prayer, to make offerings and to seek personal cleansing.

Significance for the community

Temple *puja* often accompanies celebrations where the community joins together. The temple can also be a cultural and educational centre, especially in Australia. In expatriate communities, such as in Australia's Indian communities, the temple becomes a significant cultural centre, educational centre and the focus of community festivals and celebrations. In some ways, the temple *puja* is a statement of an institutional cultural and communal identity that transcends the actual *puja* ceremony itself.

EXERCISE 9.8

1. Describe the actions of temple *puja*. What is the significance of those actions?
2. Explain what Hindu beliefs can be seen in the celebration of temple *puja*.
3. Explain the role of the Hindu priest in temple *puja*.

EXTENSION ACTIVITY 9.8

1. Draw a diagram of a traditional Hindu temple noting the various architectural features and their significance.
2. Discuss the following: 'If Hindu *puja* is primarily an individual act, why is temple *puja* important?' Draw out the implications for the individual Hindu adherent and the community.
3. Research the role of chanting in Hindu temple worship and write a paragraph on its place in temple *puja*. What language is used and why is that significant?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Shankara was an influential Hindu scholar who developed the concept of *advaita*.
- Shankara was a skilful debater and author of significant commentaries.
- Shankara's work is used today by Hindu scholars.
- Gandhi popularised his doctrines of *ahimsa* and *satyagraha*.
- Gandhi sought to gain Indian independence through non-violence.
- Gandhi has influenced many people outside Hinduism through his approach to human rights.
- Gandhi has had a significant effect on Hindu ideas and teachings.
- Bioethics is concerned about the duty a Hindu must fulfil.
- Hindus are concerned about many aspects of the environment as it relates to the expression of God.
- Hinduism recognises pleasure as a natural part of human life.
- Hinduism has a long tradition of sexual expression in art and spirituality.
- Hindus generally have a conservative approach to sexual ethics within the confines of marriage.
- Hinduism is ambivalent to homosexuality in theory, but conservative in practice.
- Women in Hindu traditions are highly prominent as goddesses and deities.
- Women have been elected to high positions such as Prime Minister, and Chief Ministers.
- Marriage is a celebration of a significant stage of life.
- There are many cultural aspects as well as religious meaning to Hindu marriage.
- Pilgrimage is a central expression of Hindu practice.
- There are many sites that cater for Hindu pilgrims.
- Kumbha Mela, a significant Hindu pilgrimage, is the largest gathering of human beings in the world.
- Temple worship is a celebration of the presence of the gods on earth.
- There are significant rituals and practices associated with temple worship.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer either a three-part, 15-mark question, or a one-part extended essay of 20 marks. That is, EITHER a question from Section II OR a question from Section III.

SECTION II

Marks

Question 3 – Hinduism (15 marks)

(a) Describe Hindu ethical teachings in ONE of the following areas:
- Bioethics
- Environmental ethics
- Sexual ethics

3

(b) Analyse the impact of ONE significant individual or school of thought, other than the Vedas, on Hinduism.

6

(c) Analyse the importance of ONE significant practice in Hinduism in relation to the Hindu community. The practice described must be one of the following practices:
- Marriage
- Pilgrimage
- Temple *puja*

6

SECTION III

Question 3 – Hinduism (20 marks)

Evaluate the contribution of ONE significant person or school of thought, other than the Vedas, to Hinduism as a living religious tradition.

20

OR

> Perform all your actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye.
> *BHAGAVAD GITA*

With reference to the quotation, and an ethical area AND/OR a significant practice, analyse Hinduism as a living religious tradition.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

10

Islam: The basic facts

[PRELIMINARY 1 AND 2 UNIT (22 HOURS)]

The very first lesson that I learnt from the Qur'an was the message of unity and peace.

YUSUF ISLAM (ENGLISH MUSICIAN FORMERLY KNOWN BY HIS STAGE NAME, CAT STEVENS)

CHAPTER OVERVIEW

In this chapter we will discuss:

- The nature of the society and the religious practices of the Arabian Peninsula before the Prophet Muhammad
- The significant events in the life of the Prophet and why he is the model for a good Muslim life
- The rapid development of Islam during and after the life of the Prophet
- The rise of the Sunni and Shi'a Islam
- The principal beliefs in Islam
- The importance of the Qur'an (Koran) and the Hadith to Muslims
- The sacred texts that highlight principal beliefs in Islam
- The principal ethical teachings of Islam
- Islamic jurisprudence
- The importance of law and ethics to Muslims
- The Five Pillars of the Islamic faith

TIMELINE

circa 570 CE	Birth of Muhammad ibn Abdullah
circa 555–619 CE	Life of Khadijah bint Khuwaylid – Muhammad's first wife and the first woman to convert to Islam
622 CE	Prophet Muhammad leaves Mecca for Medina. This is called the Hijra and is dated year 1 of the Islamic calendar
613–78 CE	Life of A'isha bint Abu Bakr – regarded as the Prophet's favourite wife
circa 605–32 CE	Life of Fatima al-Zahra – the daughter of Muhammad
632 CE	Death of the Prophet Muhammad; leadership of the Muslim community passes to the first of the four caliphs in the immediate post-prophetic period
661 CE	Caliphate becomes a monarchy under the Umayyad clan; centre of the Muslim community moved from Medina to Damascus
680 CE	Death of Hussein (grandson of Muhammad through Ali and Fatima)
circa 711 CE	Muslim armies begin their conquest of Spain
circa 732 CE	Battles in south of France stop Muslim expansion into France and the rest of western Europe
750s CE	Abdul (or Abd al-) Rahman, scion of the Ummayads, establishes a rival Caliphate in Cordoba, Spain, leading to 700-year rule of Muslims in southern Spain

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

750 CE Caliphate passes to the Abbasid clan
762 CE Baghdad becomes the new capital for the Abbasid Dynasty
922 CE Execution of the mystic al-Hallaj, a Sufi, for allegedly proclaiming he was at one with Truth (God)
1095–99 CE Muslims defend themselves from constant attacks by Christian soldiers of the First Crusade in and around Jerusalem
1111 CE Death of al-Ghazali, one of Islam's great philosophers of faith and reason
1200–1600s CE Islam arrives through trade routes to South-East Asia
1240 CE Death of Ibn Arabi, philosopher and mystic
1258 CE Baghdad is invaded by the Mongols; great libraries and many great works of culture are destroyed
1273 CE Death of the great Sufi poet Rumi
1390 CE Death of the Sufi poet Hafiz, to this day regarded highly in Iran
1453 CE Ottoman Turkish Muslim forces finally conquer the city of Constantinople. This signals the absolute end of the Roman Empire. The Ottoman Sultan of the Turks becomes Caliph or general protector of all Muslims
1492 CE Christian forces reassert total control over Spain. This leads to the subsequent expulsion or persecution of Muslims and Jews in Spain and the rise of the Spanish Inquisition
1792 CE Death of Muhammad ibn 'Abd al-Wahhab, leader of a revivalist movement in Arabia (known as the Wahhabis)
1800s CE onwards Muslim lands are increasingly colonised by European colonial powers, especially France and Britain
1897 CE Death of al-Afghani, promoter of a modern Islamic cultural revival
1922 CE Collapse of Ottoman Empire; the Sultan is deposed. The modern, secular state of Turkey is created. The Caliphate is terminated in 1924
1930 CE Famous Muslim thinker Muhammad Iqbal proposes a Muslim state in India
1947 CE Pakistan comes into being as a Muslim state after the partition of India
1979 CE Ayatollah Khomeini leads an Islamic revolution against the regime of the Shah of Iran, who was supported by the US

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

10.1 INTRODUCTION

Islam has become one of the most widespread religious traditions in the modern world, but is often misunderstood and misrepresented. Reasons for this may be the popular media focus on terrorist activity and differing social customs and practices. By focusing on these differences, the media often ignores the vast body of Islamic thought and tradition that has developed since Islam was founded 1400 years ago in the Arabian Peninsula. Islam is the second-largest world religion. As it has spread throughout the world, it has taken a multitude of forms, as peoples of different regions have adapted Islam to suit the demands of their own lives. Islam is more than a set of beliefs; it is a religion that involves every aspect of life, including daily ritual and prayer.

10.2 ORIGINS

Pre-Islamic Arabia: the cultural and historical context of the rise of Islam

Islam began in the Arabian Peninsula about 1400 years ago with its prophet Muhammad, who lived in **Mecca** and then **Medina**.

Before Islam, the Arabian Peninsula was inhabited by **Bedouin** (or nomadic) tribes as well as settled communities. The peninsula was home to a wide range of religious faiths including Judaism, Christianity, **Zoroastrianism** and various kinds of polytheistic beliefs. Complicating this picture, the peninsula was bordered by the Byzantine empire in the north-west, the Sassanid empire to the north-east and Yemenite rulers to the south.

The settlements that existed in the peninsula were engaged in pastoral, agricultural and trading activities. One major trading post of the peninsula was Mecca, Muhammad's birthplace.

The social and religious conditions of Arabia

The most important social network among peoples of the peninsula was their connection to their **clan**, family and **tribe**. A person's identity and security was based on their membership of one of these clan groups. If someone in the clan was murdered, it was the responsibility of other clan members to avenge that death. The peninsula intermittently broke out in blood feuds between the tribes, as each

Source 10.1 The Arabian Peninsula, showing the cities of Mecca and Medina

Mecca (sometimes Makka or Makkah)
City in modern Saudi Arabia where Muhammad lived and received his revelations; spiritual centre of the Muslim world and focus of the *Hajj*

Medina (Madinat al-Nabiy)
'City of the prophet' (also sometimes Madina or Madinah) is a few hundred kilometres north of Mecca; the Prophet Muhammad migrated there in 622 CE

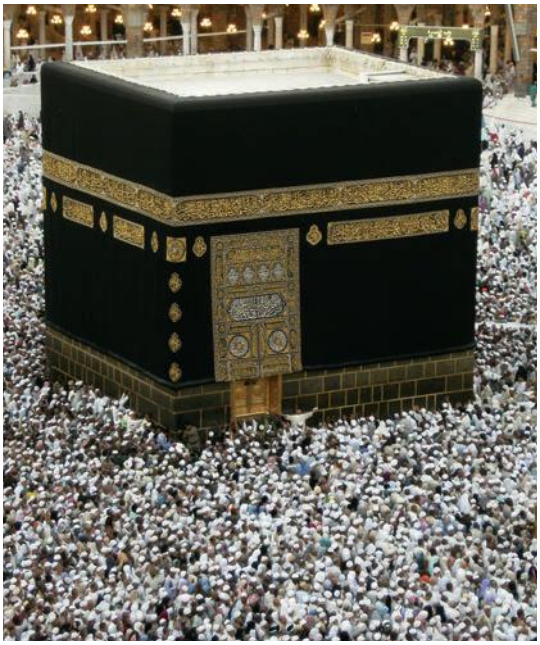
Bedouin
Arab desert nomad

Zoroastrianism
A religion which is based on the idea that there is a continuous fight between a god who represents good and a god who represents evil

Clan
A small group of families

Tribe
A group of clans

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 10.2 The Mosque in Mecca, at night. The Ka'ba can be seen in the centre of the courtyard.

Ka'ba
Literally 'cube'. A building in Mecca believed by Muslims to represent the presence of Allah

Polytheism
Worship of many (*poly*) gods (*theos*)

Age of ignorance
Islamic term for pre-Islamic life, a translation of the word *Jahiliyyah*

group took vengeance for the wrongs they considered had been inflicted on their clan. Pre-Islamic society is commonly referred to by Muslims as the **age of ignorance** or *Jahiliyyah*. Women in this society were treated differently under different traditions held by various tribes. In some tribes, women had a low status because they were not able to participate in warfare but in others they were able to become businesswomen of significant wealth. Muhammad's first wife, Khadijah, was an example of this.

The **Ka'ba** (in Arabic 'cube') is Mecca's most sacred religious site. It is believed by Muslims to have been built much earlier by the prophet Abraham and his son Ishmael (centuries before Muhammad) and renovated from time to time. Muslims believe it was the first house of worship dedicated to the One God. Later in time it was used by **polytheists**. Before Islam emerged, people in and around Mecca worshipped multiple gods and it is reported that there were 360 idols placed in or around the Ka'ba. Allah (God) was also worshipped by some of these Arabs, but only as the supreme god among a range of other gods.

INVESTIGATE

Access some of the following websites via the links at http://cambridge.edu.au/redirect/?id=5755, http://cambridge.edu.au/redirect/?id=5756 and http://cambridge.edu.au/redirect/?id=5757 to dig a bit deeper in researching Islam: Islam World; A brief illustrated guide to understanding Islam; and Islam.com.

See also the Investigate box in the 'Sacred texts and writings' section later in this chapter.

Source 10.3 The Ka'ba as it appears today at the centre of the Grand (or Sacred) Mosque in Mecca

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

10.3 THE PROPHET MUHAMMAD

Muhammad's life

Muhammad was born in or around the year 570 CE. He became the **prophet** of Islam. Muslims have counted many figures as prophets. They believe the first prophet was Adam (Qur'an 2:37) and they also consider the biblical prophets such as Abraham and Moses to be prophets of Islam. They also accept Jesus as a prophet. There are twenty-five prophets mentioned by name in the Qur'an. All these figures are considered vital to the conveying of God's message to humanity, but Muhammad is special to Muslims because he is the last of the prophets.

The Qur'an, which means 'recitation', is a collection of messages given to Muhammad by God (Allah). Muhammad was charged with conveying this message to all humanity. Muslims believe this book was revealed by God to perfect and complete the earlier revelations such as the Torah revealed to Moses and the Gospel (Injil) revealed to Jesus. They understand the Qur'an to be the highest and most authentic authority. Jews and Christians are viewed by Muslims as 'Ahl al Kitab' or 'People of the Book', that is, people who worship the One God and possess revelations from God. Jews and Christians who lived under Muslim rule were usually extended a high level of tolerance and were allowed to practise their religions. This was especially the case when Muslims controlled parts of Spain between 711 and 1492. Jewish and Christian communities have lived among Muslims from the seventh century to the present day.

Muhammad was born in the town of Mecca into the Quraysh tribe. This was the main tribe in Mecca at that time and responsible for the upkeep of the Ka'ba. Muhammad's father died just before he was born. His mother died when he was six. Muhammad was cared for by his grandfather and later by his uncle. As soon as he was old enough, he began to earn a living. He did not learn to read or write, as this was not common at that time. He gained a reputation very early in life for being scrupulously honest and a settler of disputes.

Like many of his fellow citizens of Mecca, Muhammad began his trade on the **caravans**. The owner of Muhammad's caravan was a wealthy widow named Khadijah. She was impressed by Muhammad's honesty, and when he was 25 years of age she asked him to marry her and he agreed (Kadijah was about 40 years of age). While Khadijah was alive Muhammad had no other wives and they had six children.

It was Muhammad's habit to leave Mecca for reflection or meditation in the mountains nearby. In 610 CE, at the age of 40, it is believed that he had the experience of seeing an **angel** one day while he was contemplating in a cave. Many sacred texts speak of angels. They are thought to be made of light and some are often depicted as being sent by God to convey messages to certain individuals or prophets. Muslims believe the angel was Gabriel and the angel commanded Muhammad to read. This command was given three times and each time Muhammad replied by saying 'I do not know what to read'. Then, the angel recited the first five verses to be revealed to Muhammad. Muhammad, who was frightened by the experience, rushed back home, told Khadijah what had happened, and was worried that he might be going mad. She supported him by suggesting that God would not do anything bad to him. For the first three years, Muhammad continued to receive more revelations and slowly began to teach these messages to the people who were closest to him, his family and close friends. Muhammad preached the truth of the One God (monotheism) and the importance of piety and good works.

Muhammad began to teach the people of Mecca about the messages he was receiving. At first only a few people would listen. His core message was strictly monotheistic: there was only one god, Allah, and that God alone should be worshipped. The Meccans were polytheists, so leading figures of Mecca began to oppose him, persecute his followers where they could, and make life very difficult for him and his followers. If Muhammad had not had the protection of his clan, he might have been killed. A number of his followers were persecuted and killed. After twelve years of teaching and preaching and with persecution of himself and his followers increasing, Muhammad had to flee Mecca and seek protection elsewhere.

Prophet
An inspired teacher, guide sent by God

Angel
Comes from a Greek word and refers to a (heavenly) messenger/being

CONSIDER

When Muhammad began telling people about the revelations he had received, many criticised him for being a poet or a soothsayer. There are a number of verses from the Qur'an denying that Muhammad was a soothsayer. See 69:38–52, a passage in the Qur'an.

Caravans
Company of travellers journeying together

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 10.4 The city of Medina (formerly Yathrib)

Source 10.5 The place where the Prophet Muhammad lived and is now buried

Thankfully for him and Islam, there was a town about 400 kilometres north of Mecca that was eager to welcome him in. Yathrib was a town with many problems. Tribes in the town fought incessantly with each other. There was also a sizeable Jewish community. People in Yathrib had heard of Muhammad, his ability to make peace and arbitrate in disputes. They asked him to come and to assist them in their disputes. Many accepted his teachings and became Muslims even before he arrived in Yathrib. Once an agreement was arrived at with the Muslims of Yathrib, Muhammad asked his followers in Mecca to leave the town and go to Yathrib. Muhammad left in 622 CE.

Hijra
The year Muhammad left Mecca (622 CE); this became the first year of the Muslim calendar

The escape from Mecca to Yathrib (which is now called Medina) was called the **Hijra** or 'flight'. It is an important date. It was from this time that Islam moved from being a small, persecuted group nestled in Mecca to a powerful religious force in Arabia. This year is the beginning of the Muslim lunar calendar.

In Yathrib, Muhammad and his followers established the first community of Muslims. The name of the town was changed to Medina (short for Madinat al-Nabiy), which means 'city of the prophet'. Muhammad lived in Medina as the leader of the Muslim community. With great care, he introduced laws that were fair and ensured stability in the city. Moreover, he carried out a social revolution in the town that would soon spread to the entire peninsula.

Sometime around 619 CE, Khadijah died. Muhammad then went on to marry a number of women; some of these were for love, while others secured his community by developing connections with other powerful families. Some of these marriages were also simply for the purpose of caring for those who did not have any means of support.

When Muhammad settled in Medina, his teaching spread and the number of his followers increased. The people of Mecca were unhappy that Muslims now had a safe refuge and were in a position to block the trade route to the north. Between the Muslims and their opponents in Mecca, a number of battles took place. Each time Muhammad and the Medinans were able to repel the forces of Mecca. The first, and among the most important, was at Badr in 624 CE. Gradually the number of followers of Muhammad as well as their power increased and the tide turned. After 624 CE, several more battles took place and a truce was negotiated in 628 CE wherein Muhammad and his followers were able to make a pilgrimage to the Ka'ba. This truce was broken after a dispute and culminated in Muhammad's triumph over Mecca. In 630 CE, Muhammad marched with his forces to Mecca but waited outside the city. The Meccans were worried they would be wiped out. However, Muhammad did not carry out a bloody revenge against them. His focus was the idols placed in the Ka'ba. Muhammad rode his camel to the Ka'ba and began smashing the idols to the ground. From this point on, the Ka'ba would only be used to worship the one God, Allah. The people of Mecca converted to Islam shortly after this.

Although Muhammad had made his home in Medina, Mecca remained the holiest place in the Islamic faith. Not long before his death, the Prophet received a last series of messages or revelations from Allah through the Archangel Gabriel. These stressed that Allah's

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

message to humanity had been completed and the Qur'an was the final message of Allah to humanity. Muhammad completed one last pilgrimage to Mecca before his death. This became known as the 'Farewell Pilgrimage'. In 632, he died at the age of 63. After Muhammad's death, Islam continued to spread from the peninsula and around the world.

Muhammad as role model for Muslim life

How Muhammad became the prophet of Allah is well documented. Sections of the Qur'an, the Hadith (his sayings, compiled after his death) and a number of biographies written after his death all tell us about Muhammad. From these sources we get a view of a man who was honest in the extreme, caring and loving, and was a very careful administrator of the early Muslim community. Muhammad stands out as the model of ideal personhood for Muslims. Ultimately, he is renowned as a man who was faithful to Allah, despite the struggles he faced.

EXERCISE 10.1

1 What were the features of society on the Arabian Peninsula at the time of Muhammad?
2 Explain the significance of the Ka'ba.
3 Describe the importance of Muhammad and his influence on the development of Islam.

EXTENSION ACTIVITY 10.1

1 Construct a timeline of the life of Muhammad, indicating the key dates and events.
2 Research the time and person of Muhammad and write a paragraph about why you think Muhammad was able to achieve what he did.
3 Talk to a Muslim person and ask their opinion on Muhammad as the model for Muslim life.

10.4 ISLAM AFTER THE PROPHET

After the death of Muhammad, it was considered important to have people appointed as his political successors, to continue the spread of Islam and manage the new Muslim community. The first four successors are called the Four Rightly Guided Caliphs (*al-Khulafa' al-Rashidun*).

Caliph
Means 'successor'; this entitled the holder of the office to make religious and political decisions for the Muslim community

The first four caliphs

For thirty years or so after the Prophet's death, Muslim community affairs were managed by four caliphs:

- Abu Bakr (reigned 632–34 CE)
- Umar (634–44)
- Uthman (644–56)
- Ali (656–61).

Spread of the community under Abu Bakr (632–34 CE)

The growth of Islam continued after Muhammad's death. Abu Bakr (573–634 CE) was one of Muhammad's closest friends and, as father to Muhammad's wife A'isha, was also the Prophet's father-in-law. He was one of the earliest followers of the Prophet and a close adviser. His election by the Muslim community was a signal that Islam would be led by the best people in the community rather than members of the Prophet's family alone. The election of Abu Bakr set a democratic precedent, but not everyone was happy. A significant section of the community wanted Ali to rule. Ali was both Muhammad's cousin and, through his marriage to the Prophet's daughter Fatima, his son-in-law. Some Muslims wanted someone of the bloodline of the Prophet to lead the community.

Abu Bakr concentrated on defending the community at Medina from a number of surrounding tribes. These tribes had been Muslim, but some recanted their faith after Muhammad's death. Abu Bakr also sent an expedition that had been planned by Muhammad to Syria. Umar, who would be appointed the next caliph, worked intimately

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

with Abu Bakr in the management of Medina and the wider Islamic community.

Expansion under Umar (634–44)

Abu Bakr died in 634 CE, having led the community for only two years. Umar was nominated by Abu Bakr to be his successor and the community elected him. Umar oversaw the expulsion of Christians and Jews from Arabia and their resettlement in lands outside Arabia. He believed only Islam should remain in Arabia. He sent several expeditions to expand the borders of the Muslim state. Under his caliphate, the Persian Empire and a large part of the Byzantine Empire fell to the Muslims.

Umar was an organiser of exceptional abilities. He was credited with organising a standing army. He was an effective administrator of conquered territories and was influential in the development of financial and legal institutions.

Umar was stabbed by a Persian slave in Medina, leading to his death. But just before his death he had to deal with the issue of succession. After much discussion, he nominated six companions of the Prophet and asked them to choose one of them as the new caliph within three days after his death. After much discussion and debate, they chose Uthman b. Affan, another early convert to Islam and a son-in-law of the Prophet Muhammad, to be the next caliph.

Uthman (644–56)

Uthman came from a powerful Meccan clan called the Umayyads. Under Uthman many grievances arose in the community. This was partly due to pressure on the community from its rapid expansion, and partly due to a number of Uthman's senior appointments. He upset many people with the appointment of some members of his own Umayyad clan to governorships and other choice positions, something the previous caliphs had tried to avoid. Towards the end of his rule, his opponents claimed that he indulged in **nepotism** and worked hard to overthrow him by fomenting discontent within the community. Significant division occurred within the community and increasing opposition led to the murder of the caliph by rebels in 656 CE. Uthman also took on the difficult task of codifying and circulating the Qur'an.

Nepotism
Undue encouragement or support of one's relations (often in an employment or political sense)

Preparing the Qur'an

The caliphs showed great care in collecting the revelations Muhammad received via the Archangel Gabriel. During his lifetime, Muhammad asked some of his followers to write down some portions of the revelations while other parts were memorised. Given that reading and writing were not very common in large parts of Arabia at the time, people often memorised important texts. This means that the revelations were not collected in the form of a written document (or a book) before Muhammad's death. Muslim tradition holds that it was during the time of Abu Bakr that the first collection of revelations in the form of a book took place. However, this collection was later refined further and a standard text of the Qur'an was distributed throughout the Muslim caliphate during the time of Uthman. To this day, Muslims use the standard text prepared during the caliphate of Uthman.

Division during the caliphate of Ali (656–61)

The leaders of Medina, after the sudden death of Uthman, appointed Ali to the caliphate. But despite Ali's position as the Prophet's cousin and son-in-law, more division in the Muslim community ensued. One of the decisions that enraged many Muslims was his refusal to punish those who had killed Uthman.

Moreover, a number of key followers of Ali joined with A'isha, an opponent of Ali who was also a widow of the Prophet and daughter of Abu Bakr, leading to confrontation between Ali's forces and those of A'isha. A'isha's forces lost in the Battle of the Camel, near Basra (in modern-day Iraq). (See Chapter 11 for more details about A'isha.)

Other voices of dissent also arose, particularly among the Kharijites (who were initially supporters of Ali but deserted him because of a key decision he made regarding his relationship with another opponent, the Governor of Syria (Muawiyah)). The Kharijites believed strongly in both the need for the community to elect their leaders and, if that leader did not prove true to the tenets of Islam, that the community retained the right to depose him. Ali spent much time and effort trying to eradicate this group. While this was happening Muawiyah, a kinsman of Uthman, who was the governor of Syria, refused to accept Ali as caliph. Muawiyah expanded his control of the Muslim lands north of Arabia, claiming to be caliph himself. When Ali was assassinated by a Kharijite in 661, Muawiyah established the Umayyad caliphate as a monarchy.

The end of the elected caliphs

Muawiyah (who ruled from 661–80 CE) was able, at the end of his life, to secure the caliphate for his son. In this way, the leadership of the Muslim world became a

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

hereditary monarchy. The Umayyads ruled from Damascus, a new seat of power, until they were overthrown by the Abbasids, in 750 CE. By this time, Muslim rule had spread to Southern Europe, Central Asia, to borders of China and India as well as to North Africa. Under the first four caliphs, Islam's expansion had been phenomenal. Under Ali's rule, however, a major split in the Islamic world began to emerge that would never be resolved. This was the division between the **Sunni** (or mainstream) group of Muslims and those who were considered **Shi'a** or the party of Ali.

Sunni and Shi'a Islam

Sunni Islam

'Sunni' is a word that comes from '*sunna*' or the practices of the community at large or generally accepted practices of the Prophet and the early Muslims. This group (Sunnis), which presents itself as the orthodox expression of Islam with its focus on the authority of the community, represents approximately 80 per cent of Muslims today. Sunnis consider there is nothing special or divine about their leaders, except that they have the necessary skills of governance and are educated in religious law. The other major group is Shi'a who have a very different concept of the leadership of the community.

Shi'a Islam

When the principal beliefs of Islam are examined below, there is no great difference in practice to be seen between Sunni and Shi'a (or Shia) Islam. Shi'a, which stands for 'the party of Ali', are those Muslims who ascribe a central place to the caliph Ali in the transmission of authority over the Islamic community. They believe that the early community should have appointed Ali, as a relative of the Prophet, to lead the community straight after the Prophet's death. Most Shi'a are found today in Iraq and Iran. Iran is the main centre for Shi'a activity. However, Shi'a are also found in most parts of the world.

The assassination of Ali is mourned in Shi'a Islam, as is the death of Ali's two sons Hussein and Hassan and a number of other early Shi'a imams (or leaders). In ritual observances Shi'a differ in only a few areas, for example, the celebration on the 10th day of the lunar month of Muharram, the festival of remembrance or Ashura. This date remembers the death of Hussein, son of Ali, at the battle of Karbala (680 CE). Shi'a Muslims will gather at mosques and elsewhere and, if they can, at the shrine of Hussein in Karbala and openly mourn. It is a remembrance of intense sadness and regret.

Sunni
The majority variant of Islam

Shi'a (or Shi'ite)
The second-largest Islamic group, Shi'a Muslims believe that Muhammad's descendants are best suited to lead the Muslim community

EXERCISE 10.2

1. Describe the development of Islam under the Four Rightly Guided Caliphs.
2. Discuss the issues that emerged under the leadership of each of the Four Rightly Guided Caliphs.
3. Explain the split between Sunni and Shi'a Muslims, emphasising the 'how and why'.

EXTENSION ACTIVITY 10.2

1. Research some of the early conflicts of Islam. Why, for example, was the 'Battle of the Camel' so significant?
2. Construct an annotated timeline from the death of Muhammad to about 1000 CE, illustrating the development of Islam as a global religious tradition.
3. Islam is often depicted in the media as a violent religion. Debate this idea, drawing upon the life and example of Muhammad, the influence of the Four Rightly Guided Caliphs, the Crusades and modern examples. Beware of simplistic answers.
4. Look up online videos of Ashura festivals. How is the sadness of Shi'a Muslims evident in the festival?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Islam in Australia

Islam may have come to Australia as early as the 1400s, and certainly by the eighteenth century as Macassan fishermen visited the north and west Australian coasts. More significant arrivals were the 'Ghans' (or Afghans), camel drivers who helped transport supplies through the outback. Following World War II, significant numbers of Muslims came from the Middle East and other parts of the Muslim world, and Islam was firmly established as a religious tradition in Australia. See Chapters 2 and 3 on religion in Australia.

Source 10.6 The Ottoman-style dome and minarets of Auburn Gallipoli Mosque in Auburn, Sydney

10.5 PRINCIPAL BELIEFS

The articles of faith

The term that is used to identify the essential beliefs of Islam is the 'Aqida' (or Aqidah) – Islamic **doctrine**. As they are expressed in the HSC Studies of Religion syllabus, these essential beliefs include:

- The oneness of Allah [God] (*Tawhid*)
- Angels (*Mala'ika*)
- Books of Allah (*Kutubullah*)
- Prophets (*Rusul*)
- Life after death (*al-Akhira*)
- Fate/predestination (*al-Qadar*).

Doctrine
A body of teachings that form the basis of a belief system

99 names of Allah
The names used in the Qur'an to refer to Allah

Tawhid (or the unity of God/Allah)

The *shahada* or basic Islamic confession of faith states: 'There is no God but Allah and Muhammad is his messenger'. This statement is the entry to the Islamic community, the phrase that a new Muslim declares in order to convert. It is also a constant chant on the lips of the faithful each day. The first part of the statement reflects the unity/oneness (or *Tawhid*) of Allah (the Arabic word for 'God'). There are **99 names** attributed to him in the Qur'an: they point to an indescribable divine being.

Allah cannot be represented in visual or symbolic form. Muslims do reflect, however, on the 99 names of Allah given in the Qur'an. Many of these names reflect his superlative characteristics, such as 'the most gracious', 'the most merciful' and so on. These names are often used as a part of the decoration of a mosque.

Source 10.7 An example of Muslim calligraphy

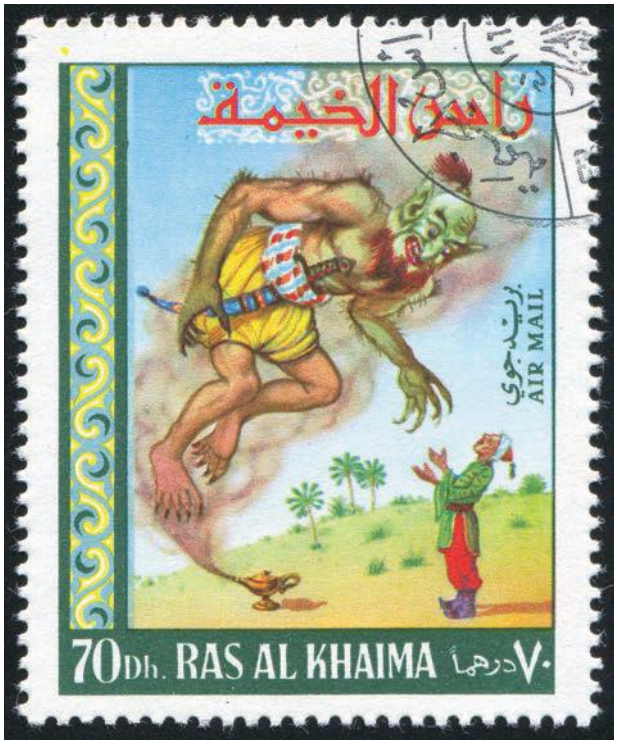
Angels and *Jinn*

Another feature of Muslim belief is the existence of angels and ***Jinn***. Angels are referenced in Hebrew scripture as messengers between humans and God. *Jinn*, on the other hand, are spirits and forces that can be good or malevolent.

These creatures cannot be perceived by humans but nevertheless exist and influence believers. Angels are the purest beings created by Allah, created from light, and submit to his will in everything. Qur'an 35:1 explains how angels do Allah's bidding and carry messages. The most famous example of this in the Muslim world is the way the Archangel Gabriel carried the Qur'an from Allah to Muhammad. The Qur'an also tells of angels

Jinn
Spirits that can be good or malevolent

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 10.8 The popular concept of the Genie comes from the Islamic belief in *Jinn*.

who rip out the hearts of the wicked and gently draw out the souls of those good people who are dying (Qur'an 79:1–5).

Jinn are mentioned in many Suras. They were created by smokeless fire before Adam. They seem to have bodies and are often addressed in the Qur'an collectively with humans.

Books of Allah

Muslims also believe in the scriptures from Allah from the beginning of humanity. Muslims believe Allah has revealed his truth through many scriptures including the Scrolls of Abraham (now lost), the Torah of Moses, the Psalms of David, the Gospel of Jesus and the Qur'an (revealed to Muhammad). There is a belief among many Muslims that much of the scriptures revealed before Muhammad are either lost over time or distorted. The Qur'an is now the most reliable book of Allah.

Rusul or prophets

Rusul means 'messengers' or 'prophets'. The idea that Allah has sent prophets to different societies at different times is central to Muslim beliefs. Muslim tradition holds that, over time, thousands of prophets have been sent to deliver religious messages to humanity. There are twenty-five mentioned in the Qur'an. According to the *shahada*, the confession of faith, Muhammad is a prophet of God but this does not suggest that he is the only prophet of God. Thus other prophets such as Jesus or Moses are relevant to Muslim life, as long as it is recognised that, of all the prophets, Muhammad holds the distinct place of being the last, and of completing the messages sent by God.

Al-Akhira – life after death, heaven, hell, resurrection of the body and the day of judgement

After life, the Qur'an mentions that there is, for each soul, an intermediate period (Qur'an 23:99–100). Here souls wait suspended between death and resurrection. When the resurrection (*qiyamah*) is called by Allah, sometime in the future, every human who has ever lived is brought to judgement before Allah, and punished for their sins or rewarded for their goodness. In this way, life is a test (Qur'an 67:2).

Jannah is the name given to paradise. It is mentioned in the Qur'an as a place of supreme joy (Qur'an 32:17). In Qur'an 52:20, when reading about paradise, the Qur'an says that believers 'will recline on thrones arranged in ranks'.

The other realm where souls can go after judgement is *jahannam*, hell or hellfire. There is a debate among Muslims about whether hell is eternal and evildoers remain there forever, or it is a place where punishment is exacted and the soul eventually released to heaven. The Qur'an (Qur'an 6:160) suggests that punishment only relates to the crime committed. Many argue that this suggests Allah would not keep someone in hell indefinitely.

Fate and predestination

Some Qur'anic verses seem to teach a fatalistic attitude to life. Others, however, seem to suggest otherwise. Everything that happens on Earth is believed to be preordained by Allah's will. This has led Muslim philosophers

CONSIDER

Read this verse and consider your own interpretation: 'He that does good shall have ten times as much to his credit. He that does evil shall only be repaid according to his evil: no wrong shall be done to any of them' (Qur'an 6:160).

What do you think it means? Does it mean that people will be released from hell? Talk it through with other people.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

to speculate on the ability of a human to have free will. Qur'an 7:188 emphasises the totality of Allah's will.

> Say … I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should've multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.

Moreover, Qur'an 64:11 suggests that no disaster can strike without God's permission. Muslims may say to each other the Arabic phrase, '*Insha' Allah*' which means, 'If it is God's will'. This invokes God's blessing but also acknowledges the preordained will of Allah (see Qur'an 18:24). As well as these suggestions, there are also examples of the emphasis of free will in the Qur'an.

EXERCISE 10.3

1 Outline the implications of *Tawhid* for Muslim belief and daily life.
2 Describe the Books of Allah and their importance in Islam.
3 What do Muslims believe about angels and *Jinn*?

EXTENSION ACTIVITY 10.3

1 Type 'ninety-nine names of Allah' into an internet search engine to see a list and explanation of these names. You might note that the same English word is given in translation for several terms – this indicates a lack of subtlety in English as compared with Arabic.
2 Research and write a paragraph answering the questions: 'How can a Muslim be certain they will go to paradise?' and 'What will paradise be like?'
3 Research and debate the following topic: 'Islam is a religious tradition that just emphasises fatalism.'

10.6 SACRED TEXTS AND WRITINGS

Islam is based on the revelations of Allah to Muhammad. The record of that revelation constitutes the Qur'an, the central Muslim text. Note that the word Qur'an can also be spelled Koran, especially in English publications. These are two ways of transliterating the Arabic term.

The Qur'an

Muhammad received the Qur'an over a twenty-two-year period. It is believed to be the sole miracle of the religion. It was arranged in 114 Suras, or chapters, generally arranged from the longest at the front to the shortest at the back. Scholars have speculated about what order they were received in; it is not a chronological record. There are Suras that were clearly received while Muhammad was still in Mecca where the call to belief in one God is paramount. The revelations received at Medina are more focused on guiding the growing Islamic community; these revelations contain, for example, information about legal matters, prayers, fasting and pilgrimage. In this way, the Qur'an reflects the early history of Islam. It is important to note that from a Muslim point of view, Muhammad is not the author of the Qur'an, but only its receiver from God and transmitter to his followers. The author of the Qur'an is, strictly speaking for Muslims, God.

Source 10.9 The Qur'an is treated with considerable respect by Muslims. It is a guide to life for a Muslim adherent.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

While there have been previous revelations by God to other prophets, the Qur'an is considered by Muslims to be the final revelation of Allah to humanity. As mentioned, the Qur'an was compiled in its final form under the third caliph, Uthman. It was received by Muhammad in Arabic and written down in Arabic as well. For Muslims the Qur'an is called the Qur'an only when it is in Arabic. Translations into other languages are considered interpretations of the Qur'an.

The Hadith

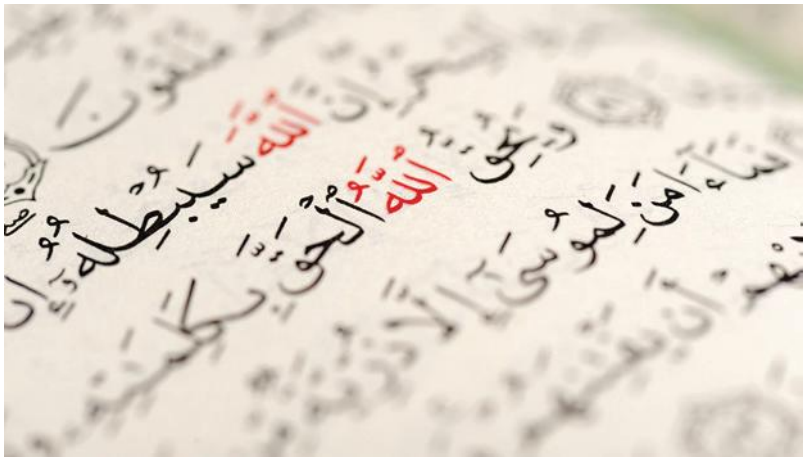
Attempts to systematise and develop the law referred to as 'Islamic law', whose basic principles are provided in the Qur'an, and the practice of the Prophet Muhammad led early Muslims to 'collect' and study reports about the sayings and deeds of the Prophet. The **Hadith** includes what the Prophet said or did in his lifetime, from his instructions regarding how to perform the daily prayers to his judgements in criminal cases. Unlike the Qur'an, which was put together shortly after the death of the Prophet, it took at least 100 to 150 years before Muslims started putting together major Hadith collections. While the sayings of Muhammad were collected early the actual Hadith was put together much later. Many Hadith collectors put together their own individual collections and the degree of authenticity and reliability of the collections varies. Some collections are more reliable than others. A rigorous system of studying the historical accuracy of the Hadith was developed by Muslims in the first two to three centuries of Islam and the principles and criteria developed were used to sift through the Hadith material to determine which was authentic and which was not. There are Hadith collections Sunni Muslims consider to be reliable while the Shi'a have their own Hadith collections.

DID YOU KNOW?

There is only one single text of the Qur'an. However, there are many Hadith collections. To help find specific references to verses or particular issues search engines are available online.

Extracts that demonstrate the principal beliefs

Both the Qur'an and the Hadith lay down correct behaviour for the ordering of Islamic society. The Qur'an calls believers to moderation and avoidance of violence and excess, and to be just, gentle in speech, forgiving and patient. Sura 49 lists examples of some ethical and moral judgements:



Source 10.10 The Qur'an must be written in Arabic to be considered the Qur'an. Muslims around the world learn to recite the Qur'an in Arabic script. Many Muslims, although they can recite the Qur'an in Arabic, do not understand what the text means. To understand the text, one must study the Arabic language (not just its script).

Hadith
Narrations of the words and deeds of the Prophet Muhammad

> O Ye who believe! Put not yourselves forward before Allah and His Apostle; but fear Allah: for Allah is He Who hears and knows all things.
> QUR'AN 49:1

> If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.
> QUR'AN 49:5

> A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.
> QUR'AN 49:8

> The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy.
> QUR'AN 49:10

> O ye who believe! Avoid suspicion as much [as possible]: for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it ... But fear Allah: For Allah is Oft-Returning, Most Merciful.
> QUR'AN 49:12

The core ethical teachings in this verse pertain to acting with good intentions and encouraging socially acceptable behaviour. Similarly, matters such as the prohibition of consumption of alcohol are found in both the Qur'an and the Hadith:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> I heard 'Umar while he was on the pulpit of the Prophet saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind.""
>
> BUKHARI 7:69: 493

INVESTIGATE

The following websites can be accessed via http://cambridge.edu.au/redirect/?id=5758, http://cambridge.edu.au/redirect/?id=5759, http://cambridge.edu.au/redirect/?id=5760 and http://cambridge.edu.au/redirect/?id=5761. They contain information relating to the sacred texts of Islam: The Koran; IlamiCity; and the International Islamic University Malaysia.

EXERCISE 10.4

1 Who is the author of the Qur'an and what role did Muhammad play in its transmission?
2 Why is the Qur'an an essential book for Muslims?
3 Explain the relationship between the Qur'an and the Hadith. Give some examples to support your answer.

EXTENSION ACTIVITY 10.4

1 Explain why the Qur'an is such an important authority in Islam.
2 Investigate how some Muslims may interpret sacred texts, such as the Qur'an and Hadith, and how this affects and informs their daily lives.
3 Search online to find verses from the Qur'an that link to the key beliefs of Islam. Keep a summary of the relevant texts.

10.7 CORE ETHICAL TEACHINGS

Islamic law was related to a number of areas of life, including: *'ibadat* (ritual regulations); *mu'amalat* (rules of social relations); and *imama* (theory of collective organisation). Under these groupings, the law dealt with prayer, almsgiving and fasting, matters of marriage, divorce, slavery, partnerships, debts, wills and other legal and social concerns. In some of these matters, non-Islamic law and custom were reconciled to Islamic religious principles. The final corpus of *Shari'a* (Islamic law) thus represents custom and tradition modified and supported by ethical Islamic conviction.

Ulama
Scholars trained in Islam and Islamic law

Islamic jurisprudence

Islamic jurisprudence (*fiqh*)
The scholarly interpretation and human understanding of *Shari'a*

For fourteen centuries, **Islamic jurisprudence (*fiqh*)** has been developing, Over time, many different schools of thought emerged in regards to the way *Shari'a* and jurisprudence should be interpreted and applied. Divisions in the interpretive approach and actual application of *Shari'a* have created different schoools. The foundations of *Shari'a* were the unambiguous commands and prohibitions to be found in the Qur'an and Hadith. When points of law arose, on which the Qur'an and the Hadith offered no firm guidance, most *ulama* (scholars) turned to *qiyas*, which meant arguing by analogy and applying to the problem the reasoning underlying a decision which had already been reached on a comparable issue, that is 'precedence'. As the years passed, *ulama* increasingly came to agree on points of law, and the principle of *ijma*, or consensus of the community, came into play. One important Hadith says, 'My community will never agree upon an error.' So, if the community as embodied in its legal experts came to agree on a point, that agreement gained significant authority and the development of new ideas on the subject was discouraged. Steadily, more and more of the law was underpinned by *ijma*, and the area in which personal reasoning might be deployed was increasingly diminished. *Shari'a* was comprehensive. It embraced all human activities, defining the relations of men and women with God and with their fellows.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Qur'an

When Muslims seek a way to deal with any issue in their lives, their first and greatest authority is always the Qur'an. Over the last 1400 years, numerous schools have developed with their own traditions of interpreting the Qur'an. One could argue that this need to derive rules about all human actions from the Qur'an would make it difficult for Muslims to know what their first response should be to more modern issues such as global warming. The Qur'an says nothing about this modern concept. However, texts about how Allah gave the world in custodianship to humans can be used to infer that the Qur'an contains an environmental message.

The Hadith

Reports about Muhammad's words, deeds and what he liked and disliked, as remembered by Muslims and preserved in the form of the Hadith, are the second-most important authority for Muslims. Again using the case of environmentalism, the Prophet said a great deal about the care of animals, for example, and these sayings can be used to define a religious response to this issue by Muslims.

Ijma

The proliferation of Hadith caused problems for the interpretation of *Shari'a*. *Ijma* is a process whereby authoritative Muslim jurists come to a consensus about a religious or ethical issue. They may consider which of the Hadith can be considered to be authentic sayings of Muhammad, and thus serve as a foundation of *Shari'a*. The process of *ijma* was first developed by the jurist al'Shafi'i (767–820).

Qiyas

Qiyas is the process of deductive analogy in which the teachings of the Hadith are compared and contrasted with those of the Qur'an and applied to decisions over time. For example, a Muslim may wish to know about cocaine use; although this drug is not mentioned in early Islamic texts, wine is. Wine (alcohol) is prohibited in Islam, therefore based on analogy and reasoning, Muslim scholars have declared cocaine to be prohibited. Essentially *qiyas* includes the concept of precedents in decision-making.

Source 10.11 The term *halal* is often applied to food, but refers to anything that is permissible under Islamic law.

The division of *halal* and *haram*

Halal is a term meaning permissible, or what is permissible, under Islamic law. It is a term often applied to foods, but includes more than that. *Halal* food or food that is prepared following Islamic instructions can be consumed by Muslims. *Halal*, however, does not only relate to food. It has the wider meaning of what is permissible under Islamic law and applies to many aspects of life and behaviour.

Haram is the opposite of *halal*. *Haram* means forbidden or prohibited. Again, in the narrow sense it refers to Islamic dietary laws. Certain things that are forbidden in

Ijma
Consensus of scholars

Shari'a
The moral and legal code of Islam based on the teaching of the Qur'an and of the Prophet as well as other Islamic sources

Qiyas
Analogy, reasoning and precedents

Halal
A term meaning permissible, often applied to food including meat; however, it has a wider meaning that suggests what is permissible under Islamic law and applies to many aspects of life and behaviour

Haram
Forbidden under Islam

EXERCISE 10.5

1 Describe the sources of Muslim ethical teachings.
2 Explain how Muslim jurists interpret the Qur'an and Hadith using the processes of *ijma* and *qiyas*.
3 List some of the authorities from which Islamic law is derived.

EXTENSION ACTIVITY 10.5

1 Research the differences between *halal* and *haram* and explain which aspects of life these terms apply to. Draw up a table that reflects these two concepts, with examples.
2 Search the internet, or look at some books, and see what you can discover on an example of Islamic ethical teachings. Record your findings.
3 Construct a mind map or flow chart to illustrate how Muslims develop their ethical teachings.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Hebrew scripture for Jews are also forbidden for Muslims. This includes pig meat. For Muslims, consumption of alcohol (wine, for example) is also *haram*. The term can be applied much more widely to anything that goes against Islamic law or norms. It is also applied to relationships and behaviour that are unacceptable under Islamic law.

10.8 EXPRESSION OF FAITH

The Five Pillars (*Arkan al-islam*)

The Five Pillars of Islam account for the basic practices of a Muslim. The Five Pillars of Islam are essentially a system of ritual that calls Muslims to be constantly aware of their duty towards Allah and to fulfil the pillars in their lives. Some pillars are to be followed each day, some each year and some less frequently.

Shahada

Shahada is the Islamic confession of faith. Its recitation allows one into the Muslim community or affirms one's membership of it. Recited in Arabic, *shahada* translates as 'there is no God but God and Muhammad is his messenger'. It is a commonly used phrase recited by Muslims each day.

Salat

The second pillar is about the performance of daily prayers, called *salat*. Muslims must pray five times each day. The times of prayer are from dawn to sunrise; from noon to mid-afternoon; from mid-afternoon to sunset; from sunset to an hour or so after sunset; and from an hour or so after sunset to just before dawn. Exact times for prayers for each city are available on the internet.

To non-Muslims, this routine of prayer might seem difficult. But for Muslims each prayer can be performed in a few minutes and does not constitute a burden. It is said that stopping at various points through the day not only helps them be better Muslims, but also lessens their stress and puts the day in perspective.

Those who are ill or travelling are exempt from performing *salat* if they are unable to do so.

To pray, a Muslim must face towards Mecca, in particular the Ka'ba. For finding the direction of Mecca, a Muslim can buy a 'Mecca-finder'. This is like a compass, but points to Mecca instead of true north.

Prayers can be performed anywhere as long the space is clean. Before they pray, Muslims must wash themselves. This usually involves washing one's hands, face, arm and feet, and wiping of one's hair in a prescribed manner. Prayer involves a number of movements, recitation of parts of the Qur'an and saying of certain prayers. Movements include standing, bowing down, getting down on their knees and bowing their heads to the ground.

Source 10.12 The flag of Saudi Arabia features the *shahada* written in Arabic; elaborate calligraphy is an important art in Islam.

The importance of salat

Daily prayers are important on many levels. First, they require the believer to demonstrate submission to the will of God. The prayers emphasise the believer's connection to God. They also help structure the day and maintain their connection to God. Also important is the requirement for adult males to attend a mosque, particularly at noon on Fridays, and pray with the rest of the Muslim community. In this way the prayer compels the believer to become a part of the social life of the community.

Ad'iyah (often translated as prayer) are supplications. Unlike the daily prayers, supplications can be said in the believer's own language, rather than Arabic, and on any occasion.

Zakat

The third pillar of Islam, *zakat*, is charity, and in particular almsgiving. The meaning of the word also includes concepts such as growth or purification. Muslims must give to the poor and needy each year. This is called *zakat*. It is set at a rate of 2.5 per cent of a Muslim's annual savings. For example, a Muslim with $100 000 in the bank is required to give $2500 to the poor and needy. In different countries,

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Salat usually begins with a statement of intention (*Niyyat*)

1 *Takbir (Allahu akbar)* Hands raised to the ears, palms outwards, thumbs at lobes

2 *Qiyam* 1 Hands folded, right over left, over the lower chest, recite the first chapter of the Qur'an

3 *Ruku* Hands on knees, bowing from the waist

4 *Qiyam* 2 Hands by the side, standing upright

5 *Sajda* On the knees and head bowed to the ground (forehead touches the ground)

6 *Qu'ud* Rise to a kneeling position

7 *Sajda* As for 5

8 *Tashahhud* 1 In a kneeling position, turn to the left and to the right

9 *Tashahhud* 2 In a kneeling position, turn to the right and to the left, while a sacred benediction is said, a blessing upon the gathered Muslim community (even if there is no one else present)

Source 10.13 *Salat*, or daily prayers, must be performed facing Mecca. These ritualised movements are known as *rak'at*. Actions 1–7 make one *rak'ah*. The different daily prayers are made up of between 2–4 repetitions (or, 2–4 *rak'at*), before ending the prayer with steps 8 and 9.

***rak'ah* (or *rak'at* – plural)**
Rak'at are the movements and words that are prescribed for prayer

zakat is managed differently. In some, the government collects *zakat* and distributes it. In other countries, there are organisations that manage the *zakat* funds. In some, individuals distribute their *zakat* by themselves.

Sawm

The fourth pillar of Islam is fasting. For one month each year, all Muslims (excluding women who are menstruating, breastfeeding or pregnant, as well as the very young, old, sick and travellers on long journeys) must not eat, drink or have sex between dawn and sunset. Fasting helps Muslims empathise with the poor, and provides them with a chance to control their bodily desires. The fasting month is called Ramadan. It is the holiest time of the year. When the sun goes down, people

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 10.14 During Ramadan, Muslims often break their fast each night with dates.

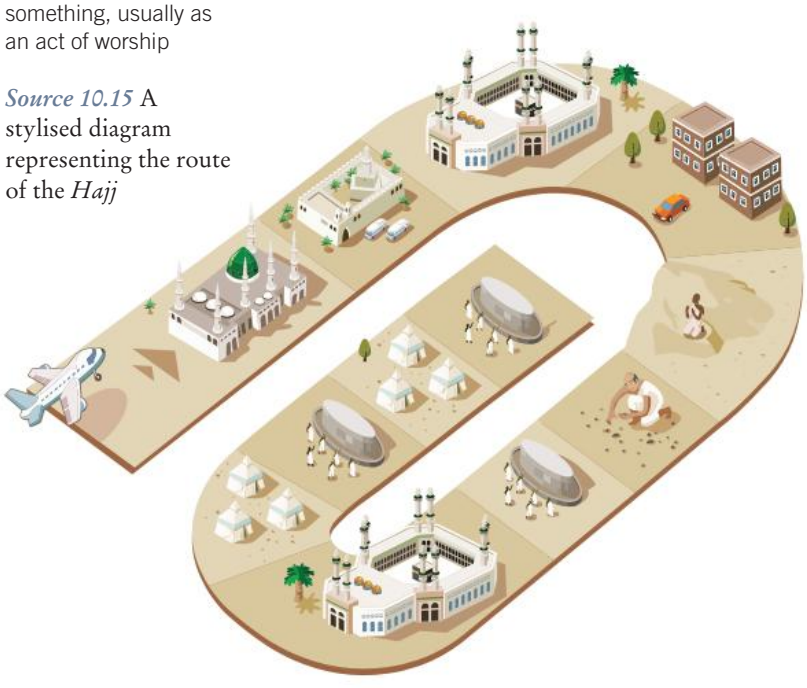
can start eating again. The Qur'an is read each evening.

Hajj

Hajj literally means 'to set out for a place'. The fifth pillar of Islam is pilgrimage, *Hajj*. Pilgrimage is a major practice of most religions, but in Islam it is central and essential. All Muslims who are physically able and have enough money should travel to Mecca to perform the *Hajj*. It is a trip that Muslims should make at least once in their lifetime if they are able to do so.

During the *Hajj*, male pilgrims wear two pieces of white cloth, however rich or poor one is, to denote equality. Females are allowed to wear their usual clothes. Once inside the Sacred Mosque, the pilgrim **circumambulates** the Ka'ba seven times. Then, retracing the footsteps of Hagar, the wife of the prophet Abraham, the pilgrim walks between two hills, Safa and Marwah. The pilgrim then proceeds to Mina, 8 kilometres from Mecca, says prayers there and camps overnight. The next day the pilgrim proceeds to Arafat and remains there all day in prayer, seeking forgiveness for sins committed. The pilgrim then proceeds to Muzdalifah for more prayers and stays there the night. Here the pilgrim collects pebbles, and uses these the next day, in Mina, to throw at three pillars representing the Devil. He or she also has the opportunity to sacrifice an animal and the hair may be shaved or trimmed. The pilgrim stones the pillars before returning to Mecca for a final series of circumambulations. The pilgrim may return to Mina to 'stone the devil' on several occasions. Pilgrims might also visit Medina to see the tomb of the Prophet. *Hajj* is one of the significant practices that can be studied in the HSC course (see Chapter 11 where *Hajj* is discussed in detail).

Circumambulate
To walk around something, usually as an act of worship



Source 10.15 A stylised diagram representing the route of the *Hajj*

Islamic observances

Although not clearly marked in the Five Pillars, there are two significant festivals in the Muslim lunar year that are celebrated around the world. These are Eid al-Fitr and Eid-al Adha. Eid al-Fitr occurs immediately after the month of Ramadan. It is a time of happiness, sharing and celebration of the end of a significant spiritual test.

Eid al-Adha commemorates Abraham's willingness to sacrifice Ishmael, his son. In this dramatic story, an angel arrives at the last moment to instruct Abraham to sacrifice a ram instead (Qu'ran 2:196). In light of this story, after the *Hajj* or pilgrimage time in the Islamic calendar, householders often will slaughter a ram. Part of the meat is eaten as a feast, the rest given away to family, neighbours and the needy.

The connection between the Five Pillars as submission to Allah

The Five Pillars of the faith demonstrate adherents' *islam* or 'submission' to the will of God. The *shahada* attests to believers' commitment to a very pure ideal of monotheism – the worship of one God. The daily prayers reaffirm that every day is a gift from Allah and believers should keep their minds on him. Almsgiving stresses a wider commitment by believers

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 10.6

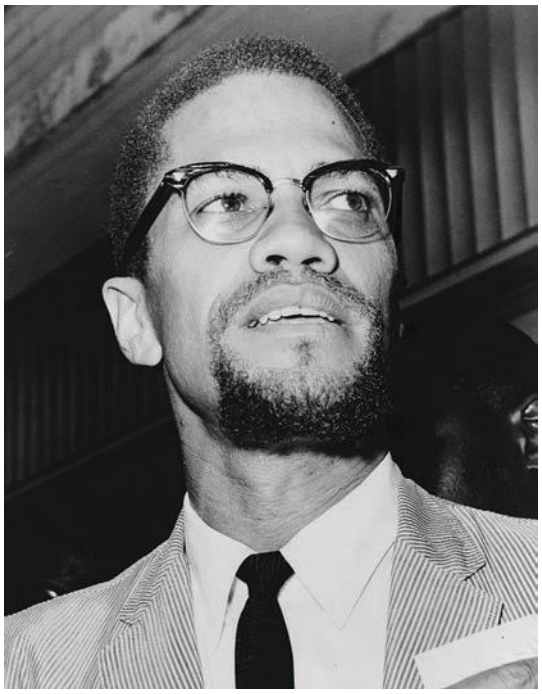
1 To become a Muslim, an adherent needs to affirm their belief through a public declaration of the *shahada*. Is it enough to simply recite the *shahada*? Explain.
2 Discuss the importance of the Five Pillars of Islam in the life of a Muslim.
3 How do Muslims pay their *zakat*?

EXTENSION ACTIVITY 10.6

1 Look up the Qur'an on the internet. What instructions are given in relation to the *Hajj* in the Qur'an?
2 There are many websites that show how prayer times are astronomically calculated. Type '*salat* times' into a search engine and see what you can find.
3 Write a paragraph responding to the following statement: 'Describe how the Five Pillars of Islam ensure a life is lived as a life of submission.'

to the world and those who live in poverty. Fasting demonstrates devotion to Allah by overcoming the basic needs of the body and the ego as a show of faith. Pilgrimage takes believers back to the momentous events that accompanied the birth of the Islamic faith. While these are individual actions, the Five Pillars also emphasise the significance of the Muslim community that exists across the whole world.

Mecca also allows believers to experience the broad appeal of Islam. As they go on pilgrimage, people from all around the world and from all different races join them. It creates a great coming-together of humanity that evokes in each believer an idea of the Last Judgement – all people going equally before Allah.



Source 10.16 Malcolm X was a radical leader of black Americans in the 1950s and 1960s. His extreme racial views softened after he converted to Islam and went on *Hajj*.

The sixth pillar

A few Muslims would advocate that there is a sixth pillar of Islam, ***jihad***, which is often misunderstood. In recent years *jihad* has been identified as violent action in the name of Islam and as being related to terrorist attacks. However, this is a simplistic attitude and a misunderstanding of what *jihad* actually means.

Jihad is a reference to actions that further the cause of Allah, including missionary activity, donating money and curbing personal desires and inner conflicts. There are two main concepts of *jihad*. 'Greater' *jihad* refers to the efforts of Muslims to live their lives as best as they can. In this context, *jihad* can refer to:

- learning the Qur'an and engaging in religious study
- overcoming things such as greed, anger, hatred and other faults
- taking part in Muslim activities
- working for social justice
- forgiving those who have done wrong
- giving up vices, such as smoking
- working in the mosque.

Jihad
'Striving'; related to the concept of effort, struggle or resistance. It is a religious duty

Jihad can also refer to the confronting of evil and wrongdoing, and it is in this context that it may refer to fighting or the use of violence in warfare. This is what Muslims refer to as 'lesser' *jihad*. The Arabic words for war and fighting are *harb* and *qital*; *jihad* is not primarily a term used for warfare. There are a number of quotations in the Qur'an that do refer to fighting for Islam. See Qur'an 4:74–76 for comments on fighting in the cause of Allah, and also these verses:

> Against them make ready your strength, to the utmost of your power, including steeds of war, to strike terror into the hearts of enemies of Allah.
> QUR'AN 8:60

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> Truly Allah loves those who fight in his cause in battle array.
> QUR'AN 61:4

There have been disagreements within the Muslim community about the role of warfare as *jihad*. Some, such as Sufis, emphasise greater *jihad*. Others, such as Sayyid Qutb, say *jihad* includes the overthrow of governments to enforce *Shari'a* law, that is, lesser *jihad*. The debate continues today in the Islamic community and among Muslim jurists.

EXERCISE 10.7

1 Using the information in this chapter, define 'Islam'.
2 Describe how Muslims are 'people of the Book'. How do they relate to other 'peoples of the Book'?
3 Explain how Muslims in Australia express their faith in the twenty-first century.

EXTENSION ACTIVITY 10.7

1 Collect examples from the media of the way the word *jihad* is used. Which *jihad* is being spoken about? Analyse the way it is discussed.
2 Have a class discussion about the Ka'ba. When was it built? What are its features? Why is it significant? How is it important to Muslims?
3 Search the internet to gain a good understanding of the Five Pillars in Islam and their role in the life of a Muslim. Make comprehensive notes.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Pre-Islamic Arabia was populated by nomadic tribal societies as well as settled communities.
- The Ka'ba has been a centre of worship since before the emergence of Islam.
- Muhammad received a revelation from Allah, the one true God for Muslims.
- Mecca and Medina became the most sacred places of Islam.
- The Four Rightly Guided Caliphs each contributed to the development of the Muslim community and state.
- Islam split early into two major groups, the Sunnis and the Shi'a.
- Key beliefs include *Tawhid* (the unity of God), angels, the Books of Allah, *Rusul* (prophets), *al-Akhira* (life after death) and fate/predestination.
- The sacred texts include the Qur'an and the Hadith.
- The Qur'an was revealed to Muhammad by Allah, through the Angel Gabriel.
- Muslim ethics is guided by *Shari'a.*
- The Qur'an, the Hadith, *ijma* and *qiyas* are authoritative in determining Muslim ethics.
- The Five Pillars of Islam are *shahada*, *salat*, *zakat*, *sawm* and *hajj*.
- The Five Pillars of Islam are rituals that remind Muslims of their duty to Allah.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 Where is the Ka'ba located?
(A) Jerusalem
(B) Mecca
(C) Medina
(D) London

2 Who revealed the Qur'an to the Prophet Muhammad?
(A) Khadijah
(B) The Angel Michael
(C) The Angel Gabriel
(D) Abu Bakr

3 Which of the following was one of the four caliphs?
(A) Moses
(B) A'isha bint Abu Bakr
(C) Abu Bakr
(D) Muhammad

4 What are the two variants (subgroups) of Islam?
(A) Sunni and Shi'a
(B) Sufi and Shari'a
(C) Qur'an and Hadith
(D) Khulafa and Rashidun

5 What are the two major sacred texts of Islam?
(A) Mala'ika and Umma
(B) Old Testament and New Testament
(C) Qur'an and Hadith
(D) Abu Bakr and Ali

6 What are used to help develop *Shari'a*?
(A) The Gospels of Jesus
(B) The Qur'an, *ijma* and *qiyas*
(C) *Haram* and *halal*
(D) Sura and Sunni

7 Which of the following is NOT one of the principal beliefs of Islam?
(A) *Tawhid* (unity of Allah)
(B) Angels and *Jinn*
(C) Fate and predestination
(D) Al Aqsa and *salat*

8 What do *halal* and *haram* refer to?
(A) The Five Pillars of Islam
(B) Early Australian mosques
(C) What is permitted and forbidden
(D) A special form of calligraphy

9 *Shahada* is one of:
(A) The Five Pillars of Islam
(B) The early Australian mosques
(C) The countries where Islam spread quickly
(D) The types of Muslim fundamentalism

10 What is *hajj*?
(A) Fasting during the month of Ramadan
(B) Violent *jihad*
(C) Giving money to the poor
(D) A pilgrimage to the city of Mecca

SHORT-ANSWER QUESTIONS

1 What was the result of Muhammad's encounters with Gabriel?

2 Explain why Muhammad is a model for Muslim life.

3 Describe the importance of *salat* in the life of a Muslim adherent.

4 Discuss the role of sacred writings in Islam.

5 How do Muslims develop an understanding of correct ethical practice?

6 Explain the significance of the statement: 'There is no God but God and Muhammad is his messenger.'

EXTENDED-RESPONSE QUESTIONS

1 Outline the historical setting of pre-Islamic Arabia and discuss its influence on the early development of Islam.

2 '*Shari'a* governs every aspect of a Muslim's life.' Discuss.

3 Describe how a Muslim in modern Australia can express their faith by practising the Five Pillars of Islam, noting potential difficulties.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

RESPONSE TO STIMULUS QUESTION

This symbol refers to *halal* food that can be eaten by Muslims. Explain what *halal* and *haram* mean in a context greater than merely food, and how that is applied to modern life for a Muslim in Australia.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

11

Islam: Depth study

[HSC 1 AND 2 UNIT (22 HOURS)]

Knock, And He'll open the door
Vanish, And He'll make you shine like the sun
Fall, And He'll raise you to the heavens
Become nothing, And He'll turn you into everything.

RUMI, SUFI POET (1207–73)

CHAPTER OVERVIEW

In this chapter we will discuss:

- The significance of A'isha, the favourite wife of Muhammad, in Islam:
  - The influence of A'isha on some of Muhammad's thinking
  - The influence of A'isha reflected in the Qur'an and Hadith
  - A'isha as a controversial woman in Islam
- Sufism as an influential and significant school of thought in Islam:
  - Sufism reflects a mystical emphasis in Islam
  - Some significant and influential Sufi teachers
- Islamic ethics as drawn from the Qur'an and *Shari'a*
- Bioethics and the will of Allah
- Environmental ethics and the responsibility of Muslims to be good stewards, caring for God's world
- Sexual ethics and expression within a marital relationship
- *Zina* (illegal sexual acts) and marriage as a contract
- The acceptance, or not, of homosexuality in Islam
- Gender in Islam
- The significance of Friday prayers at the mosque
- The mosque as a community centre in Islam
- Friday prayers affirming the second pillar of Islam
- Friday prayers affirming the global community of Muslims
- The Muslim funeral ceremonies and the significance of a life served in obedience to Allah
- The *Hajj* as one of the Five Pillars of Islam
- The *Hajj* as a duty of all Muslims

11.1 INTRODUCTION

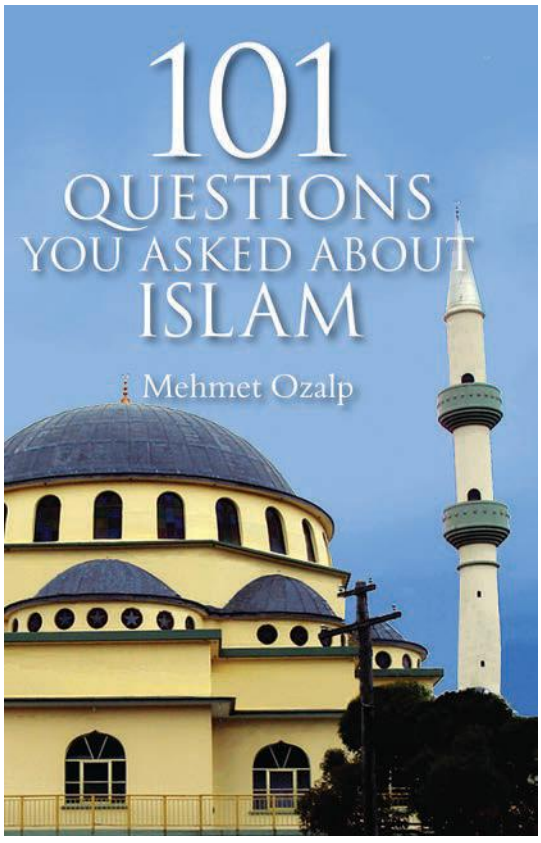
In this chapter students will examine the life of a significant person or the rise and development of a significant idea in Islam. In the HSC examination, students may be asked to explain how this person/idea contributed to the growth of the Islamic faith and assess the impact of the idea or person on Islam itself. To do this effectively, students will need to know something of the controversies surrounding the chosen person or idea and their contributions to Islam in their era and ongoing impact today. Several significant people or schools of thought will be discussed in this chapter of the print book, together with one ethical area and one significant practice. More examples and additional material are available in the digital versions.

Students will also need to describe an Islamic ethical teaching in a particular area: sexual ethics, bioethical issues or environmental ethics. In this chapter, each ethical area will be briefly discussed. The HSC exam may also ask for an explanation of why the issue chosen is important to the Islamic faith.

Finally, students may need to describe a significant practice (ritual, worship, etc.) within Islam and show, first, how it highlights

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Islamic beliefs and, second, how it makes meaning for Muslims both individually and as a community. Students will need to choose one of the following practices: Friday prayer at the mosque, a Muslim funeral ceremony or the *Hajj* (pilgrimage to Mecca).



Source 11.1 Mosque of the Prophet Muhammad in Medina, Saudi Arabia

Source 11.2 Muslim pilgrims circumambulate the Ka'ba after dawn prayer in Mecca, Saudi Arabia. Muslims all around the world face the Ka'ba during prayer.

Source 11.3 A number of books have been written that explain Islamic ethics and practice.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

11.2 SIGNIFICANT PEOPLE AND SCHOOLS OF THOUGHT

There are many significant people and schools of thought that have influenced Islam and brought Islamic influences into the world.

Remember that the syllabus allows for 'another person or school of thought' to be studied. This may be the student's or the teacher's own choice. Also remember that, as well as discussing the life and the contribution of the person or school of thought, students will need to analyse their impact on Islam. Students should ensure their comments relate to Islam as a religious tradition, rather than world events.

A'isha bint Abu Bakr and **Sufism** will be discussed in this chapter of the print book. Information on the other people and schools of thought is available in the digital versions.

Monogamy
Having one spouse at any one time

Polygamy
Having more than one spouse at one time

A'isha bint Abu Bakr

Her name is also transliterated from Arabic into English as 'Ayisha' or 'Ayeesha'. A'isha, Muhammad's wife, had a significant impact on the early development of Islam.

A'isha's Life

Companions
Those who followed the Prophet as Muslims in his lifetime

A'isha was the daughter of Abu Bakr, one of the Prophet Muhammad's closest companions. Believed by some to be born circa 615 CE, she died circa 678 CE. She was betrothed to the Prophet at a very early age. Of the eleven or twelve wives that Muhammad took after his first wife's death, it is clear from sources that A'isha became his favourite. After the death of the Prophet, A'isha supplied many biographical accounts of Muhammad, as well as many of his sayings that have been recorded in the Hadith. She became enmeshed in the politics of the new Islamic community, particularly during the time of the fourth caliph, Ali, against whom she led a revolt. This culminated in the battle of Basra (the Battle of the Camel) in 656 CE. She lost this battle and the victor, caliph Ali, returned her to Medina. Here A'isha lived in relative seclusion until her death in about 678 CE.

Sunni
The majority variant of Islam

Contribution to the development and expression of Islam

Shi'a (or Shi'ite)
The second-largest Islamic group, Shi'a Muslims believe that Muhammad's descendants are best suited to lead the Muslim community

A'isha's impact

It is said that A'isha was one of the earliest to convert to the new religion of Islam. Her father, Abu Bakr, perhaps the closest of all the companions of the Prophet Muhammad, was an earlier convert – as a result, A'isha was one of the first children to grow up in a Muslim family. Her marriage to Muhammad bound the Prophet and Abu Bakr closer in their common religious and political objectives.

A'isha did not marry Muhammad until the last decade of his life. In his early years, at the age of 25, Muhammad married Khadijah, with whom he remained monogamous until her death in 619 CE. The marriage lasted twenty-five years and was a happy one. Considered the first convert to Islam, Khadijah gave her husband great support. Muhammad once said: 'She believed in me when I was rejected; when they called me a liar, she proclaimed me truthful; when I was poor she shared with me her wealth'. After Khadijah's death, Muhammad married a number of women for a variety of reasons – this practice is known as polygamy.

Once Muhammad had left Mecca in 622 CE and been welcomed into Medina as a prophet, apartments for him were built facing onto the mosque that was constructed there. Thus, the private area of Muhammad's house and the public area of the mosque were barely separate. It is suggested that somewhere between 622 CE and 624 CE, Muhammad formally consummated his marriage with A'isha. Convention has it that she was around nine years old, as marriage at an early age was common at that time in that society. Once married and living with the Prophet, A'isha was extremely close to the centre of Muslim power.

Muhammad's wives

Around 623–24 CE Muhammad married Hafsa, the young but widowed daughter of Umar (another companion who would become caliph after Abu Bakr). Hafsa and A'isha became good friends. These two wives, and their influential fathers, formed a key part of what later came to be known as Sunni Islam. Muhammad's fifth marriage to Umm Salama in 626 CE challenged all this. She tended to represent the interests of the household of Ali, Muhammad's cousin and the man who married Muhammad's daughter Fatima. The group around Ali and Fatima would develop into Shi'a Islam. Thus the eventual split of the Islamic world into two camps originally stemmed from the Prophet's own household in Medina.

Although Muhammad continued to marry other women over the next seven years, he became increasingly attracted to A'isha's wit and vivacity. Near the end of his life, when

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 11.4 The Mosque of the Prophet in the city of Medina. The mosque incorporates A'isha's house where Muhammad is buried.

Muhammad fell sick, he began asking what day it was. His wives realised he wanted to know when it would be his turn to be with A'isha. All his wives agreed in the end to let the Prophet spend his last days in A'isha's room, and he died in her arms. It is in her bedroom (now inside the Mosque of the Prophet in Medina) that he is buried. These events have impressed on Muslims the role that love plays in a marriage. A'isha's charming, forthright and vibrant nature forms an ideal to which many Muslim women aspire.

Muhammad and A'isha were only married for nine or ten years. She was widowed at 19 and did not remarry. A'isha spent the rest of her life single, under the special designation of 'Mother of the Believers', although the title also applies to other wives of the Prophet.

The scandal of the slander

An example of how A'isha was the catalyst for Qur'anic revelation comes from early in her marriage and concerns the matter of 'the slander'. In the Islamic year 5 (627 CE), A'isha and Umm Salama accompanied the Prophet on his war campaign against the Banu Mustaliq. Their campaign was successful. On the return march, A'isha strayed from the campsite.

Back at the camp, the man assigned to A'isha's care picked up her curtained litter and attached it to the camel, thinking she was inside it, and set off. Discovering that the caravan had gone without her, A'isha sat and waited for someone to come back and fetch her.

A little later, a young man called Safwan ibn al-Mu'attal discovered A'isha, put her on his camel and returned her to Medina. This caused a great scandal. Unsure of his wife's fidelity, Muhammad ceased having revelations from Allah. A'isha returned to her parents' house. It seems that a rival faction in Medina made the most of the rumour to discredit the family of Muhammad. Even as a prophet, Muhammad still had to face political challenges. After seeking advice and questioning A'isha, Muhammad at last received a revelation now found in the Qur'an (24:11–13):

> Verily those who brought forth the slander [against A'isha] are a group among you …
>
> Why then, did not the believers, men and women, when you heard [the slander] think good of their own people and say: 'This is surely an obvious lie?'
>
> Why did they not produce four witnesses? Since they [the slanderers] have not produced witnesses! Then with Allah they are liars!

In this way A'isha's innocence was proclaimed. The reference here to 'four witnesses' was subsequently used as a precedent by Muslim jurists in developing *Shari'a*. No adultery can be proved unless four witnesses can be found.

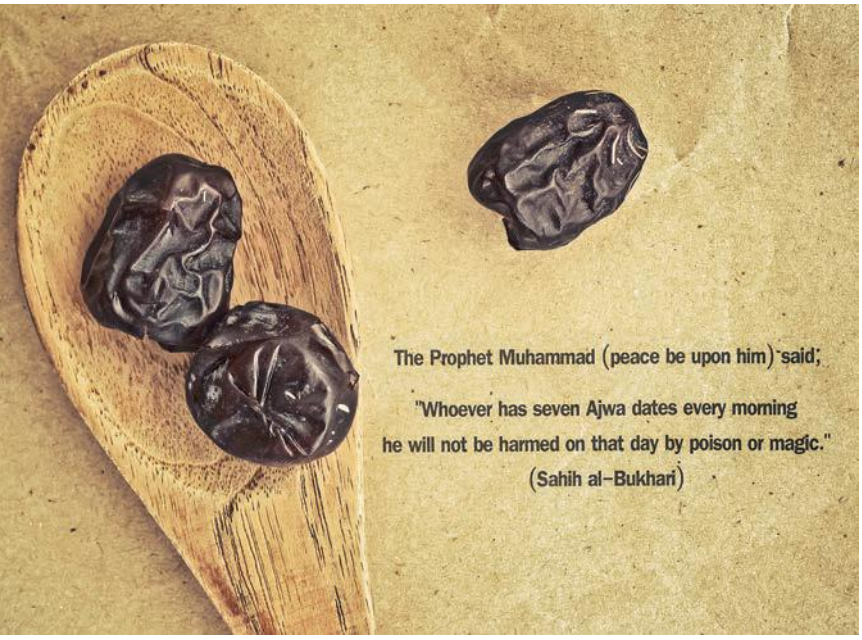
The Battle of the Camel

After the death of the Prophet, A'isha's father led the Muslim community for two years. After her father died (and was buried with the Prophet in A'isha's apartments), Umar ruled as caliph (634–44 CE). Umar was the father of A'isha's co-wife, Hafsa. During his reign, Muslim armies helped add new territories to the Muslim caliphate. This expansion led to great political tensions within the Muslim community.

These tensions came to a head during the reign of the third caliph, Uthman. He was from the Umayyad clan from Mecca. Many Muslims became critical of what appeared to be Uthman's nepotism, particularly in the second half of his rule. Uthman tried to calm these complaints, but it was too late. A crowd invaded his house and Uthman was assassinated. At this point the disenchanted followers of Ali, the Prophet's son-in-law, raced into Medina and had Ali proclaimed caliph. A'isha was out of Medina making the pilgrimage to Mecca. Once she heard of Uthman's death, she hurried to the Ka'ba and began speaking to the crowd, telling them to revenge the death of Uthman. A large army of volunteers gathered around her, and she led this army towards Basra. However, some who were at first enthusiastic left her group, while other men planned to use her army for their own political advantage. A'isha's army began to break into factions.

Outside Basra, A'isha's army met the army of the caliph Ali. Fighting broke out and this

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 11.5 One of the Hadith – reports of the sayings and actions of Muhammad

Bid'a
'Innovation'; a term used to refer to those who seek to bring new ideas and interpretations into Islam. It generally has a negative connotation

Hereditary
Passed down within a family

Umayyad
The first Muslim dynasty that ruled from 661–750 CE

is called the 'Battle of the Camel' (656 CE) from A'isha's entry into the battle mounted on her camel. She became the rallying point for her army. Ali, seeing the viciousness of the fighting, had the camel cut down and ended the battle. Caliph Ali had A'isha escorted back to Medina. But his victory was short lived; Ali was assassinated by a rebel (Khariji) in 661 CE. One of the opponents of Ali, Muawiyan (at the time of Uthman's death the Governor of Syria and a relative of Uthman), founded a **hereditary** caliphate after Ali's death. This caliphate is referred to as the **Umayyad** dynasty and controlled the Muslim world until 750 CE.

A'isha returned to Medina and lived out her life in relative seclusion, but developed a reputation for being learned in early Islamic law and traditions of the Prophet. She died in 678 CE. She narrated *hadith* (narratives) concerning what the Prophet Muhammad had done and said. Many Muslim scholars believe that without A'isha's transmission of such a large number of *hadith*, many Islamic teachings on a range of issues would have been lost.

A'isha's move into politics and her failure lie at the heart of Islamic ideas of the place of women in public life. One *hadith* or saying of the Prophet seems to confirm this. It says, 'Those who place their affairs in the hands of women will never know prosperity'. This *hadith* was collected by al-Bukhari (810–70 CE), one of the most famous Sunni collectors and verifiers of *hadith*.

Muslim scholars such as Muhammad Arafa (*The Rights of Women in Islam*, 1980) use A'isha's example to show that women in Islam should have no political roles:

> It is true that A'isha fought [at the Battle of the Camel] … it must not be forgotten that this individual act by A'isha was denounced as an error by the greatest of the companions and condemned by other wives of the Prophet. And in any case, A'isha regretted her act. It is thus not acceptable to base claims on A'isha's experience, which was considered to be an act of ***bid'a*** [innovation].

Analysing A'isha's influence – contribution and effect

A'isha provided to Muslims many examples of what the Prophet did and said, and her *hadith* have been quoted by Muslim scholars ever since. The Prophet was generally seen as a successful leader and as the transmitter of revelations from Allah (which all Muslims accept). A'isha's *hadith* remind the world that Muhammad was also a kind and loving man. Muhammad is the ideal man for many Muslims, and A'isha's *hadith* show the faithful of Islam a complete man, not just a public religious leader.

The Shi'a variant of Islam, followed by those who are followers of the caliph Ali, can be partly excused for despising her. She attacked the son-in-law of the Prophet in battle. A'isha is given a special status in the Islamic world. For Muslims, she was more privileged as a wife because:

1. She was the only virgin wife of the prophet.
2. Both her parents fled Mecca because they were persecuted for being Muslim.
3. Gabriel showed her likeness to Muhammad and told the Prophet to marry her.
4. In the affair of the slander, Allah declared her innocent.
5. She had washed in the same vessel as Muhammad.
6. Muhammad had prayed in her company.
7. Muhammad received some of his revelations in her presence.
8. He died in her arms.
9. He was buried in her apartment which later came to be part of the Prophet's mosque.

A'isha remains today one of the most prominent, argued-about women in the history of Islam.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 11.1

1 Discuss the significance of A'isha as a wife of Muhammad.
2 Describe the contribution to Islam made by A'isha.
3 Why has A'isha been viewed as a controversial person in the history of Islam?

EXTENSION ACTIVITY 11.1

1 A'isha had a significant effect on Muhammad, his life and his ideas. That seems to contradict the popular image of the place of women in Islam today. What can you discover about the role of women in Islam? Two contemporary examples of important women in Islam are Silma Ihram in Australia and Amina Wadud in the USA.
2 Use the internet to research the companions of the Prophet. Construct a table with relevant information. How does A'isha fit as a 'companion'?
3 Debate the following topic: 'A'isha represents the ideal model for the Muslim woman.'

Sufism

Sufism is the mystical branch of Islam that began about a hundred years after the death of Muhammad. Both Sunni and Shi'a Muslims can be drawn to it, but some Muslims do not view it favourably. Sufism is an attractive doctrine of love that has also appealed to many non-Muslims. Some believe its doctrine is so universal that one does not have to be Muslim to be Sufi. Sufism, however, has a long tradition within, and a close connection to, Islam. Sufi doctrine has been passed down from master to disciple for over 1300 years and its spirit can be encapsulated in a variety of texts, religious discussions, poetry, music and art.

Because Sufism has this master–disciple relationship at its core, many famous lineages of masters and disciples have developed over the centuries. Some have become the well-known orders of Sufism. It is the master's job to encourage his or her disciple to engage more emotionally with Allah by moving the disciple along a path towards realisation of devotion to Allah. The journey on this path is achieved through **self-effacement**, or the controlling of one's *nafs* (ego). Once the disciple begins to realise the full emotional potential of loving Allah, he or she moves into an **ecstatic state** where the world comes alive in a new way. Sufism has inspired some of the greatest poets, singers, musicians and dancers in the Islamic world.

At the personal level Sufism has the ability to deepen a believer's faith profoundly. The path of a Sufi disciple leads through a number of stages or stations. The goal is a loving relationship with Allah. The process of moving into this relationship is through self-effacement. One should do everything possible to rid the mind of the self. The manifestations of the ego – selfishness, self-obsession and inability to see the world from outside one's point of view – are identified by Sufis as *nafs*. The ideal for a Sufi is to control, suppress and eradicate these *nafs*. This is done with the guidance of one's Sufi master, who passes to the disciple a key term or concept. This might be one of the 99 names of Allah, the ***shahada*** or a verse from the Qur'an. One recites this phrase to shut out selfish and earthly thoughts. In this way, a Sufi tries to dedicate his or her entire life to Allah. In response, Allah gives the Sufi a series of **insights** or emotional charges that occasionally come from the reciting of

Shahada
The first pillar of Islam, the statement of belief that 'There is no God but God and Muhammad is his messenger'

Insights
Understanding or revelations

Self-effacement
Making oneself inconspicuous, through modesty or timidity

Nafs
The individual self, psyche, ego or soul

Ecstatic state
A state of connection with Allah, achieved using body movement and music

Source 11.6 A young Muslim woman praying in a mosque. Sufism emphasises devotion.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Dhikr (or zikr)
Ritual utterance of God's name or God's praise

Esoteric
Intended to be understood by few people; private (or inner) knowledge

Exoteric
Intended to be understood by the general public; public (or outer) knowledge

Khirqa
Woollen robe associated with Sufis; can also refer to initiation of a Sufi

Tasawwuf
An area of Islamic study focusing on spiritual development

Gnostic
From the Greek word '*gnosis*' meaning wisdom; Gnostic doctrines hold that the world and humanity are corrupt and only wisdom of secret matters allows humans to connect with the small spark of the divine within them

Neo-Platonic
A movement that developed the theories of the Greek philosopher Plato into a religious and mystical expression

Legalistic
Rigid adherence to the law

Literalist
A strict, exact approach to understanding religion and religious writing with little room for interpretation

phrases. This recitation is called *dhikr* (or *zikr*); it also involves the recitation of prayer and an increasing sense of devotion to Allah.

In Sufism, it is important to understand both the inner and outer meaning of the Qur'an. Every verse in the Qur'an, the Prophet reportedly said, has an inner (**esoteric**) meaning (in Arabic '*batin*') and an outer (**exoteric**) meaning ('*zahir*').

It is natural that poets, such as the fourteenth-century Persian poet Hafiz, have been inspired to use beautifully evocative words to pass on their own experiences of being a Sufi.

> *There is a polish for everything that takes away rust: and the polish of the heart is the invocation of Allah.*
> *Relax the mind and learn to swim, said Shayk Ali-Al-Jamal, let go of your mind so that your soul, now out of its depths, may experience the spontaneous stirrings of intuition.*
> *We are like lutes once held by God. Being away from his warm body fully explains this constant yearning.*

For Sufis, one of the most interesting points of Islamic history is the night journey of the Prophet (Qur'an 17:1). He was reportedly transported magically one night from Mecca to Jerusalem and then vertically into the heavens to witness paradise for himself. Much has been made of this reported journey in the Hadith and other Islamic works, especially art. It is a journey that many Sufis like to meditate on, hoping that they too will one day have a *mi'raj* or ecstatic rising up to heaven.

Sufism's influence on Islam

It is likely that the term 'Sufi' comes from the Arabic word for 'wool'. This refers to the white woollen robes worn by Muslim wandering holy men. Over time their rough woollen garment (*khirqa*) came to be synonymous with those who dedicated themselves to mystical pursuits, and so they were given the name Sufi. It has been suggested that the increase in these wandering holy men may partly have been influenced by Christian monks and priests who wandered about serving their community. *Tasawwuf* (the spiritual development of a Muslim) could be linked to the same root word as Sufi. Sufi may also be an Arabic rendering of the Greek word *sophos* meaning 'wisdom'. If this is true, then Sufism links Islam with the **Gnostic** and **Neo-Platonic** traditions found around the Mediterranean.

Whether this is the case or not, Sufism has been influenced by other traditions and, in turn, has influenced Jewish Kabbalah and Christian mysticism.

This openness to influence allows some to suggest that one need not be Muslim to be Sufi. They say that Sufism connects with these wider traditions to such an extent that it speaks more universally about the human condition and its relationship with the divine than Islam alone. It is true that Sufi masters are venerated by people who are not Muslim. Hindus and Sikhs in India are just as likely to visit some Sufi tombs as are Muslims. Regular prayers and the reciting of the Qur'an are required parts of being a Muslim. Sufism adds deeper meaning and emotion to these requirements. For some people, Sufism is the most attractive side of Islam, and many convert to Islam by first becoming interested in Sufism. Sufism is also a great challenge to Islam. Certain expressions of Sufism undermine the exoteric or ritual side of the religion, placing lesser importance on doing acts, prayers and so on and more emphasis on emotions. Sufism constantly struggles against those Muslims who seek to reduce Islam to a religion that is simply **legalistic** and **literalist**.

Moreover, Sufi orders have proved to be places for both social misfits and daring thinkers. Many Sufis who entered into orders have turned their backs on normal society. They may also shun the powerful Islamic injunction that everyone should marry. Additionally, there are other small signs of the difference with traditional forms of Islam. Much Sufi poetry and many song lyrics refer to the love of Allah as intoxicating as wine. Wine has thus become a significant symbol, yet wine itself is forbidden in Islam.

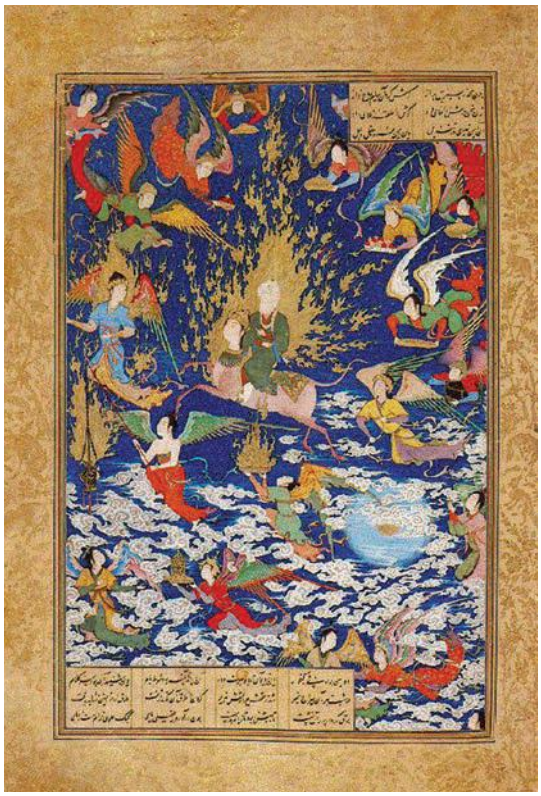
Some great Sufis

Rabi'a (717–801 CE)

Celebrated as one of the first great Sufis, Rabi'a gave Sufism definition with her overwhelming sense of love for Allah. She was eccentric and never married. The most famous story about her concerns a flaming torch and a bucket of water she was said to have carried through the town of Basra. To those who asked what she was doing, she replied:

> I want to douse the fires of hell, and burn the rewards of paradise. They block the way to Allah. I don't want to worship Him from fear of punishment or for the promise of reward, but simply for the love of Allah itself.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 11.7 This illustration of the Prophet's night journey to heaven is from Shiraz in Persia circa 1560 CE. Muhammad is guided by the Archangel Gabriel and six other angels. He rides al-Buraq, a mystical steed. As is convention, the Prophet's face is not shown.

Source 11.8 Statue of Rumi, the thirteenth-century Persian Sufi poet

Although Rabi'a is a significant figure to study in her own right in the syllabus, sadly there remains very little scholarship on her life.

Rumi (1207–73 CE)

There is something profound in the way Sufis address Allah as their love. Rumi does this better than most. The year 2007 was declared 'International Year of Rumi'. He was closely connected to the Mevlevi Order of Sufis, which was founded by Rumi's followers after his death. This is one of the most well-known order of Sufis, because of their spectacular whirling Dervishes. Rumi was connected to this order because of his mystical friendship with Shams Tabrizi. As master and disciple, the two became inseparable. Rumi's major theme was *tawhid* – or how he was unified with Allah. His ability to put into words the struggle of spiritual development and the growth of a personal relationship with Allah sets him apart as the greatest of poets. His six-volume poem, the *Masnavi-ye*, can be found in several English translations.

Sufism's impact on society and analysing Sufism's influence

Sufism's influence is profound, not only in the mystical parts of Islam, but also in its arts: music, painting, poetry and literature. Sufis established orders and houses which welcomed pilgrims from all religious groups. Sufism continues to be responsible for attracting many non-Muslims to the Islamic faith today. Some of the most famous in the twentieth century have been the Frenchman Henry Corbin and the Russian mystic George Gurdjieff. The biographies of these men, which can be found on the internet, are fascinating.

INVESTIGATE

Look up some of Rumi's poetry. Why is it controversial to some Muslims? Why is it attractive to people of other faiths? Note that two other significant Sufis, Al-Ghazali and the poet Hafiz, are described in detail in the digital versions of this book.

The Qur'an and Sufism

There are passages in the Qur'an that seem to encourage a deep and mystical reading. One of the most famous is:

> He it is Who has sent down to thee the Book: in it are verses basic or fundamental [of established meaning]; they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. Those who are firmly grounded in knowledge say:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 11.9 The Qur'an was the first extended work of prose in Arabic. Calligraphy in Arabic often exploits the form of the writing to make meaning even more mystical.

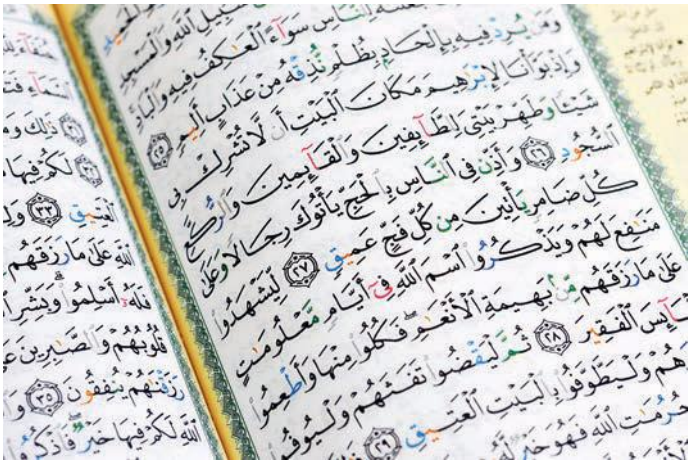
Source 11.10 An inspirational quote by Rumi

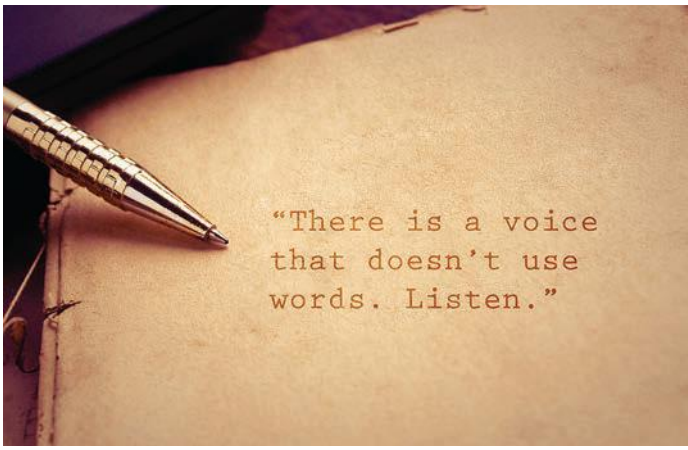
> 'We believe in the Book; the whole of it is from our Lord;' and none will grasp the Message except men of understanding.
> QUR'AN 3:7

This seems clear – only Allah can interpret the inner meanings of the Qur'an. Some believe there should be a full stop after Allah, others say it is not needed. This passage could mean that those who are wise can seek the hidden meaning of the Qur'an.

Summary – contribution and effect

Sufism has had a significant influence on the development of spirituality in Islam. Islam in its simplest form asks believers to do a number of things. Islam can seem little more than a series of mandated actions: prayers, pilgrimage, fasting. These requirements can turn into meaningless rules that are followed automatically. One of the first great movements in Islam was for scholars and theologians to develop a legal code by which Muslims should live. This move also seemed to emphasise the rule-bound nature of Islam as both a religion and a system of governance. Against this legalism and literalism, Sufism emphasises personal piety and the heart. Sufism not only introduced a





INVESTIGATE

Investigate some of these other sources of information on Sufism:

- Hazrat Inayat Khan, *The Heart of Sufism*, London, Shambhala, 1999.
- Martin Lings, *What is Sufism?* London, Allen & Unwin, 1975.
- W. Montgomery Watt, *Islamic Philosophy and Theology*, Edinburgh University Press, 1985.

FURTHERMORE

It is important to note that not all Muslims agree with Sufi concepts. Some conservative Islamic scholars deride Sufism as a challenge rather than a complement to Islam. From your understanding of Islam, discuss why this might be the case.

EXERCISE 11.2

1 Describe Sufism as a school of thought, highlighting its main features.
2 Detail the life of a Sufi and the way the Sufi concepts are applied to life.
3 Explain the key principles of Sufism.

EXTENSION ACTIVITY 11.2

1 'Anyone can be a Sufi, no matter what their religious background.' Discuss.
2 Research and write a paragraph about how to become a Sufi.
3 Research and analyse the influence of Sufism on Islam in Australia.
4 Find some Sufi poetry. What is it about the poetry that seems specifically Sufi in comparison to other poetry you know?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

tradition of mysticism into Islam, but also changed how Islam can be understood. Sufism allows Muslims to explore the emotional depths of their religious nature. Sufism also allows believers to turn their faith into an intimate and personal act of devotion to Allah. Sufism allows Islam to appeal to many more dimensions of the human spirit. The developments of Sufism have allowed expansion of the Islamic arts and Islamic civilisation, especially during the years when Islam seemed to stagnate.

Other people and schools of thought

The following people and schools of thought are discussed in the digital versions of this book.

People

Khadijah bint Khuwaylid (circa 555–619 CE) – first wife and supporter of Muhammad; she was the first convert to Islam.
Fatima al-Zahra (circa 605–32 CE) – daughter of Muhammad and wife of Ali ibn Abu Talib, the fourth rightly guided caliph; she is particularly significant in Shi'a Islam.
Imam Malik (circa 711–95 CE) – one of the most respected scholars in Sunni Islam and founder of Maliki interpretations of the Qur'an and Hadith in the Maliki *madhhab* (School of Jurisprudence).
Imam Abu Hanifa (699–767 CE) – founder of the Hanafi school of Islamic jurisprudence.
Rabi'a al-Adawiyya (717–801 CE) – female Sufi saint, noted for her poetry and devotion; she is considered the founder of the doctrine of Divine Love in Islam.
Imam al-Shafi'i (767–820 CE) – founder of the Shafi'i school of Islamic jurisprudence.
Abu ali Hussein ibn Sina (circa 980–1037 CE) – also known as Avicenna; Persian scholar expert in many fields, including philosophy and medicine.
Al-Ghazali (1058–1111 CE) – Sufi theologian and mystic; his writings are considered among the greatest in Islam.
Sayyid Maududi (1903–79 CE) – Pakistani journalist, scholar and theologian; a Muslim revivalist leader and founder of one of the political Islamist movements of the twentieth century.
Sayyid Qutb (1906–66 CE) – key figure of the Muslim Brotherhood, who along with fellow members was persecuted by the Egyptian authorities and hanged. His writings in prison influenced a range of radical and anti-colonial expressions of Islam from the 1970s onwards.

11.3 ETHICS

Islamic ethics are closely related to the concept of *tawhid* – the oneness of Allah. In Islam, ethics relate to the need to fulfil Allah's will. It is assumed in Islam that all human beings have a moral inclination and, because of the greatness of Allah, people are expected to obey his commands contained in the Qur'an, and express their obedience in behaviour as well as belief. This inclination is known as a *fitrah*, a moral inclination that will guide them through life. This is not simply the ability to reason, but rather the capacity to recognise Allah and to understand the distinction between right and wrong. Choosing to go against that inclination is doing wrong. *Zulm* is the term that is used to describe doing wrong against Allah, someone else or against oneself.

Muslims ground their ethical practices and principles in the essential notion of *tawhid*. Because of the greatness of Allah, human beings are expected to obey him and fulfil his purposes in life. This includes not only devotion to Allah, but also ethical behaviour towards others as well. There are several passages in the Qur'an that would support this concept, including Qur'an 2:177 and also 4:36:

> Serve Allah and join not any partners with him; and do good – to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companions by your side, the wayfarer you meet, and what your right hands possess: for Allah loves not the arrogant, the vainglorious.
>
> QUR'AN 4:36

There are some differences between Sunni and Shi'a ethics, mainly due to the weight given to, and different understanding of, the Hadith.

The discussion that follows examines three areas of ethics – bioethics, environmental ethics and sexual ethics.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Bioethics

Bioethics refers to a range of ethical issues that relate to human biology, healthcare and biological science. The importance of human life and the belief that only Allah can decide issues of life and death are key principles in an Islamic understanding of bioethics. Trust in Allah is also a central concept. Abortion is permitted in some cases, while contraception is discouraged as it suggests lack of trust in Allah. Artificial insemination and in-vitro fertilisation (IVF) are only permitted within the marriage relationship, that is, there must be no suggestion of adultery. Euthanasia is generally not acceptable. Organ transplantation is acceptable where the donor is dead, although there are some issues related to respect for the human body.

As its foundation for any discussion in this area, Islam holds to the overriding concept of the sanctity of human life and the fact that Allah is the only one who can decide issues of life and death. Islamic bioethics is motivated by submission to Allah and a combination of duties, rights and a call to virtue. There is an emphasis on a concern that people are treated with respect and compassion, with physical concerns not being the final consideration.

Muslim morality and ethics are governed by the overarching principle of obedience to Allah, the sanctity of life, as outlined in Islamic jurisprudence and the Qur'an. The Qur'an speaks of the value of life in a number of verses, including the following:

> Nor take life – which Allah has made sacred – except for a just cause.
> QUR'AN 17:33

> It is Allah who gives you life then gives you death; then he will gather you together for the day of judgement about which there is no doubt.
> QUR'AN 45:26

Islam has an emphasis on the value of human life and on the practice of abortion. Abortion is generally condemned because life is in the hands of Allah. The Qur'an states:

> We [Allah] cause whom we will to rest in the wombs for an appointed term, then do we bring you out as babies …
> QUR'AN 22:5

Source 11.11 Islam believes that Allah will provide for the family.

Some Muslims will allow abortion up until the 120th day of the pregnancy, when it is believed the soul enters the child. Abortion is considered wrong because it suggests a lack of trust in Allah to provide for the child. In October 2000, the Australian Muslim Women's Association expressed the view that abortion is murder. They pointed out that God's name for his first revelation was 'the hanging embryo' (Sura 96).

Contraception is also discouraged because it interferes with the natural process of procreation. There is, however, a range of Muslim points of view on this subject. Some commentators, such as the twelfth-century scholar Al-Ghazali, suggested contraception was appropriate where there are concerns about the health of the mother or financial hardship, but not when performed to avoid the birth of a female child. Others consider the practice of contraception to be a sign of lack of trust in Allah – seeking to prevent pregnancy implies that the parents do not trust Allah to provide for the family. There is now a general acceptability of contraception in Muslim societies, supported by prominent contemporary *ulama* (scholars).

For many Muslims, artificial insemination (AI) is seen in the same way as adultery, as there is a risk the genetic material may come from someone other than the married partners and thus would be adultery.

In-vitro fertilisation (IVF), on the other hand, is generally considered to be acceptable in cases where there can be no doubt that the husband and wife are the donors of the egg and sperm. The reasoning is similar to that regarding AI. Eggs or sperm donated by people outside a marriage are unacceptable as this would be considered a form of adultery:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> Do not come near to adultery for it is shameful.
> QUR'AN 17:32

In most cases, gene manipulation would be condemned as trying to alter the will of Allah; however, organ transplantation is acceptable in most circumstances. The issue of significance in this case is whether the person donating the organs is actually dead or permission has clearly been given.

Euthanasia is not accepted in Islam. It is considered contrary to the role of Allah as the divine planner for human life. Muslims seek the patience of Allah to cope with the sufferings of life. Firm trust in Allah and his purposes is the requirement for Muslims:

> O you who believe! Seek help with patient perseverance and prayer: for Allah is with those who patiently persevere … Be sure we shall test you with something of fear, and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere – who say, when afflicted with calamity: 'To Allah we belong, and to him is our return'.
> QUR'AN 2:153–156

Voluntary euthanasia is generally regarded as a form of suicide and is thus condemned in the Hadith:

> Whoever commits suicide with something will be punished with the same thing in the [hell] fire.
> BUKHARI 78:647

Islam is greatly concerned with providing quality palliative care for the dying and those experiencing painful diseases. While the sufferer's family is considered to be the primary source for that care, the Muslim community is also greatly involved.

The modern Muslim community reflects a diversity of views, caused by the variety of schools of jurisprudence, different sects, the different cultural backgrounds of its members and different levels of religious observance.

The Islamic Organisation for Medical Sciences, based in Kuwait, publishes a regular bulletin and holds conferences to discuss bioethical issues. Recent conferences have discussed organ transplantation, assisted contraception and even issues such as testicular and ovarian grafts. Many Muslim communities look to their own recognised religious scholars for guidance.

Environmental ethics

Islamic beliefs are vital to the way ethics regarding the environment have evolved and continue to evolve. The following three concepts are important in understanding Islamic environmental ethics:

- *tawhid* (unity) – the concept of the uniqueness of Allah and the integrity of his creation
- *khilafa* (stewardship) – Muslims respect and care for creation
- *akhira* (afterlife, when you will be held accountable for your actions) – Muslims are accountable for their use and abuse of creation.

The Qur'an has many verses that speak about the created world, often in relation to daily life and practice. For example, animal

EXERCISE 11.3

1. Explain the importance of the concept of *tawhid* in determining Muslim bioethics.
2. Describe some of the issues related to bioethics and explain the areas of concern for Muslims.
3. Discuss the influences of modern technology in bioethics and how they relate to an understanding of Muslim bioethics.

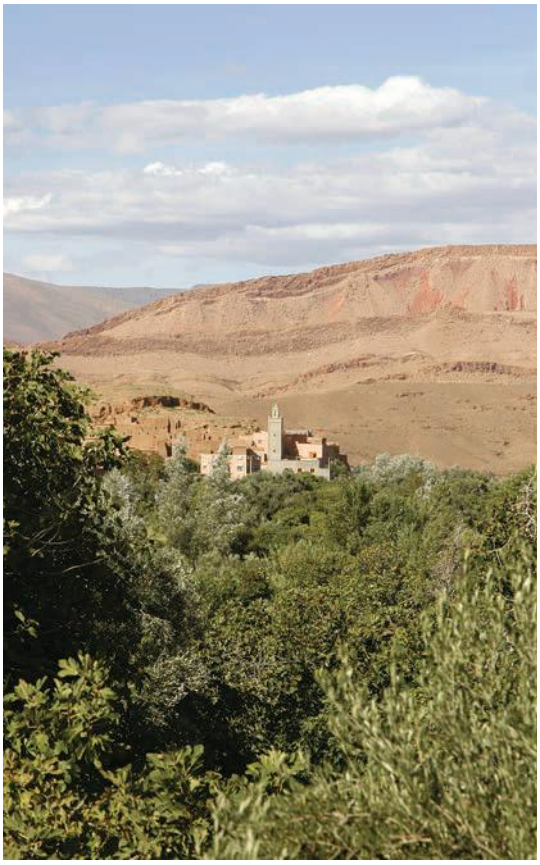
EXTENSION ACTIVITY 11.3

1. Write a paragraph on the importance of an understanding of marriage and adultery and how they impact on Muslim bioethics.
2. Research one particular modern bioethical area and note the influences of the Qur'an, the Hadith, the *ijma* and *qiyas* in reaching a judgement (see Chapter 10).
3. Debate the following topic: 'Modern Australian medical advances are incompatible with Muslim ideas and beliefs concerning bioethics.'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 11.12 This picture of an oasis illustrates several environmental concerns in Islam – care for nature, wise use of water and reclaiming the desert.

Source 11.13 Green mosque in Boumalne Dades, Morocco



slaughter must be humane, and washing before prayer must be done in a way that conserves water. Modern environmental initiatives seek to correct environmental damage in many parts of the world. There are aspects of Islamic worship that have environmental concerns as a part of their practice. Ramadan, as a month of fasting, asks Muslims to meditate on how and why they consume food. The greater Eid celebration requires every family to sacrifice an appropriate animal for this feast. Worldwide that adds up to hundreds of millions of animals. The sacrifice thus has the wider ecological resonance of requiring vast amounts of land set aside for animal production. It could be argued that the same land, used for crop production, would lead to a far more efficient use of the land.

Muslims have always sought ways to care for the environment. The general principle that guides Islam is the fact that this world is created by Allah. The world has been created for the good of humankind. Human beings are made '*heirs to the earth*' (Qur'an 6:165), which implies due care and responsibility in its use.

The submission of Islam to the will of Allah means that humankind should acknowledge that ownership of creation by Allah, and seek to live as responsible trustees of Allah's created world. On the final judgement day, all human beings will need to give a reckoning for their actions. That accountability includes care for the world and the environment, and responsibility for maintaining the integrity and unity of creation, its flora and fauna, its wildlife and natural environment.

The relevant words to understanding a Muslim view of environmentalism include *khilafa* (trusteeship) and *akhira* (afterlife, when you will be held accountable for your actions). Muslims are accountable for maintaining the balance in creation. Environmental ethics in Islam are also linked to the concept of *tawhid* (unity). In this case it does not refer to the oneness of Allah, but the unity or integrity of Allah's creation. This is not to suggest that Allah is one with creation, but rather that creation as a whole reflects the uniqueness or oneness of Allah.

Modern scholars suggest that the Qur'an speaks of a balance in nature that should be maintained. This comes from the assumption that the world belongs to Allah. This idea of balance in nature is important in maintaining the environment:

> And the firmament has he raised high, and he has set up the balance, in order that you may not transgress balance.
> QUR'AN 55:7–8

Muslims do not kill animals carelessly and have imposed rituals to ensure it is as merciful as possible. While *halal* food laws apply to what Muslims may eat, they also require that animals be slaughtered mercifully. In Islam, the reason animals are slaughtered in a humane manner reflects the concern Allah has for his creation.

While Muslims wash before prayer, they must do so in a way that conserves water.

It is not surprising that Islam has a keen sense of the fragility of the environment,

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

given its origins in Arabia with its harsh geographical and climatic conditions. The world of Muhammad was a harsh environment that needed to be cared for carefully, and that care has continued through the history of Islam.

One significant passage from the Qur'an referenced by Muslim environmentalists is:

> And the earth – we have spread it out and set thereon mountains standing firm, and produced therein every kind of beautiful growth – to be observed and commemorated by every devotee turning to Allah.
> QUR'AN 50:7–8

Other significant passages that speak of the need to care for the environment include:

- Qur'an 7:31 – do not waste resources
- Qur'an 6:38 – interdependence of humans and animals
- Qur'an 2:28–29 – the earth created for human beings
- Qur'an 56:68–70 – water given by Allah
- Qur'an 30:30 – follow Allah's intentions for the world
- *Bukhari's Hadith* – 'Live in this world as if you were going to live forever'.

In Islam, the created world does not belong to human beings; it belongs to Allah and humans are to be guardians of the world. This concept of guardianship or stewardship is called *khilafa*. On the judgement day humans will be called to account for how well this has been done. In practical terms this means that water should be used wisely, animals only killed for food, and where a tree is cut down another should be planted to replace it.

Islam seeks to be practical in its worldview, and concern for the environment has been included in the development of *Shari'a*. As a result, fragile geographical zones are considered *haram* in *Shari'a*. These sites are protected by law and typically positioned to ensure access to parkland and nature, to restrict urban sprawl, and protect watercourses and bases.

In addition to these laws relating to the protection of land, a bill of legal rights for animals was developed as early as the thirteenth century by the Muslim jurist Izz ad-Din ibn 'Abd al-Salam. In addition to these historical developments, modern *Shari'a* continues to emphasise the importance of protecting the environment. For example, environmental initiatives seek to correct environmental damage in many parts of the world. Muslims have been actively working towards reversing the effects of environmental damage in areas such as Oman and the Sahara region of Africa.

Representatives of Islam were part of the Assisi Declaration, an interfaith meeting in 1986 at Assisi in Italy (home of the twelfth-century Christian St Francis of Assisi) to discuss issues of the environment. This included a Muslim declaration on religion and nature that stated the following:

> Allah's trustees are responsible for maintaining the unity of his creation, its flora, its fauna, its wildlife and natural environment … Unity cannot be had by setting one need against another or one end over another; it is maintained by balance and harmony.

EXERCISE 11.4

1. List some of the references in the Qur'an that relate to the environment and summarise their teachings.
2. Outline the key concepts relating to environmental ethics in Islam.
3. Explain the concepts of *tawhid*, *khilafa* and *akhira*, with reference to their understanding of Muslim environmental ethics.

EXTENSION ACTIVITY 11.4

1. Develop a table of environmental ethics in Islam, using the headings *halal* and *haram*. Note carefully which issues fit into which column, and what issues cross both.
2. Debate the following topic: 'Islam has an understanding of environmental issues because Muhammad lived in Arabia.'
3. Search the internet to discover how Islam is seeking to redress ecological damage in Muslim countries. Compose an illustrated page demonstrating and explaining the initiatives that are being taken to address that damage, and what steps are being taken to conserve those areas.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

In 1995, another conference was held at Ohito in Japan. It included religious leaders from nine religious traditions and discussed concerns about the environment. The Ohito Declaration on Religions, Land and Conservation was issued, giving guidelines for future action in caring for the environment. Muslim leaders were significantly involved in forming the declarations that came from that conference.

Sexual ethics

Sexual acts in Islam can be divided into lawful (*halal*) and unlawful (*haram*) activities. What differentiates *halal* acts from *haram* acts is determined first by the Qur'an and then by the Hadith and the *Shari'a*. In many countries with majority Muslim populations, some aspects of Western law have been incorporated. This is particularly true in those countries that were once part of, or strongly influenced by, British or French colonial rule. A good way to gain a greater understanding of societal attitudes to issues such as premarital and extramarital sex is by examining the legal systems of Muslim states. Attitudes can differ significantly.

Premarital and extramarital sex

For a free woman or a man, sex before marriage (premarital sex) falls into the category of fornication (in Arabic '*zina*'). Fornication includes any illegal sex act such as premarital sex and adultery. In Australia before the 1970s, adultery was considered legal grounds for divorce. However, since then, adultery has not been prosecuted under the law.

By contrast, under Islamic law, premarital and extramarital sex remain grave sins condemned in the Qur'an. Both are considered violations of the marriage contract and strict Islamic law prescribes severe punishments for both of these acts.

According to some interpretations of Islamic law, premarital sex is punishable by up to 100 lashes. As Qur'an 24:2 states:

> The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes [of the whip]. Let not pity withhold you in their case, in a punishment prescribed by Allah.

Adultery is considered an even more serious sin and is punishable by stoning. As Qur'an 17:32 states:

> Do not go near to adultery. Surely it is a shameful deed and evil, opening roads [to other evils].

Few countries enforce this and there are significant differences in the interpretation of this verse. This verse can also be used to justify the cultural norm in some countries in the Middle East of segregating men and women in both public and private spaces. Just as mosques have areas for women and for men, so do other public spaces. Thus in some Muslim societies, a range of measures have been put into place to prevent women and men from coming into contact outside the home. In some majority Muslim countries, being alone with a stranger of the opposite sex is interpreted as engaging in a sexual relationship. Even if there is no sign of sexual activity, the suspicion remains.

In some Muslim societies, women leaving the family space to enter public space are expected to cover themselves and/or be **chaperoned** – especially if these women are young and/or unmarried. An unchaperoned woman should avoid the presence of unfamiliar men. A *hadith* of Muhammad says that: 'Whenever a man is alone with a woman, Satan is the third among them' (al-Tirmidhi 1091). It is important to keep in mind that there are differences across the Islamic world in the way the Qur'an is interpreted under *Shari'a*. While some Muslim countries require the wearing of the *burka*, others expect a *hijab* to be worn, while others do not require covering of the face or head.

Marriage (***nikah***) is a legally binding contract in the Qur'an and is a central pillar of *Shari'a*. A marriage must be publicly announced. Marriage is a confirmation of male and female togetherness in the wider context of the Islamic community. To have sex

Chaperone
Older guardian who accompanies young women in public to ensure that they restrict their behaviour (particularly with the opposite sex)

Nikah
Complex term often translated as marriage, but has connotations of embracing and sex

Source 11.14 The *burka*

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

In the Christian Bible, the apostle Paul gives a clear ruling that women should cover their head in public, but Christians rarely follow his injunction. On the other hand, some Muslims would say the Qur'an is not specific about wearing a veil. Despite this, some Muslim countries insist that women veil themselves as a matter of religious propriety. Check the Qur'an and see if you can find specific references to the veiling of women. What about the Hadith? How are these issues interpreted and applied to Muslim society?

outside this bond is seen as an attack on the community itself.

To maintain the distinction between the home and the outside world, the Qur'an makes a number of things very clear. First, it outlines who can and cannot be defined as a family member. Passages in the Qur'an, such as Qur'an 4:23, explain in detail who a man can and cannot marry. It also delineates the possible sexual relationships that can occur between a man and those women legally bound to him through marriage and/or who live in this family unit. This is made clear in Qur'an 23:

> 1–6: 1. Successful indeed are the believers …
>
> 5. … who guard their chastity [i.e. private parts from illegal sexual acts]
>
> 6. Except from their wives or [the slaves] that their right hands possess – for then they are free of blame.

These sentiments are repeated almost exactly in Qur'an 70:29–30. Here the Qur'an grants to the male householder the right to have sex with any woman he has married (up to four). Qur'an 4:3 reads: '… marry women of your choice, two or three, or four.'

Muslims contrast this verse with 4:129, which explains how hard it is to be fair to each wife: 'You will never be able to do perfect justice between wives.'

Some argue that this verse countermands Qur'an 4:3 and men should only have one wife. Others suggest that Qur'an 4:3 only referred to the time of the Prophet when, because of battles, many women and their children were left without a husband and father. The ethics of premarital and extramarital sex across the Islamic world are interpreted in a numbers of different ways. Some countries, such as Afghanistan and Saudi Arabia, have incorporated more literal interpretations of Qur'anic verses into their legal systems (and adhere to a strict interpretation of *Shari'a*). Others, such as Turkey, the United Arab Emirates and Jordan, have taken far more liberal approaches that incorporate a variety of legal traditions from other countries.

Source 11.15 Islamic wedding ceremony at a mosque

Muslim countries that maintain *Shari'a* follow the Qur'an and other religious writings such as the Hadith and judgements by Islamic scholars. Punishments under *Shari'a* can under certain circumstances include flogging, amputation of limbs and various forms of execution such as stoning to death. In those countries with very conservative interpretations of the Qur'an, trials can be instantaneous, the defendants may not be allowed legal representation and the judgements may not be publicised. In these countries, human rights groups, such as Amnesty International, do as much as they can to research and condemn these activities, which they consider serious abuses of human rights.

By contrast, there are many majority Muslim countries, such as Turkey, Morocco and Indonesia, that have adopted more liberal approaches to the application of *Shari'a*. These countries often have legal systems that incorporate elements of Western systems of law. While these legal systems are informed by *Shari'a*, trials are open and decisions can be appealed. Penalties for crimes are often handed down in the form of fines and prison terms rather than corporal (physical) punishment. The influence of Islam can still be seen in the moral choices made by the population. For example, Turkey is predominantly a Muslim

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Investigate some of these other sources of information on sexual attitudes. In the Qur'an, the following verses concern themselves in some way with *zina*: 4:19, 4:24, 23:1–6, 24:3–11, 24:23, 24:33, 25:68–70, 33:50, 60:12, 70:22–30. In the Hadith see, for example, al-Tirmidhi Hadith 1091. See also Fatima Mernissi's book on the Hadith, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam* (1987).

country but it has secular laws and many of these are quite liberal. Nevertheless, the Qur'an still exerts an influence. The Turkish marriage rate is high, and men and women generally marry much earlier than in Australia.

In an extreme counter-example, Saudi Arabia operates under the full force of *Shari'a*. To enforce Islamic ethical laws there is a **Mutawwa'in**, or religious police force. This force can arrest men and women who are not related and are alone together. The US State Department's 2010 report on human rights abuses makes clear that people were punished for fornication in Saudi Arabia.

Mutawwa'in
Muslim religious police

There are a number of theories that discuss how sexuality in the Muslim world is controlled. In her book, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, author Fatima Mernissi (1987) examines Islam in the time of the Prophet. She claims that many men, citizens, scholars and judges invented or twisted a number of Hadith to increase the status of men far above what the Prophet or the Qur'an proposed. She focuses on accounts of the early life of Islam, when men and women interacted more in public life. This is not to say that punishment for premarital sex did not exist, but in Mernissi's account, the segregation of men and women was less strict than it is in many traditional Muslim societies today.

Summary

Attitudes to premarital and extramarital sex in Islam can be harsh. Premarital sex is categorised as an act of *zina*, that is, fornication or an illegal sex act. Not only is it illegal but, as Abdelwahab Boudhiba, author of *Sexuality in Islam*, suggests, it can be seen as a challenge to the whole Muslim community. The Qur'an prohibits *zina* in many verses. In Muslim countries around the world today, there are different levels of punishment for acts of *zina*.

Liwat
Homosexual acts

Homosexuality

Western views of homosexuality contrast significantly with Muslim views. Over the last fifty years in many Western societies, homosexuality has evolved from being seen as a deviant criminal act punishable by law to being an accepted lifestyle, legalised in many countries in the 1960s and 1970s. Yet before this change in attitude in the West everyone was expected to marry. Thus homosexual activity took place furtively – often as an extramarital activity. This is still the case in many Muslim countries. The word 'homosexual' relates to people who are same-sex attracted (i.e. men to men (gay) and women to women (lesbian)). A recent focus in the West has been the acceptance of gay and lesbian marriages as a major step in the integration of non-heterosexuals as family units that are legal in every respect. These ideas are still unacceptable in most countries where Islam is the major religion.

Heterosexual marriage and the birth of children are central to the progress of Islamic life. Most men and women do get married, even though some may also engage in homosexual acts outside of marriage. Homosexuality is characterised in the Muslim world as an illicit sex act between men (sodomy). Lesbians in the Islamic world are harder to identify, but do still exist. Some groups, such as Aswat (a support organisation formed by a group of Palestinian lesbians) are emerging to represent Muslim lesbians (despite the fact that Aswat operates in Israel, which is outside of an Islamic legal system). In 1998 the group Al-Fatiha was established to support gay and lesbian Muslims. Like Aswat, it is based mainly in Western countries such as Canada, the United States and the United Kingdom.

The Qur'an and the city of Sodom

The Qur'an is more indirect in prescribing punishments for acts of homosexuality (*liwat*) but is clear on how it defines homosexual behaviour as deviant. In Qur'an 7:80 we are reminded of the story of Lut (Lot), a figure from the Hebrew Bible. In Judaism it is not certain whether the city of Sodom has any connection with the sex act that it gave its name to, sodomy, but in the Qur'an the link is clear. The Qur'an reminds Muslims:

> And Lot! [Remember] when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.
>
> And the answer of his people was only that they said [one to another]: Turn them out of your township. They are folk, forsooth, who keep pure.
>
> And We rescued him and his household, save his wife, who was of those who stayed behind.
>
> And We rained a rain upon them. See now the nature of the consequence of evil-doers!
>
> QUR'AN 7:80–84

Here it seems the practising of male lusts on men was a crime of the whole city of Sodom, and so the city was punished by a storm of stones. There is no individual punishment noted in the Qur'an for those who commit sodomy, but Allah destroyed cities where immoral acts occurred. There seems to be an oblique reference to lesbian behaviour (*lutiyya*) in the Qur'an 4:15:

> And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them to houses until death comes to them or Allah ordains for them some other way.

Here the suggestion of confinement could, but may not, include withholding water and food from the women until they died. The stipulation that four witnesses need to be found would make it harder for a case of lesbianism to be proved if it took place in private.

Homosexuality in the Hadith

When the Qur'an speaks of homosexuality, it mainly does so in reference to the city of Sodom and its punishment by Allah. No punishments on individuals are prescribed by the Qur'an. Muslim scholars who lived after the Prophet discovered sayings by him that interpreted the above references as a condemnation of homosexuality. In the *hadith* collected by Tirmidhi, we read the Prophet saying, 'Kill the one who sodomises and the one who lets it be done to him'. In the collection of *hadith* by Tabarani, 'Sex by women is adultery between them'. The punishment for adultery requires stoning to death.

Source 11.16 Members of the Al-Fatiha Foundation march in a gay pride parade in San Francisco

A number of legal traditions have developed over the centuries in Islam. Some of these are stricter than others, depending on how the Qur'an and the Hadith have been interpreted. Some schools of law in Islam are harsher in their penalties than others. The range of responses demonstrates the highly interpretive nature of the Qur'an. The Hadith is much less ambiguous. Some Muslims think that the execution of those found committing homosexual acts is the most appropriate punishment. In Iran, which has a constitution and legal code inspired by the Qur'an and Hadith, anyone convicted of engaging in a homosexual act will usually be sentenced to death. In other countries, such as Saudi Arabia, whippings, imprisonment and executions are more common. In secular Turkey there are no laws against homosexuality, but codes on public decency can be used to prosecute people committing homosexual acts, although in practice this is rare.

Lutiyya
A term that relates to lesbianism

Because of social restrictions on the contact Muslim men and women have with each other, men are often in the company of men and women with women. As a result, in some Muslim societies men and women engage in homosexual acts secretly. In some Muslim nations of North Africa and elsewhere, men, both married and looking to marry, may engage in sex with other men. The authorities in countries such as Morocco, Tunisia, Egypt and Saudi Arabia often turn a blind eye to this sort of homosexual behaviour. These men continue to live their lives as good Muslims and good family members without realising that they could be considered to be homosexual.

Summary

There is no doubt that Islam considers homosexual acts a deviation from the ideal of heterosexual marriage and family. There

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

is much debate in Islamic legal circles about appropriate punishments for an act of homosexuality, from no action through to execution. There are a number of legislative responses to homosexual acts in Muslim countries. These range from tolerance under secular Western laws (Turkey) to prohibition under secular Western laws (Morocco), and moral condemnation either with or without punishment depending on the case (Saudi Arabia) through to active persecution of anyone suspected of homosexual behaviour (Iran). Most Muslim societies refuse to view homosexuality as a genetically determined identity or lifestyle choice. Instead, many countries choose to view the behaviour as deviant acts committed by misguided heterosexuals. Support groups formed to help gays and lesbians in the Muslim world tend to be based in Western societies in order to avoid legal prosecution.

Gender roles

Some aspects of gender roles have been suggested in the previous pages. Gender roles vary quite considerably in Muslim societies, often reflecting cultural norms. Muhammad supported the right of women to have an education, retain their own identity after marriage and to buy and sell property, all of which were quite liberal beliefs for his day. In some Muslim countries today, women have limited roles, while in others there is much more freedom. Few women take on the role of *imams* in a mosque but many take positions of leadership in the Muslim community. While there is considerable debate about the role of women as *imams*, there are women who do lead congregations, one example being Amina Wadud in the USA. Women are also particularly prominent in the Australian Muslim community, examples being Silma Ihram and Zuleyha Keskin.

The Qur'an suggests equality between men and women (Qur'an 4:124) but, in general, this is not reflected in the laws of many Muslim countries. The Qur'an does not specify gender roles. Qur'an 4:34 speaks of men having guardianship over women and this verse has often been interpreted to reinforce strict gender roles. Some Muslims seek to control women's sexuality and thus reinforce conservative traditional gender roles. While the Qur'an (Qur'an 24:30–31) speaks of the importance of modesty, the interpretation of those verses tends to reflect cultural traditions with modesty enforced in a variety of dress codes. Certainly, in some cultures, women have also often been restricted to a role in the home and sometimes have limited access to the mosque.

EXERCISE 11.5

1 What are the main concepts that underlie Muslim sexual ethics?
2 Describe the importance of sexual fidelity in Islam.
3 Discuss the issue of homosexuality in Islam.

EXTENSION ACTIVITY 11.5

1 Debate the following topic: 'Muslim sexual ethics reflect cultural backgrounds rather than the teachings of the Qur'an.'
2 Write a speech describing Islamic ethics as they relate to sexual ethics.
3 Research to find out about the major issues in Islamic sexual ethics. Discuss how they can be resolved.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

11.4 SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

Muslims express their faith in the rites and rituals of Islam. These include those aspects of regular personal devotion, public worship and what are called **rites of passage** that mark the stages of life that people pass through. Three practices are discussed here.

- Friday prayers at the mosque combine several aspects of Islam – the concept of *salat* (prayer), one of the five pillars of Islam, as expressed in the community meeting place, a mosque.
- Funerals are one of the rites of passage that are expressed in most religious traditions, but with some unique features in Islam.
- The *Hajj*, the pilgrimage to the Ka'ba in Mecca, is a uniquely Muslim ritual.

Friday prayers at the mosque

Describe the practice

Muslims are called to Friday prayer by the Qur'an:

> All you who believe! When the call is proclaimed to prayer on Friday [the day of assembly], hasten to the remembrance of Allah, and leave off business [and traffic]: that is best for you if you but know!
>
> QUR'AN 62:9

The mosque is the centre of the Muslim community. The Arabic word for mosque is *masjid* which means 'place of prostration', signifying the way Muslims pray. While prayer is also an individual act, it finds its greatest expression in the Friday prayers at the mosque, the communal celebration of the devotional life of a Muslim.

Salat al-Jum'ah (or simply *Jum'ah*) is the name given to Friday prayers at the mosque. They are congregational prayers held each Friday just after noon, replacing the second daily prayer (*zuhr*) for that day (see 'Salat', one of the Five Pillars of Islam, in Chapter 10). All Muslim males are expected to attend *Jum'ah*. Women have the option of performing their daily prayers either privately or at the mosque. Only those who are sick or have serious hardship in attending are excused from Friday prayers at the mosque.

Beliefs

The *Jum'ah* is significant because it is the time set apart by Allah for all Muslims to meet, review their spiritual growth and affirm the Muslim community, and is an indicator of a Muslim's willingness to give Allah precedence over all other aspects of life and fulfil the commands of the Qur'an.

The prayer used at Friday prayers is shorter than that normally used. A sermon (*khutba*) is usually delivered by the speaker (*khatib*), usually the *imam* (prayer leader). The sermon replaces the shortened parts of the normal *zuhr* and is usually a practical message on how to apply Muslim teaching to everyday life. In some cases, these sermons can have a political or communal role.

Friday prayers also affirm the importance of *salat*. Prayer is extremely important in the life of a Muslim. All Muslims are called to pray five times each day:

- at dawn (*fajr*)
- noon (*zuhr*)
- late afternoon (*asr*)
- after sunset (*maghrib*)
- at night (*isha*).

Life revolves around these times of prayer. There are special rituals associated with prayer called *rak'a*. Each Muslim is required to perform ritual washing (*wudu'*) before prayer. This includes washing the hands and arms to the elbows, rinsing the mouth, nose and ears, wiping the hair and washing the feet. Some

Rite of passage
Ritual to mark the progression of an individual through various status stages in a community

Khutba
The message at the mosque, delivered by the *khatib* (speaker)

Imam
Prayer leader

Khatib
Speaker, who delivers the sermon in the mosque

***Rak'a* or *Rak'ah* or *Rak'at* (plural)**
A unit or cycle of Islamic prayer (i.e. the prescribed movements and words followed by Muslims during worship)

Wudu'
Ritual washing of arms, face and feet before the daily prayers

Zuhr
Muslim Friday prayers held at noon

Source 11.17 Muslims ready to perform Friday prayers led by an *imam* in Kuala Lumpur, Malaysia. Male Muslims are expected to attend weekly Friday prayers.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Visit a mosque in your area and talk to people involved in attending the mosque. Find out how important it is for Muslims to gather each week. What happens in a service?

FURTHERMORE

More recently, the Muslim community has been sometimes accused of using the Friday sermon (*khutba*) to incite acts of violence. Investigate some specific cases of these accusations and determine whether they are justified or not.

purification rituals include washing the whole body and the hair. Where no water is available, washing can be done symbolically using clean earth, sand or stone. The purpose of washing is to signify inner spiritual purity and also to distinguish the time of prayer from the routines of daily life. While Muslims usually pray in a mosque, they also must observe private times of prayer that correspond to the formal public times.

The times of prayer are announced by a ***muezzin*** who calls people to prayer, often from a **minaret** at the mosque. When they pray, Muslims may use a prayer mat and should face Mecca, or more specifically the Ka'ba in Mecca. Muslims are required to dress modestly. Men should be covered at least from the navel to the knees, while for women, the whole body apart from the face, hands and feet is to be covered. The ritual actions used, *rak'a*, signify the unity of Islam across the world. It is the common experience of all Muslims that prayer is undertaken at particular times, facing Mecca, and actions are common the world over. No matter where a Muslim is in the world, they can share in prayer and be at one with those around them. Private prayers can be said at any time and are not necessarily associated with the ritual of *rak'a*, although many Muslims do follow the same rituals. Personal prayer is quite distinct from ritual prayer. Sometimes Muslims use prayer beads, called ***tasbih*** (or ***subha***). These beads are on a string like a necklace and comprise ninety-nine beads, representing the 99 names of Allah, with three larger beads every thirty-three. These larger beads allow a pause to say, 'Glory be to Allah, thanks be to Allah, Allah is great'.

Muezzin
The one who calls Muslims to prayer

Minaret
A tower at a mosque where traditionally the *muezzin* calls Muslims to prayer

***Tasbih* (*subha*)**
String of prayer beads comprising 99 beads, representing the 99 names of Allah

THE MOSQUE

'Mosque' is the name given to the religious meeting place in Islam, and it is the focal point for the Muslim community as well as a place of worship. The Arabic name is *masjid*, and sometimes in countries like Australia they are called Markaz Islami, which means 'Islamic centre'. In Australia, community dinners, weddings, weekend schools and meetings of Muslim community organisations are among the events held in a mosque.

As a place of worship, a mosque features prayer and teaching. The Friday sermon and prayer are attended by most Muslims.

A mosque is usually furnished simply. The major features are:

- a prayer hall (*musalla*)
- an area where people wash before prayers (*wudu'*)
- a small niche in the wall indicating the direction of Mecca
- a raised pulpit (*minbar*)
- separate areas for men and women to pray
- sometimes separate offices or rooms for schooling and administration.

The mosque can include places to eat and sleep as well as educational facilities. Mosques do not feature statues or paintings; the main form of decorative art is calligraphy. The leader of a mosque is called an *imam*. He is not ordained but is an educated Muslim chosen by the community, usually for his knowledge of Islam.

Most mosques are open to visitors and welcome all who can respect Islam and follow guidelines that call for appropriate dress and behaviour.

Source 11.18
The Mosque of Muhammad Ali Pasha or Alabaster Mosque is an Ottoman mosque situated in the Saladin Citadel of Cairo in Egypt and commissioned by Muhammad Ali Pasha between 1830 and 1848

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 11.6

1 Describe Friday prayer at the mosque.
2 Explain how this practice expresses the beliefs of Islam.
3 Explain how Friday prayer at the mosque is both an individual and a community event.

EXTENSION ACTIVITY 11.6

1 Draw or make a model of a mosque, noting the major features.
2 Talk to a Muslim and discuss any possible difficulty of Muslim prayer in modern Australia.
3 Visit a mosque during Friday prayers and discuss their importance with a Muslim adherent. (Visitors are usually welcome, but contact the mosque beforehand and confirm.)

The beads are often finished with a tassel. Prayer beads are particularly popular among Sufi Muslims. Prayer is a vital part of the daily life of every Muslim. In many parts of the world, facilities have been built to cater for the needs of Muslims in prayer. It is not possible to be an observant Muslim and neglect prayer.

Significance for the individual

For the individual, Friday prayers in particular are the opportunity to express obedience to the Qur'an as well as deepening personal faith.

Significance for the community

For the community, Friday prayers are the gathering of the Muslim community in one particular place, affirming beliefs and practice. It is the occasion to receive teaching and to enjoy the company of the gathered community.

Funerals

Describe the practice

In Islam, death is not to be feared. Considerable respect is shown to the human body. Funerals are held as soon as possible after death and burials are usually simple, often attended only by men. The body is buried on the right side, facing Mecca, and touching the ground. Simple graves and headstones are the norm.

While death is a painful and emotional time for a family, it also carries the hope of paradise and the bountiful mercy of Allah. It is the time for the Muslim who has died to experience eternal life and the peace, happiness and rewards it brings.

Funeral ceremonies can reflect the cultural different traditions of the Muslims involved. This can lead to a surprising degree of variation. For example, in many countries funerals are not held at the mosque, but in Australia they often are held on mosque grounds. In many countries funerals are conducted in silence with few tears, but in Palestine or Iran they can be occasions of great noise and obvious grieving. Muslim graves are commonly very plain, but the Taj Mahal in India is one of the world's most elaborate funerary monuments.

Muslims believe that, as their first sound was of Allah, so too should be their last, at the time of their death. It is the wish of all Muslims to die saying the *shahada*: 'There is no God but God and Muhammad is his messenger'. The family gathers to read the Qur'an and to say prayers with the dying person.

Source 11.19 While Muslim graves are usually very plain or simple, the Taj Mahal is, in fact, a Muslim tomb, built by Shah Jahan for his third wife.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 11.20 Old Muslim cemetery in the Sahara desert region

When a person dies, their eyes are closed; their hands are laid across their chest in an attitude of worship and the body covered with a clean sheet. It is believed the soul departs at the moment of death, and that the body should be treated with dignity.

The body is washed three times by members of the same sex (or their spouse) and is wrapped in three plain sheets of cloth (called *kafn*). This is to show that everyone is equal. The hair, hands, feet, forehead and knees of the person are anointed with perfume. The head is turned to face Mecca.

The funeral is held as soon as possible after the person has died, as Muslims usually do not embalm the body. The body is carried to a place of prayers, usually outside in a courtyard, but not usually in a mosque. There the face of the body is again turned to face Mecca. A short service is conducted, consisting mainly of prayers with little ritual. The prayers at the funeral service are said standing, rather than by prostration or bowing.

Muslims draw comfort from the Qur'an at the time of death, referring to passages such as Qur'an 16:30–32 which speak of the reward waiting for the righteous person:

> To the righteous it is said, 'What is it that your Lord has revealed?' They say, 'all that is good.' To those who do good, there is good in this world, and the home of the hereafter is even better and excellent indeed is the home of the righteous. Gardens of eternity which they will enter: beneath them flow pleasant rivers: they will have therein all they wish: thus does Allah reward the righteous – those whose lives the angels take in a state of purity, saying, 'Peace be on you: enter the garden, because of the good which you did.'
> QUR'AN 16:30–32

The funeral procession is usually conducted in silence, certainly without music or tears. Usually only the men go to the graveside. Because of the belief in the resurrection of the dead, bodies should not be cremated and so the body must be buried. The body is buried on the right side with the grave facing Mecca.

Tradition expects the body to have contact with the earth, and Australian law now allows Muslims to be buried without a coffin. As the grave is filled, passages from the Qur'an are recited. Qur'an 20:55 is read as the first three handfuls of dirt are thrown into the grave:

> From the earth did we create you, and into it shall we return you, and from it shall we bring you out once again.
> QUR'AN 20:55

The grave is covered with a simple mound of earth, and only a simple headstone is allowed. In some communities the graves are raised above ground, so that people do not walk on them. Money should not be spent on elaborate graves, but rather be given to the poor.

In some Muslim cultures, seven days of mourning are held and the grave should be visited frequently, but grief should not be too obvious as it suggests a lack of faith in Allah's promise of an afterlife. Widows often observe an extended morning period of four months and ten days (called *idda*).

Beliefs

The funeral rite in Islam has two main purposes – to show respect for the dead person, and to fulfil the necessary rituals to ensure they go to their afterlife. They also give the family and friends of the deceased the opportunity to grieve and to show respect to the one who has died.

While the deceased person can no longer contribute to the world, there are three things, Muhammad noted, that continue after death:

- charity given during the life that continues to help others
- knowledge given that will benefit others
- a righteous child who will pray for him or her.

The major focus at a funeral is that the soul of the deceased is now waiting for the judgement day. On that day Allah will judge each person according to their actions during their life. The body will be resurrected on the judgement day, and so Muslims do not usually practise cremation.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 11.7

1 Outline the actions taken when a Muslim funeral is conducted.
2 Explain the significance of the particular actions that are evident in the rituals associated with death and funerals in Islam.
3 Explain the reasons for simple funeral services and graves. How is a Muslim acknowledged and respected?

EXTENSION ACTIVITY 11.7

1 Examine the burial practices of Islam and consider Australian laws and customs. What areas of potential difficulty are apparent? How do Muslims overcome these difficulties?
2 Research a Muslim funeral service. Write out the main elements of the service and note the beliefs that relate to the various aspects of the service.
3 Write a paragraph on the following: 'Muslim funerals remind the community of their own coming judgement.'

Significance for the individual

For the individual, death is the time to meet Allah and face judgement. The actions and directions at death and the funeral prepare the deceased for that judgement. For the family, death is a time to trust in Allah and to draw strength from Allah. It is a time to recognise everyone's mortality and the importance of submitting to the will of Allah.

Significance for the community

For the community, a funeral is also a time to recognise the mortality of each person and the importance of caring for the bereaved.

Hajj (pilgrimage)

Describe the practice

The fifth pillar of Islam commands all Muslims, where possible, to make a pilgrimage to Mecca at least once in their lifetimes; this is called the *Hajj*. The Qur'an has specific instructions for the *Hajj*, and a particular ritualised plan of pilgrimage is enacted. The *Hajj* is a chance to have sins forgiven and presents new opportunities for Muslims. The *Hajj* re-enacts significant events and beliefs in Islam. The *Hajj* is a time for simplicity, self-renewal, re-dedication and generosity.

Muslims have several sacred places that mostly relate to the life of Muhammad, the lives of the prophets and the significant leaders of Islam. The most sacred sites are the cities of Mecca and Medina in modern Saudi Arabia. Muslims are required, if they are able, to participate in a *Hajj*, a pilgrimage to Mecca and a circumambulation of the Ka'ba. This is commanded in the Qur'an.

Source 11.21 shows the Ka'ba and the city of Mecca at the time of the *Hajj*, with millions of pilgrims in the city. Mecca is the city of Muhammad's birth and much of his life. Medina is the city that first accepted Islam as its faith. Both of these cities are now 'closed cities' – only Muslims are allowed to enter them. Mecca has as its central 'shrine' the Ka'ba, the black covered cube that is traced back to the time of Islam's earliest beginnings. The Ka'ba is believed to have been built by Abraham and his son Ishmael, and some trace its origins to Adam, the first man. The Ka'ba is the focus of Muslim prayer; it is the shrine that Muslims face as they pray each day that represents the presence of Allah.

The *Hajj* has an established ritual that should be followed. The Qur'an states Muslims should 'perform the visit and pilgrimage to Mecca for Allah' (Qur'an 2:196). Qur'an 2:196–203 and Qur'an 22:26–33 have extensive instructions for the *Hajj*. Muslims believe the *Hajj* was designed and commanded to be observed by Allah. Thus every Muslim, male and female, will attempt to make the pilgrimage to Mecca at least once in their lives. The *Hajj* applies to both Sunni and Shi'a Muslims. It is evident that the concept of the *Hajj* existed in pre-Islamic Arabia, but now has its current meaning and intention for all Muslims.

The *Hajj* should be performed at the beginning of the month *Dhul Hijjah*. Before a pilgrim sets out on the *Hajj* they should:

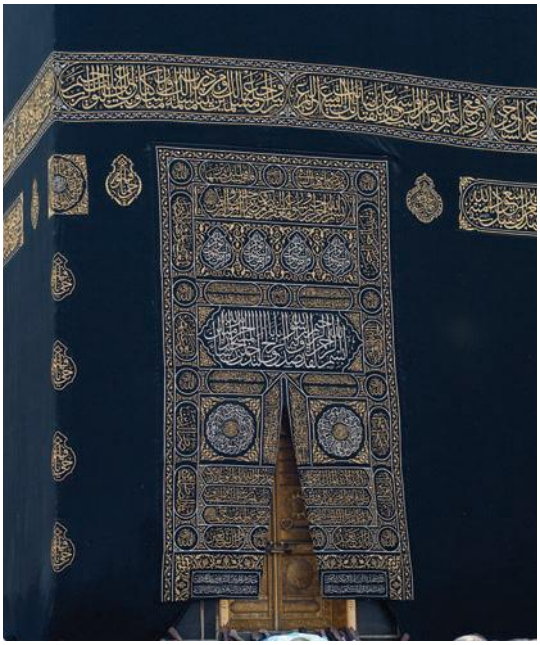
- redress all wrongs
- pay all debts
- plan enough money for their journey
- leave enough money for their family
- prepare to behave well while on the *Hajj*.

The *Hajj* presents opportunities for Muslims to:

- develop a concept of rebirth
- develop God consciousness

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 11.21 The city of Mecca with the Ka'ba is the holiest place in Islam; the focus of the *Hajj*. The Ka'ba is surrounded by Muslims at prayer.

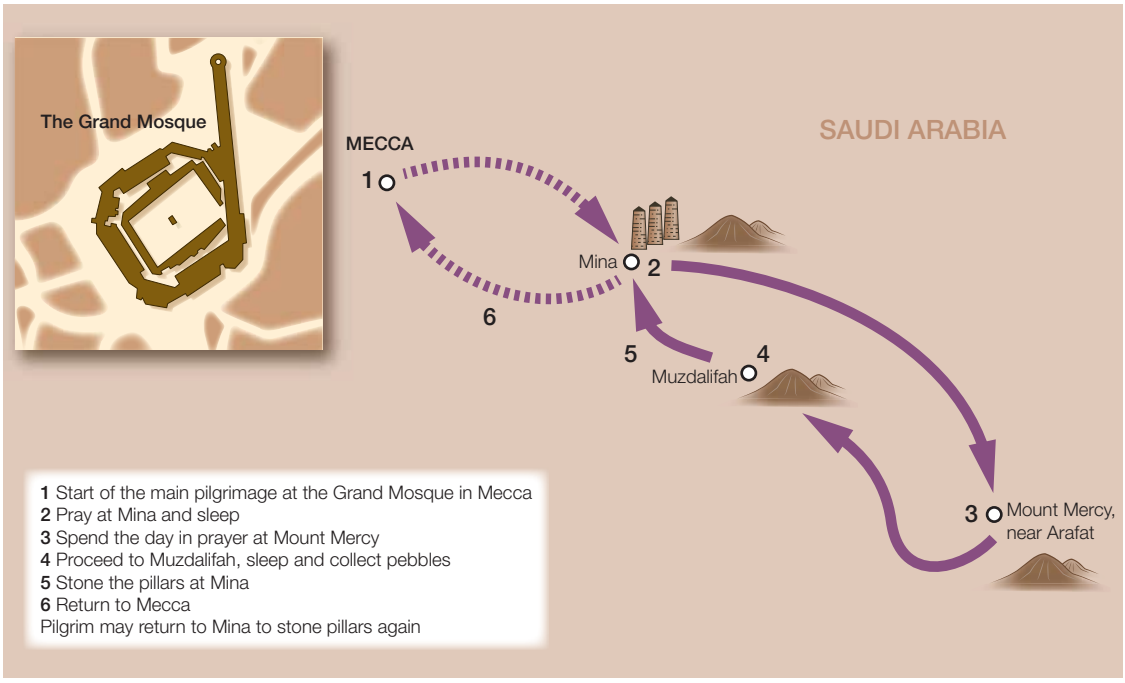


Source 11.22 The front of the Ka'ba

- seek forgiveness for sins committed throughout life
- meet with other Muslims from around the world and together worship Allah
- fulfil one of the important obligations of Islam.

There are a number of steps, physical and spiritual, that should be taken on the *Hajj*. On arrival at Mecca the pilgrim joins in the great pilgrimage of Abraham, following in his footsteps. Pilgrims re-enact much of the story of Abraham bringing Hagar and their son Ishmael to Arabia. Muslims believe that Hagar is Abraham's legitimate wife and Ishmael his legitimate heir. The centre of Mecca, and the pilgrimage, is the Ka'ba. The Ka'ba features strongly in the story of Muhammad and is said to contain a sacred rock, thought to have fallen from heaven, in one corner. Circling the Ka'ba is the highlight of the *Hajj*. As the pilgrims approach Mecca they bathe and cut their hair and put on a white robe, called an *ihram*, that consists of two cloths without stitching. In this way all male pilgrims are dressed identically and are equal. While on the *Hajj*, pilgrims should not:

- shave or cut their nails, until after the sacrifice on the third day
- use perfume
- fight, argue or bother anyone



Source 11.23 The route of the *Hajj* with significant sites indicated

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

- kill any living thing
- carry a weapon
- have sexual relations.

The rituals performed during the *Hajj* re-enact incidents from the life of Abraham and Hagar, express central beliefs of Islam, and affirm the significance of the Muslim community.

After dressing in their white robes (this applies to men; women may wear other appropriate clothes) the pilgrims are taken to Mecca by bus. They chant a special passage, pledging service to Allah, and then walk seven times around the Ka'ba in a counter-clockwise direction. This is known as a *tawaf*. If possible, the pilgrims kiss the black stone in the corner of the Ka'ba. If not, it is sufficient to point at the stone.

Pilgrims then re-enact Hagar's search for water by running between two hills, Safa and Marwah. Today, for safety reasons, the pilgrims usually walk. Ishmael, Hagar's son, kicked the ground during the search and water sprang from the Well of Zamzam. The Well of Zamzam still exists in Mecca, and pilgrims drink from its water. Time is spent in prayer, study and reflection. Pilgrims then travel to the valley of Mina, before another day's journey leads to Mount Arafat. Pilgrims pray on the plain, just below the Mount of Mercy, from midday to sunset. The Mount of Mercy is where Muhammad delivered his last sermon, and many pilgrims use the time for prayer and reflection. As part of the *Hajj*, pilgrims are required to spend the whole afternoon at Arafat. It is believed that past sins are forgiven as a result of this day of prayer.

The pilgrims return to Mina, after staying at Muzdalifah, where they collect stones. At Mina the stones are thrown at three pillars that represent Satan (the devil). This is to represent Abraham's resistance of the temptation not to sacrifice Ishmael to God (in the Jewish and Christian traditions Abraham was asked to sacrifice Isaac).

Outside Mecca, animals are sacrificed to show how Allah provided an animal so Abraham did not have to sacrifice Ishmael. Some pilgrims are not personally involved in the sacrifice of the animals but buy a sacrifice voucher for the ritual to be performed on their behalf. The meat is used to feed the pilgrims or is sent to the poor.

The pilgrims may circle the Ka'ba another seven times. They then go back to Mina and 'stone the devil' over several days before returning to Mecca for a final *tawaf*. The *Hajj* is now complete, although many pilgrims also visit the Mosque of the Prophet in Medina, where Muhammad is buried.

Beliefs

The *Hajj* can last up to fourteen days but can be completed in five days. It is believed that on completion of the *Hajj* a pilgrim's past sins have been forgiven. Those who have completed the *Hajj* at some stage in their lives have the title *Hajji* for men and *Hajja* for women attached to their names.

Significance for the individual

The rite of the *Hajj* is obviously a significant personal experience for Muslims, who use it to reaffirm their devotion to Allah and their own personal commitment to Islam. It is believed that those who complete the *Hajj* can experience true purity.

Significance for the community

The *Hajj* also has the communal aspect of reaffirming the importance of the *umma*, the Muslim community. The power of the shared experience, as well as the mending of relationships done before the *Hajj*, achieves this.

There are several other places that are considered sacred sites and are often visited at the time of the *Hajj*. Medina is the city to which Muhammad fled when expelled from Mecca. Medina has a special place in the heart of Muslims because it was the first city to accept Muhammad and his new religious ideas. The Mosque of the Prophet, in Medina, contains Muhammad's grave and the graves of the first two caliphs. Consequently, Medina

Source 11.24 Muslim pilgrims at Arafat. Muhammad said '*Hajj* is Arafat'.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

You will find it helpful to watch the documentary *Hajj: The Journey of a Lifetime* (2001), the stories of several British Muslims who completed the *Hajj*. There are a number of documentaries available that feature those who have performed the *Hajj*.

is a significant sacred city to Muslims. Other sacred sites include Jerusalem in modern Israel, where it is believed Muhammad ascended into heaven on his 'night journey'. The Al-Aqsa Mosque was built in Jerusalem to commemorate this event, and the Dome of the Rock (built in 691 CE, the earliest Muslim monument) covers the rock from which Muhammad ascended. Jerusalem is also a sacred city to Judaism and Christianity, and thus is a source for potential conflict.

In modern Iraq the city of Karbala is also a sacred site, particularly to Shi'a Muslims. It is the burial place of Muhammad's grandson Hussein, the third Shi'a Imam.

EXERCISE 11.8

1 Outline the teachings of the Qur'an in relation to the *Hajj* (pilgrimage).
2 Describe the main features of the pilgrimage and what they represent for Muslims.
3 Explain, using examples, why the *Hajj* is both a significant act for the individual and the community.

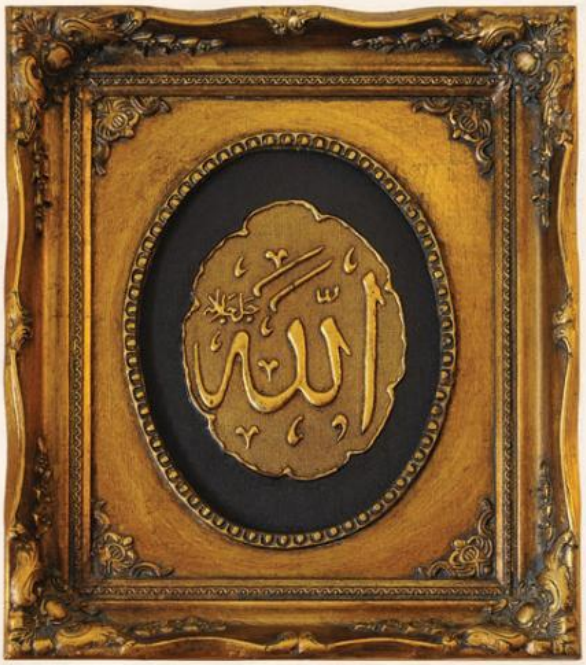
EXTENSION ACTIVITY 11.8

1 Draw an annotated map of the *Hajj*, noting significant places and actions.
2 Write a diary of the *Hajj*, reflecting on the significance and meaning of the pilgrimage. Draw out the significance for an individual Muslim on the pilgrimage and reflect on the significance for the community.
3 Talk to a Muslim who has been on the *Hajj*. Note down the significance of the pilgrimage for the person. Include questions such as: What did he/she find most helpful or enjoyable? Why did they go? What may have disappointed him/her? Would they recommend it to other people? What lasting effect did it have on them?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- A'isha was Muhammad's favourite wife.
- A'isha influenced the development of Islam.
- Some of the Qur'an reveals this influence and A'isha narrated many *hadith*.
- A'isha is not well thought of by Shi'a Muslims.
- Sufism is an important Muslim school of thought.
- Sufis emphasise a mystical form of Islam.
- There are many significant Sufi individuals who have influenced Islam, such as Rabi'a and Al-Ghazali.
- Ethics are concerned with the fulfilment of the will of Allah.
- Bioethics are to be practised in accordance with that will, being careful not to usurp the will of Allah.
- Environmental ethics should demonstrate unity, trusteeship and accountability.
- Muslim environmental ethics is concerned about the wise use of the world and care for it.
- Sexual ethics include issues such as premarital sex, homosexuality and gender roles.
- Islam generally holds a view that is typified by loving relationships with limitations.
- Islam differs greatly in its views on the acceptability of certain relationships.
- Islam often views marriage as a contractual arrangement.
- Friday prayers are an obligation for Muslim men, commanded by the Qur'an.
- Friday prayers include readings from the Qur'an as well as sermons.
- There are significant rituals associated with Friday prayers.
- Friday prayers are both an institutional and an individual action.
- At the time of death, Muslims look forward to meeting Allah.
- Muslims should seek to leave behind charity, knowledge and children.
- The *Hajj* is a physical and spiritual journey to Mecca expected of all Muslims.
- The actions performed on the *Hajj* have great significance.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer either a three-part, 15-mark question, or a one-part extended essay of 20 marks.

SECTION II

Marks

Question 3 – Islam (15 marks)

(a) Outline the contribution of ONE significant person or school of thought in Islam.

3

(b) Discuss the significance of ONE of the following significant practices in the life of the Muslim community:
- Friday prayer at the mosque
- Funeral ceremony
- *Hajj*

6

(c) Explain the ethical teachings in Islam for ONE of the following areas:
- Bioethics
- Environmental ethics
- Sexual ethics

6

SECTION III

Question 3 – Islam (20 marks)

Describe the contribution of ONE significant person or school of thought in Islam and evaluate the effect of the person or school of thought on Islam today.

20

OR

> The very first lesson that I learnt from the Qur'an was the message of unity and peace.
> YUSUF ISLAM

With reference to the quotation, and your understanding of Islam, analyse the importance of the Muslim community and its role in the life of an adherent.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

12

Judaism: The basic facts

[PRELIMINARY 1 AND 2 UNIT (22 HOURS)]

The pursuit of knowledge for its own sake, an almost fanatical love of justice and the desire for personal independence – these are the features of the Jewish tradition which make me thank my stars that I belong to it.

ALBERT EINSTEIN, *THE WORLD AS I SEE IT*

CHAPTER OVERVIEW

In this chapter we will discuss:

- The significance of Abraham and the major aspects of his life
- The meaning and importance of Covenant
- The story of the Exodus and the giving of the law at Sinai
- The rise of the different variants of Judaism
- The principal beliefs of Judaism:
  - The belief in one God
  - The concept of a divinely inspired moral law
  - The importance of Covenant
- The importance of the sacred texts and writings of Judaism:
  - The Hebrew Bible (Tanakh)
  - The prophetic vision
  - The *Talmud*
- Sections of these sacred texts that highlight principal beliefs of Judaism
- The principal ethical teachings of Judaism:
  - The commandments of the Torah (the Five Books of Moses, the first part of the Tanakh)
  - Social justice and *tikkun olam* (social responsibility)
  - The Book of Proverbs
- The importance of ethical teachings to Jewish people
- The importance of *Shabbat*

TIMELINE

circa 1750 BCE	Period of Abraham, considered the founder of Judaism
circa 1250 BCE	Exodus from Egypt and 'Revelation' at Mount Sinai; entry into the 'Promised Land'
circa 1000 BCE	King David conquers Jerusalem and makes it his capital
circa 950 BCE	Solomon, David's son and successor, builds the first Jewish Temple in Jerusalem as a house of worship for the God of the Jews, whose presence was symbolised by the Ark of the Covenant
922 BCE	Northern kingdom of Israel separated from the southern kingdom of Judah after Solomon's death
722 BCE	Assyrians conquer the northern kingdom of Israel
586 BCE	Babylonians conquer Jerusalem and deport many Jews (the first diaspora); they also destroy the first Jewish Temple built by Solomon

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

538 BCE Persians conquer Babylonia and allow exiles to return. The second Temple is built
164 BCE Re-dedication of the Temple after Maccabean uprising gives Jerusalem its freedom
70 CE Roman siege of Jerusalem; the Temple is destroyed and remains destroyed to this day: the second diaspora
circa 200 CE Codification and canonisation of the Tanakh and the *Mishnah*
500–600 CE Completion of the *Talmud*
1135–1204 CE Moses Maimonides, philosopher and codifier of the central principles of Judaism
1492 CE Expulsion of Jews from Spain (following persecutions, including the Spanish Inquisition)
1666 CE Shabtai Zvi, self-proclaimed messiah, converts to Islam
1700s CE Rise of the Hassidic movement and life of the Ba'al Shem Tov
1808 CE Napoleon, Emperor of France, following some German states, grants French Jews citizenship status
1881 CE Persecution of Jews in Russia leads to large-scale migration, particularly to the USA
1897 CE Theodor Herzl, founder of modern political Zionism, holds the First Zionist Congress
1917 CE The Balfour Declaration, formal British policy supporting the establishment of a Jewish homeland in Palestine
1938 CE Germans vandalise synagogues and other buildings (*Kristallnacht*) as prelude to the Shoah (Holocaust), leading to the murder of 6 million Jews
1939–45 CE The Holocaust (or Shoah); the systematic genocide of over 6 million Jews as a policy of German Nazis and their political sympathisers
1947 CE UN votes to partition Palestine into a Jewish state and an Arab state
1948 CE Proclamation of the modern state of Israel
1965 CE *Nostra Aetate*; Roman Catholic Church rescinds claim that Jews killed Jesus and all anti-Jewish teaching
1967 CE The Six-Day War: Arab nations Egypt, Jordan and Syria attack Israel. Israel achieves a quick and decisive victory, occupying the West Bank and Gaza
1994 CE Death of Rabbi Schneerson (The Rebbe), a Hassidic rabbi thought by some to be the Messiah

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

12.1 INTRODUCTION

Judaism is a small religious tradition in numbers, but is significant in its influence on the world and its history. The Hebrew Bible is largely retained as the Old Testament of the Christian Bible and is referred to extensively in the Qur'an. The belief in one God has also been retained in Christianity and Islam, and the ethics of Judaism have influenced the laws of modern Western society. Jewish people themselves have also been of considerable influence in the world's history. The creation of the modern state of Israel in 1948 was a significant achievement and the Jewish people have resettled their homeland in the years since, with about half of all Jews in the world, from communities as diverse as Ethiopia, Russia, Argentina and Australia, now living there. In Judaism as in many other religious systems, it can be difficult to separate the religious, cultural and political structures. Israel is seen as a Jewish homeland and so being of the Jewish faith entitles one to apply for citizenship. This does not mean, however, that all citizens of Israel are Jews, or that Jews are all Israeli.

A commonly accepted symbol for Judaism is the Magen David or 'Star of David'. The origins of the symbol are unknown and possibly very ancient. The Magen David appears on the flag of Israel.

INVESTIGATE

To learn more about Judaism, access websites such as Religious Tolerance (go to the 'Judaism' link) and the NSW Jewish Board of Deputies. These sites can be accessed via the links at http://cambridge.edu.au/redirect/?id=5762 and http://cambridge.edu.au/redirect/?id=5763.

Source 12.1 The flag of Israel showing the Star of David

12.2 ORIGINS

Abraham and the Covenant

Abraham

The account of Abraham, the first **Hebrew**, begins with the words: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation' (Genesis 12:1–2). This command forms the beginning of the narrative of the Jewish people.

Many religious systems of the Near East, in Babylonia and Mesopotamia, maintained that time was cyclical. The Hebrews differed from their neighbours on this point, and their views of time and space are the key to ancient Israelite religion and Judaism. To the Hebrews, time was linear. The idea of sacred space is the land promised by God. The acquisition of this land is through God's guidance over time.

The Hebrews were distinguished by their faith in one God and their confidence that the Covenant, or agreement between Jews and God, would be fulfilled. It is in the Hebrew Bible that the fulfilment of the covenant is demonstrated.

If the biblical chronology is accepted, Abram (whose name was later changed to Abraham) left Mesopotamia and travelled to Canaan around 1750 BCE. From his home in Ur in Mesopotamia (modern Iraq), he travelled first to Haran in modern southern Turkey.

There he received the promises contained in the **Covenant**: of land, of many descendants

CONSIDER

You should be aware that all translations of the Hebrew Bible include elements of interpretation. This includes the various versions of the 'Old Testament'. Christian bibles are usually a second-level translation, having first been translated into Greek or Latin, whereas editions of the Tanakh are likely to be directly translated from the original Hebrew. Pick up a Tanakh and you will see the first difference is that it is read right-to-left, rather than left-to-right.

Hebrew
The tribes that later became the Jewish people, also called 'the Children of Israel' or the Israelites

Covenant
'*Brit*' in Hebrew; a promise or agreement between God and human beings. Stronger than a 'contract', it involves an ongoing relationship between the parties

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

YHWH
The 'Tetragrammaton', the four letters that are the name of God revealed to Moses; not able to be pronounced, so read as 'Adonai' meaning 'Lord' (or in some Christian sources read as Jehovah)

El
A Hebrew word meaning 'God', also used in other cultures from the Middle East

and of status as a blessing to other peoples (Genesis 12:1–3). The Torah tells that at the age of 75 he took his extended family, including his wife Sarai (her name was later changed to Sarah), to settle in Canaan.

Abraham was a wealthy man with servants and provisions. He was recognised as a tribal chief by the Canaanites and was involved in several battles, including the rescue of his nephew Lot from the city of Sodom. Abraham is described as embodying many characteristics Jews should emulate: he is faithful to God, he argues with God when he perceives injustice in the world, and he is compassionate and hospitable.

Although Abraham was already very old, God promised that he would be the father of many descendants. He had a son, Ishmael, by his wife's maidservant, Hagar, when he was 86. His previously barren wife, Sarah, gave birth to Isaac when Abraham was 100. After the expulsion of Ishmael from his household, God instructed Abraham to sacrifice Isaac, which, in a dramatic demonstration of faith, Abraham prepared to do. When he had already raised his knife, God told him to sacrifice an animal instead. This story has become a foundational myth of Judaism, providing the strongest possible demonstration that the God of the Jews abhors human sacrifice, but that he also asks us for faithfulness and obedience to His commands.

The stories associated with Abraham, Isaac and Jacob (called the Patriarchs) appear to have been prevalent in different regions of Canaan, perhaps indicating local origins. Uniting the stories in one larger tale brought these regions together as a nation. These stories, including that of Joseph and his coat of many colours, make powerful, dramatic narratives.

Source 12.2 In 1603, the Italian artist Caravaggio depicted Abraham's sacrifice of Isaac.

The Patriarchs also referred to God by many names, including YHWH (considered unpronounceable, this is a transliteration of the Hebrew letters used to symbolise one of the most important names of God. It is read as 'Adonai', meaning 'Lord'. Use of these letters indicates that the source is not a Jewish source but a non-Jewish one) and also El, a name also used for the head of the gods of the Canaanites. The Canaanite tradition had much in common with the other civilisations in this area, such as the Babylonians and Mesopotamians. So the stories of the Patriarchs also suggest that a mixing of religious ideas was taking place at this time.

The Covenant: a people, a land, a blessing

The Covenant begins with God's original promise to make a great nation of Abraham's family (Genesis 12). Genesis (15:9–21) outlines an ancient Covenant sealing ceremony. Abraham takes several animals, cuts them in half and separates the pieces. A torch representing God passes between the halves to complete the agreement.

> And He said unto him: 'Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each half over against the other; but the birds divided he not.
>
> GENESIS 15:9

Connected with the Covenant is the prediction, possibly inserted later, that

CONSIDER

'God' is a term that some Jews are reluctant to use. Some spell the word 'G-d'. The name of God (YHWH) is not pronounced. Some use the terms 'Elokim' or 'Adonai' (My Lord) or the euphemism 'HaShem' (The Name). These are used out of respect and reverence for God, based on the third of the Ten Commandments (by the Jewish counting), not to take the name of G-d in vain. Other names refer to different aspects of the one God, for example, *El Elyon* ('God Most High', Genesis 14:18 and following), *El Shaddai* ('God Almighty', Genesis 17:1ff), *El Olam* ('Everlasting God', Genesis 21:33), *El Roi* ('God of seeing', Genesis 16:13) and *El Bethel* ('God of Bethel', Genesis 31:13; 35:37).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Abraham's descendants will be enslaved in Egypt in the future:

> And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.'
>
> GENESIS 15:13

This Covenant ceremony reflects similar ceremonies found in the records of the Hittites, a group that lived nearby. The ultimate Covenantal ceremony and marker that persists in Jewish practice to this day is circumcision of male children. Abraham circumcised himself when he was 90 years old and made a commitment that Jewish boys would be circumcised at the age of eight days as a physical sign of their commitment to the Covenant (Genesis 17).

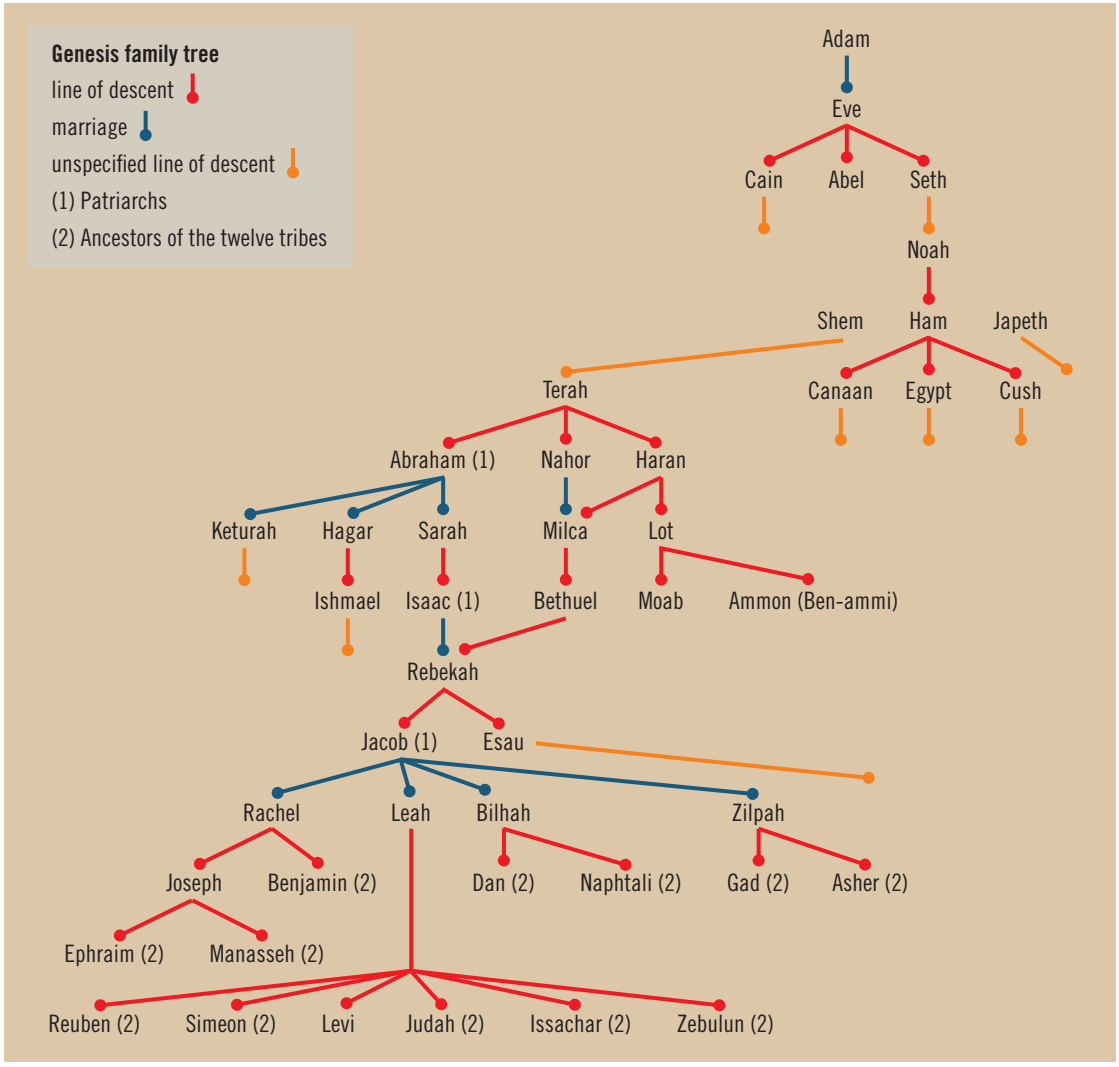
Covenant: the people and the land, the importance of the patriarchs in early Judaism

The Covenant was believed to have existed between God and the Hebrews from the time of the Patriarchs – Abraham, Isaac, Jacob (also named Israel) and Jacob's twelve sons. God promised land and protection for this great family **B'nei Yisrael** – the Children of Israel – and in return they had to honour and respect Him.

During a time of famine in the land of Israel, Jacob and his family migrated to Egypt, and were eventually enslaved there. But there remained a special connection between them and God:

> And G-d heard their groaning, and G-d remembered His covenant with Abraham, with Isaac, and with Jacob. And G-d saw the children of Israel, and G-d took cognizance of them.
>
> EXODUS 2:24

B'nei Yisrael
The Children of Israel



Source 12.3 Mind map depicting the Jewish nation

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The Twelve Tribes

The story of Moses begins in Egypt. It is here that, according to the Torah narrative, the Children of Israel have been enslaved. The Twelve Tribes of Israel were named after Jacob's descendants. Each tribe was known for its special contributions to the emerging nation, and when they returned to the land of Israel forty years after their liberation from slavery, each was assigned a different area of the land, except for the tribe of Levi who served as priests in the Temple preparing offerings for God.

The Jewish idea of God has developed over almost four thousand years of Jewish history. The Torah speaks often of God as the God of a group, clan or lineage. Often he is the 'God of Abraham, the God of Isaac, the God of Jacob' (Exodus 3:6) or 'the God of my father' (Genesis 31:5). Occasionally he is 'the fear [kinsman] of Isaac' (Genesis 31:42, 53) or 'the mighty one [Bull] of Jacob' (Genesis 49:24).

This idea of the God of a localised group linked through kinship has developed into the idea of the one, universal God as Jews, Christians and Muslims understand it today.

It is possible that Abraham arrived from Mesopotamia with a specific god who was later fused with the sky-God of the pre-existing peoples of Canaan. It was after he settled in Canaan, with the influence of the local deity El, that the Israelite God began to develop a supreme and universal form.

Moses, the Exodus and the Torah

The story of Exodus and the giving of the law

Moses is the pivotal character in the Jewish narrative, and its greatest prophet. He is also understood by Jews to be the leader who received the Torah from God as stone tablets. Until this time, the Covenant had been renewed with individuals in one family. Now, it is restated as a Covenant with the entire people.

In Exodus 1, we are told that a new Pharaoh of Egypt was concerned about the number of Jews in his kingdom. He decreed that they should be enslaved and that any Jewish male newborn should be killed. Moses, a baby at this time, was hidden by his mother in a small boat made of rushes and sealed with tar, which made its way downriver to the palace of the Pharaoh, where Pharaoh's daughter found him. Moses was in this way saved from the slaughter and brought up in Pharaoh's court. This meant that he learned to read and write, and developed leadership, management and organisational skills that were to be important in his later role as leader of the Hebrew people.

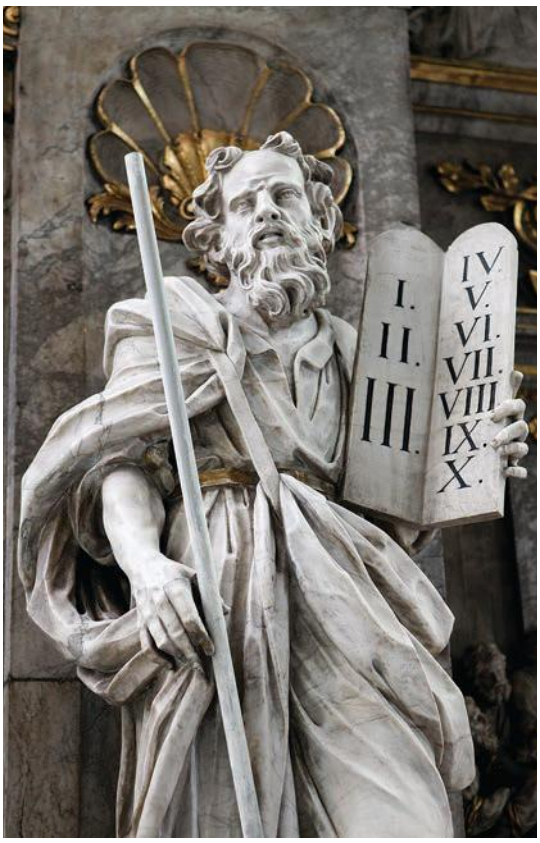
As an adult, Moses acted impulsively. He saw an Egyptian taskmaster beating a Jewish slave and killed this taskmaster. Fearing Pharaoh's revenge, Moses fled into the desert and made contact with other Semitic tribespeople (Midianites) and married there. Guarding sheep one day, he was led away from the flock and encountered a burning bush, which was not consumed by flames. A voice, which Moses took to be that of the God of Abraham and the Patriarchs, said to him:

INVESTIGATE

As Judaism developed as a religious tradition it seems to have begun as a **henotheism**, the worship of one God above others, developing into **monotheism**. The influence of stories from other areas can be detected in the biblical accounts, such as the *Biography of Sargon*, the *Enuma Elish* and the *Epic of Gilgamesh*, all from ancient Mesopotamia. You can explore the similarities between these stories and the stories in the Tanakh.

Henotheism
Belief that one god is greater and is selected to worship, from among a number of gods

Monotheism
Worship of only one god



Source 12.4 Moses with the Ten Commandments on the two stone tablets. This statue is located in the Martini church in Braunschweig, Germany. It is interesting to note that the numerals here are Latin rather than Hebrew.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

> I am the God of your father, the God of I am the G-d of thy father, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob … I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.
>
> EXODUS 3:6–9

Moses was ordered by God to seek the release from slavery of the Jewish people and lead them out of Egypt. When he returned to the Egyptian court a battle of magic took place but despite Moses' superiority, the Egyptians refused to allow the Hebrews to leave. Ten plagues sent by God eventually convinced Pharaoh to release the Jewish people.

The last plague, the death of the firstborn Egyptian sons, convinced Pharaoh to let the Jews leave Egypt. Despite the plagues and his agreement, the pharaoh pursued them with his army. God enabled Moses to part the Red Sea and allow the Jewish people to pass through safely. When the pharaoh's army tried to pass, it was drowned by the surging waters.

The **Pesach** (or **Passover**) Seder, a festival meal accompanied by a narrative and a re-enactment of the Exodus story, is one of the most significant rituals in the Jewish calendar, and represents the liberation and redemption of the people of Israel.

The last four books of the Torah tell the story of the **Exodus**, the journey from Egypt to the land of Israel. The Exodus was not simply a journey; it was a pilgrimage and also the opportunity to develop a national identity.

Moses led the Jews for forty years in the desert until they reached the Promised Land.

During this time, Moses brought the people to the foot of the mountain of God, identified as Mount Sinai or Horeb, where Moses received the Torah. The Torah contains the laws of the Covenant, including the **Ten Commandments** (or **Decalogue**). The Torah is a complex code that covers many areas of life, from ethical and moral imperatives, to dietary laws, ritual procedures and a complex set of religious principles that eventually emerged as Judaism. These are the laws to be kept by the Jewish people for the Covenant to remain valid.

At the end of the forty years, Moses took the Jews to the land promised to them by God. Israel ceased to be a wandering clan and became a nation. (The Ten Commandments will be discussed in detail in the Sacred texts and writings section of this chapter.)

Source 12.5 Some of the items on the table for a traditional Seder meal during the Jewish holiday of Passover

INVESTIGATE

Hollywood has made much of stories from the Hebrew Bible (or Tanakh), not all of them to be taken seriously. If you look closely enough, Cecil B. De Mille's *The Ten Commandments* (1923) is more about race relations in America in the 1920s. His remake of the same film in 1956 has a background heavily based in American fear during the Cold War. The animated musical *Prince of Egypt* (1998) is fun but hardly historical. Ridley Scott's *The Exodus: Gods and Kings* (2014) is another attempt at a biblical epic, including CGI effects, but fails to do justice to the biblical story. There are several movies, however, that may be more helpful in understanding Judaism in modern society. These include *The Chosen* (1981), *A Serious Man* (2009) and *Left Luggage* (1998), which are more serious films, while *The Hebrew Hammer* (2003) has become a modern cult comedy classic.

Pesach (or Passover)
Festival that celebrates the Exodus and the ideal of freedom

Exodus
Literally, 'departure'; it refers to the event where, led by Moses, the people of Israel left Egypt for the Promised Land

Ten Commandments (or Decalogue)
Key components of the law given to Moses

Decalogue
Literally, 'ten words'; a translation of the Hebrew term used to refer to the Ten Commandments

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 12.1

1 What is meant by the term 'Covenant'?
2 Outline the life of Abraham, noting the key points and their significance.
3 Describe how the tribe of the Hebrews developed into the Children of Israel.

EXTENSION ACTIVITY 12.1

1 Construct a timeline that traces the major events in the establishment of the people of Israel. Add to the timeline as you continue your research and study.
2 Find one story in the Hebrew Bible that describes some aspects of God. List the attributes of God within the story and how they are significant in developing an understanding of God.
3 Write a paragraph explaining why Moses is considered one of the greatest individuals in Jewish history and Judaism.

Diaspora
The Jewish community outside of Israel

Sephardim
Jews whose families were expelled from Spain in 1492 and mainly joined communities around the Middle East and North Africa

Crusades
A series of attacks by European Christians to recapture the Holy Land, which was held by Islam, in the eleventh to thirteenth centuries CE

Ashkenazim
Jews originally from northern and Eastern Europe

12.3 MODERN JUDAISM: ITS MAJOR DIVISIONS

The destruction of the two holy Jewish Temples in Jerusalem, the first by the Babylonians in 586 BCE and the second by the Romans in 70 CE, were watershed events in Jewish history. These events led to the dispersion of the Jewish people to all corners of the earth (known as the **diaspora**) and a number of important and enduring geographical and cultural distinctions. Geographical divisions, then variants of Judaism, are discussed below.

Cultural groups

Mizrachim

Mizrachim is a term that means 'Easterners'. The *Eidot HaMizrach* – 'Communities of the East' – are those Jews who either remained in the land of Israel or who were exiled to Babylonia, the Arabian Peninsula or to northern Africa. Jews stayed in these countries (including Iraq, Yemen, Iran, Egypt, Algeria, Syria, Libya and others) until 1948 when they were largely expelled from these Muslim lands and they returned to the land of Israel. Mizrachim speak Hebrew and Arabic. Ashkenazim (see below) often incorrectly refer to Mizrachim as 'Sephardim'.

Source 12.6 The Western Wall, Jerusalem, is all that is left of the Temple destroyed by the Romans in 70 CE.

Sephardim

Sepharad is the Hebrew word for 'Spain' and **Sephardim** are the Jews who lived in Spain from the eighth century until their expulsion in 1492. They then moved to countries including Greece, Italy, Turkey, England, Holland and North Africa, where they joined existing Mizrachi communities. Sephardim spoke Hebrew but in the past were more likely to talk to each other in Arabic or Ladino – a mixture of Hebrew, Spanish and local languages.

Ashkenazim

Originally the name of a people identified in Genesis 10:3, this term was applied to Jews living in Germany and regions to its north and east from the ninth century CE. After the **Crusades** (circa 1200 CE) they were united by Yiddish which, like Ladino for the Sephardim, is a language made up of words from other languages, in this case Hebrew and German. The **Ashkenazim** were more inward looking than the southern Jews around the Mediterranean. They developed a strong folk culture and treated the philosophy of the Sephardim with suspicion. In the nineteenth century, the Ashkenazim were the largest Jewish group in the world, making up nine

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

and a half million of the eleven and a half million Jews.

In today's multicultural world, Mizrachim, Sephardim and Ashkenazim live together in Israel and in Jewish communities outside Israel. They have intermarried, but their three distinct cultural heritages, including language, food and especially music, continue to evolve and enrich the Jewish world.

Stressing regional and historical variations, the Great Synagogue of Rome was opened in 1904 to replace five smaller synagogues in the ghetto of the city. It has a number of worshipping spaces within the building. The main synagogue is neither Ashkenazi nor Sephardi, but follows rites established by Jews who had left Judea centuries before the destruction of the Second Temple. Another worshipping space in the building is dedicated to the Sephardic communities in Rome.

Religious variants

Orthodox Judaism

Orthodox Judaism is the traditional form (variant) of Judaism. Orthodox Jews believe that God gave Moses the whole Torah (written and oral) at Mount Sinai. Orthodox Judaism maintains that the written Torah has survived unchanged since then and is still authoritative today, although the oral Torah continues to evolve. In Orthodox Judaism, men and women worship sitting separately. Only men are able to acquire the title **rabbi**. Until the nineteenth century all Judaism was 'orthodox'. Rabbi Shimshon Raphael Hirsch coined the term 'Orthodox' to distinguish this traditional form of Judaism from the emerging Reform movement. The return to the Promised Land is a central tenet of Orthodox Judaism, although some minority groups believe that this should not occur until the arrival of the Messianic age. Since the Holocaust, mainstream Orthodox Jews have supported Zionism, the idea of Jewish self-determination. Orthodox Judaism is the most common form in Australian Judaism. Many Orthodox Jews do not like being labelled 'orthodox'; they would rather just be called Jews as they consider their brand of Judaism to be the authentic experience of Judaism.

Progressive/Reform Judaism

'Progressive Judaism' was originally called 'Reform Judaism' or (in Australia) 'Liberal Judaism'. Its origins go back to nineteenth-century Germany and it was a result of modernism. European nations had denied citizenship rights to Jews before this time. A number of Jews took the view that this was because Judaism was seen as too 'foreign'.

Source 12.7 The Great Synagogue of Rome

Source 12.8 An Orthodox Jew prays at the Western Wall

Rabbi
A community leader schooled in the intricacies of Jewish law and ritual; a rabbi often leads Jewish worship

They attempted to modernise Judaism to make it more compatible with contemporary Western European life. They built small synagogues whose communities worshipped in shorter services and in their local language, instead of Hebrew. Some synagogues, which were renamed 'temples', permitted organ music and other features, which at that time were more at home in Christian churches.

These reforms were also taken up in America, where the Jewish population was growing strongly. Isaac Mayer Wise established the Union of American Hebrew Congregations in 1873, the Hebrew Union College in 1875 and the Central Conference of American Rabbis in 1889. These institutions established the means for Reform Judaism to continually update its practices. In Australia today this movement is called 'Progressive Judaism'. Just over 20 per cent of Australian Jews identify as 'Progressive'.

Conservative Judaism

This variant of Judaism is more a reaction to Reform Judaism than to Orthodox Judaism and is not 'conservative' in the strict sense of this word, but conservative in relation to

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

The following websites give a more detailed understanding of the groups discussed above (access them via the links at http://cambridge.edu.au/redirect/?id=5764, cambridge.edu.au/redirect/?id=5765 and cambridge.edu.au/redirect/?id=5766):

- Jewish Virtual Library
- Union for Progressive Judaism
- Mystica (see the article, 'Prophets, Jewish').

Note especially Judaism in Australia and the influence of Orthodox Judaism.

Reform Judaism. While agreeing with the Progressives that the Torah is a human, rather than divine, creation, Conservatives believed firmly in the value of maintaining distinctive Jewish rituals and practices. They felt that Judaism had to adapt to the times and took on some reforms, such as men and women sitting together during worship, but rejected others.

Unlike the early Reform movement, Conservative Judaism was quick to support Zionism, that is, the idea that Jews must have their own homeland and self-determination.

There are also other expressions of Judaism evident across the world. One of these, Hassidism, a subgroup of Orthodox Jews, will be discussed in Chapter 13.

EXERCISE 12.2

1 Outline the unique features of Orthodox Judaism.
2 Outline the unique features of Progressive/Reform Judaism.
3 Outline the unique features of Conservative Judaism.

EXTENSION ACTIVITY 12.2

1 Construct a table highlighting the similarities and differences between Mizrachim, Sephardim and Ashkenazim under the headings: geographical origin; language; food; distinctive practices.
2 Write a paragraph discussing the evolution of the different variants of Judaism, noting significant similarities and differences.
3 Develop a multimedia presentation outlining the origins of Judaism, with particular reference to the development of different expressions of the religious tradition.

12.4 PRINCIPAL BELIEFS

Belief in one god

The *Shema* is a declaration of faith that Jews proclaim twice a day. It is the very essence of the Jewish religion. The *Shema* consists of three passages of the Torah, beginning with Deuteronomy 6:4:

> HEAR, O ISRAEL: THE HaShem OUR GOD, THE HaShem IS ONE.

This is the great statement of Jewish monotheism.

The attributes of God

God in Hebrew scripture may be defined in at least three major ways:

- as the clan-God of Abraham and his descendants
- as the God of the Land of Israel, because the special relationship between the Jewish people and God, the Covenant, is inextricably linked to the Land
- as a universal God, the creator of the universe.

Today, Jews would reject all but the last definition, even while acknowledging that their ancestors may have only gradually recognised the attributes of the God they worshipped.

Jews are conscious of His **omnipotence** (all-powerfulness), **omnipresence** (being everywhere at all times), **omniscience** (knowing everything) and His ultimate justice. God is also identified, in contrast to many concepts of God in the ancient world. He is 'personal' and interacts with the world and human beings (Genesis 1:26).

Judaism avoids any material representation

Omnipotent All powerful

Omnipresent All present

Omniscient All knowing

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 12.9 Artist's rendition of the Ark of the Covenant

of God. This reflects the notion that He is beyond material form, unlike the gods of old.

Divinely inspired moral law

Judaism's sacred texts contain its moral laws. Rabbinic tradition identifies 613 commandments in the Torah. Orthodox Jews believe these laws contained in the Torah were revealed by God to human beings and are thus 'divine', whereas non-Orthodox branches of Judaism believe the laws to be divinely inspired. Even Orthodox Judaism does not expect people to live according to every one of the 613 commandments, since not all apply to modern life. Some commandments do apply to everyone, Jewish and non-Jewish; these are called the **Noahide Laws** and are recorded in the *Talmud* (Sanhedrin 56). The Noahide Laws comprise:

1. Prohibition of idolatry
2. Prohibition of murder
3. Prohibition of theft
4. Prohibition of sexual promiscuity – adultery and incest
5. Prohibition of taking God's name lightly
6. Prohibition of cruelty to animals
7. Requirement to establish a legal system.

While these seven laws are considered to be binding on all people, some groups such as Christians accept the Ten Commandments as well, and consider the Noahide Laws a subset of them.

The eighth-century BCE prophets were obsessed by the need to impose moral law on what they perceived to be a lawless and immoral society. One of the most significant statements comes from Micah:

> what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
> MICAH 6:8

Others have sought to summarise the moral law. A first-century CE rabbi, Hillel said:

> That which is hateful to you, do not do to your fellow. This is the whole Torah; the rest is commentary. Go and learn.
> BABYLONIAN TALMUD SHABBAT 31A

The idea of the Covenant

The Covenant that was established at Mount Sinai is considered a renewal of the covenant between God and Abraham, and is part of the fulfilment of the original covenant. Certainly the rise of the YHWH cult can be linked to this Sinai event. The Covenant is central to the expression of Judaism and the identity of the Jewish people.

Noahide Laws
The seven basic laws that apply to all people, not only Jews

> And I will walk among you, and will be your G-d, and ye shall be My people.
> LEVITICUS 26:12

The Covenant also indicated particular aspects of life to be expressed, such as dietary laws and ethical standards that were to confirm the special relationship between God and the Hebrew people.

EXERCISE 12.3

1 Describe beliefs about God developed in Judaism.
2 Explain the concept of a divinely inspired moral law, using examples.
3 Outline the importance of the Covenant for the Jewish people.

EXTENSION ACTIVITY 12.3

1 Discuss the following topic: 'Judaism is a truly monotheistic religion.'
2 Research the concept of 'Covenant'. Explain its significance in Judaism and note how it has been used outside Judaism.
3 Write a paragraph about the concept of a universal law applying to all people, with particular reference to the idea of law in Judaism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

12.5 SACRED TEXTS AND WRITINGS

There are a number of writings that can be considered sacred texts of Judaism. These include the Tanakh or the Hebrew Bible, interpretative texts such as *Midrash*, *Mishnah* and *Talmud*, and later codes such as the *Mishneh Torah* written by Moses Maimonides. Here emphasis will be given to the Tanakh and the *Talmud*.

Septuagint
Greek translation of the Hebrew Bible (often represented by the Roman number LXX)

The Hebrew Bible – the Tanakh

Tanakh is the term used for the Hebrew Bible. The word Tanakh (*TaNaK*) is an acronym, a word formed from the first letters of the three sections:

- Torah (law) – the first five books of the Bible
- *Nevi'im* (Prophets) – the writings of those called by God as his spokespeople
- *Ketuvim* (writings) – the collected writings comprising various genres of literature that were canonised in the second century CE.

Students should note that there are several possible spellings of this word, such as Tanakh, Tanach, Tanak or Tenach. Sometimes they are pronounced differently.

The Tanakh is predominately written in Hebrew (a small section is in Aramaic) and comprises twenty-four books. For Judaism, maintenance of the original Hebrew has great significance, not only for the sake of accuracy, but also because Hebrew is considered a divine language.

The tradition of interpretation is integral to a Jewish reading of the text. Rabbinic literature speaks of seventy faces of Torah, since it is believed that there are at least seventy valid interpretations of each word or phrase found therein.

Translation has been part of the interpretive process since Second Temple times and the first translations were into Aramaic, the spoken language of the Jewish people of the time.

These original Aramaic translations are the earliest Jewish commentaries on the Torah. A significant translation of the Tanakh into Greek, called the **Septuagint**, was made between the third and first centuries BCE.

Jewish and Christian traditions maintain that the Hebrew Bible faithfully presents historical events, which were written in the order they happened, often soon after the events. For example, the Torah (sometimes called 'Pentateuch', from the Greek 'five scrolls'), which covers the period from Genesis to Moses, is said to have been revealed by God to Moses himself.

During the nineteenth century Christian theologians began unpicking 'voices' in the Tanakh in much the same way as they had done in the New Testament. By following styles of vocabulary, subject matter and word usage, they were able to identify a number of writers in Hebrew Scripture. This led to the development of the Documentary Hypothesis. This suggests that sections of the Hebrew Bible were possibly four or more independent texts that, at various times, were edited together to form the Tanakh. The main voices or writing styles include:

1. The Yahwehist source – this writer refers to God mostly using the term YHWH, which some scholars speculate was written around 950 BCE in the Kingdom of Judah.
2. The Elohist source written about 850 BCE.
3. The Deuteronimist source, possibly composed around 600 BCE – a voice found mainly in the Book of Deuteronomy.
4. The Priestly source composed around 500 BCE when Jews had already experienced exile in Babylon.
5. There are also a series of editors' voices that have been found at work joining the above sources into a more complete narrative.

Source 12.10 The prophet Daniel, author of one of the books in the Tanakh, is depicted in Michelangelo's Sistine Chapel ceiling.

Source 12.11 The Torah is usually written on scrolls that are treated with great respect.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Although this is mainly a hypothesis it does explain why certain parts of the Tanakh have different emphasis. It also opens the possibility that the Tanakh was not written from start to finish, but that sections such as Genesis (which borrows from Mesopotamian creation stories) were added later as the text developed. Although the Documentary Hypothesis was part of Christian biblical criticism, it is now accepted by many Jewish scholars but has no bearing on religious practice.

The Prophetic Vision

Students should note that the Prophetic Vision is a central aspect of the Core Ethical Teachings of the syllabus and should be examined in that part of the course as well as being a significant section of the Sacred Texts part of the syllabus.

The second section of the Tanakh is *Nevi'im* (Prophets), although prophesy was not restricted to characters mentioned in this section of the text. A prophet is defined as one who passes God's message on to the rest of the community. It is believed that prophets were called on by God to speak for Him and to call His people back to the Covenant, particularly in times when religious concerns were being forgotten, or crisis was brewing in the Judaic community. Prophesy was not a hereditary role, but was gifted to certain people. The role was to act as an intermediary between God and the Jewish people (and sometimes non-Jews, for example, the story of Jonah), to maintain the relationship and sustain their community with faith and wise counsel. Predicting the future was not their function.

Judaism accepts that there were prophets whose lives and teachings were not recorded in the scriptures. The scriptures record the wisdom of fifty-five prophets of Israel, seven of whom were women. This does not include thousands of prophets who are recorded to have lived at the time of Elijah, for example (see Kings 1), or those prophets who were not Israelite, although Jews believe that they, too, existed.

There is evidence of Jewish wariness of false prophets. In Deuteronomy, a warning is given to those who might be tempted to give false messages to the people:

> God says 'I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him … But the prophet, that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die.
>
> DEUTERONOMY 18:18–20

Some of the most important prophets of Israel include Abraham (Genesis 11–25), Sarah (Genesis 11–23), Isaac (Genesis 21–35), Jacob (Genesis 25–49), Moses (Exodus 2ff), Aaron (Exodus 4ff), Miriam (Exodus 12, 20), King David (1 Samuel 16–1, Kings 2:11) and King Solomon (1 Kings 1–11), as well as the later prophets from the eighth century BCE. Moses is regarded as the greatest of all prophets (Deuteronomy 18).

The most significant aspect of a prophet's message was the maintenance and protection of the Covenant. During the last days before the exile, the prophets, such as Amos, Isaiah, Micah, Jeremiah and many others, reminded the people of their breaking of the Covenant and their lack of social justice. The mistreatment of foreigners, widows and orphans is part of their message and a reminder that the people have forgotten the Covenant (see Isaiah 1:17–23, Jeremiah 22:3, Ezekiel 22:7, Zechariah 7:10). It is in these prophets that the link with ethics is evident.

As divinely inspired spokespersons for God, it is not surprising that many of their messages have been included in the Tanakh.

The Talmud

The *Talmud* is essentially a collection of discussions and comments by rabbis on the Tanakh, as well as laws, customs and ethics. It was completed between 500 and 600 CE.

The *Talmud* consists of two parts: *Mishnah* and *Gemara*. The *Mishnah* is an edited selection of rabbinic discourse that took place

מסכת גיטין עם פירוש רשי ועם פירוש רבינו נסים

המביא

Source 12.12 A page from the *Talmud*. Note the central text and the surrounding commentary.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 12.13 This image, created during the reign of Akhenaten (circa 1377 BCE), depicts Akhenaten, his wife Nefertiti and their children. Akhenaten is considered by some to be the father of the first monotheistic religion for during his rule he made all Egyptians worship a single deity: the sun disk Aton (or Aten). After his reign most Egyptians returned to polytheism.

during the period of the Second Temple and was redacted (compiled and edited) by the year 200 CE. The *Gemara* is commentary on and extension of the *Mishnah*.

There are two versions of the *Talmud*: the *Jerusalem Talmud* and the *Babylonian Talmud*. The *Babylonian Talmud* is considered the most authoritative. The *Jerusalem Talmud*, completed a little earlier, is written in an Aramaic dialect and probably came from the region around the Jewish intellectual centres of Tiberias, Sepphoris and Caesarea, in the north of modern Israel. There is much controversy about the dating of this *Talmud*, but it was probably written before 425 CE, when the emperor Theodosius took firmer control of religion across the Roman Empire.

The *Babylonian Talmud* has a less certain history. Tradition ascribes its beginnings to Jews in Babylon; however, it is thought that the text was then subject to over 300 years of editing and reformation.

The *Talmud* is the key text that defines Judaism. It was written at the same time that Christianity was evolving and due to the 'parting of the ways', did not become part of the Christian sacred texts. No Jewish law was developed without reference to the *Talmud*. It is the prism through which Jews read and understood the Torah and formed the basis for subsequent developments of *Halacha*.

Halacha
Legal code of Judaism based on the teachings of the Torah and interpretations and applications by rabbinic authorities over the generations

Extracts that demonstrate principal beliefs

God the creator of the universe

The most famous passage of God creating the universe is the opening of Genesis, 1:1 to 2:3. This gives an account of the seven days during which God created the world (Heaven and Earth, day and night, sea and land, animals, men and women, and vegetation). His ability to create the world is encapsulated in 1:31, 'And G-d saw every thing that He had made, and, behold, it was very good.'

There is a second account of God creating the universe that includes the story of the Garden of Eden (2:7ff) and how Eve is created by a rib from Adam's side. The two accounts are similar, but the second has more details on Adam and Eve.

God is one

The concept of monotheism was discussed above in detail. Some key beliefs and some references from the Tanakh illustrate various aspects of God, but the clear statement of the Torah is that God is one (Deuteronomy 6:4). It is widely acknowledged that Judaism was one of the first monotheistic religions. This is to some extent a generalisation. Certain cults, such as that of Akhenaten in Egypt, had begun to venerate a single god above all others. Early passages in the Tanakh suggest that the Jewish god may not be the only one in existence, but is the only one who should be worshipped (see Exodus 20:3). By Deuteronomy, the 'oneness' of God had been confirmed (see the *Shema* Deuteronomy 6:4).

In the Babylonian world, religions such as Zoroastrianism already had the structure that Judaism was to adapt – it had a duality of good and evil, represented by the God of Light and the God of Darkness.

Judaism has a single god who is the source of both good and evil. 'Satan' is described as an 'accuser', and is not an independent powerful spirit (Job 2:3–6).

God the omnipotent

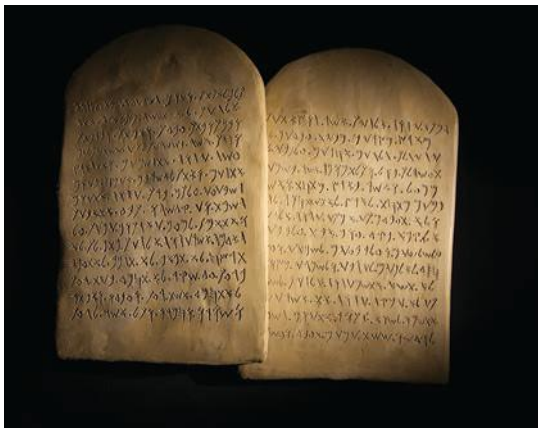
God's omnipotence, or all-powerfulness, is inferred from his creation of the world. It is also a central tenet of Judaism that the all-powerful God delivers justice to those who follow his rules and punishes those who disobey. An example is found in Exodus 14:26–31 where God's power parts the Red Sea; God is perceived as an all-knowing, all-powerful being.

The Covenant – the Ten Commandments (translation from Hebrew: 'the Ten Statements')

The Ten Commandments, known in Hebrew as *Aseret HaDibrot*, or 'the Ten Statements', appear twice in the Torah. These are understood to be the most succinct expression of the divinely inspired moral law. It is evident that these Ten Commandments constitute the basis for a system of ethical behaviour, and indeed for the legal framework of Western society. A summarised version of the Ten Commandments follows:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

1. I am the Lord your God. You shall have no other gods before me.
2. You shall not make any graven image.
3. You shall not take the name of the Lord your God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honour your father and your mother.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet your neighbour's house, nor anything that is your neighbour's.



Source 12.14 The Ten Commandments are often depicted as words written on two tablets of stone as recorded in the Torah.

CONSIDER

There are two passages where the Ten Commandments are given in full (Exodus 20:2–17 and Deuteronomy 5:6–21). There are subtle differences between the versions, with Deuteronomy emphasising the name of God. The Exodus version is printed here in full.

1. I am HaShem thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I HaShem thy G-d am a jealous G-d, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.
3. Thou shalt not take the name of HaShem thy G-d in vain for HaShem will not hold him guiltless that taketh His name in vain.
4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto HaShem thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; in six days HaShem made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore HaShem blessed the sabbath day, and hallowed it.
5. Honour thy father and thy mother, that thy days may be long upon the land which HaShem thy G-d giveth thee.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

EXERCISE 12.4

1 Identify the Jewish sacred writings and comment on their importance.
2 Outline the composition of the Tanakh, noting how it was developed.
3 Explain the role of the *Talmud* in Judaism.

EXTENSION ACTIVITY 12.4

1 Write a paragraph about the development of the *Talmud* and explain its role as a sacred text.
2 Construct a table of key Jewish beliefs and link these to references from the sacred writings.
3 Prepare an outline for a ten-minute talk on the following: 'The Tanakh is simply a compilation of writings from other cultures and traditions and not the inspired revelation of God.'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

12.6 CORE ETHICAL TEACHINGS

The ethical teachings of Judaism are based on the revelations of God as described in the sacred writings.

The Commandments of the Torah

Mitzvot
Keeping the commandments of God

It is generally accepted that there are 613 commandments ('*mitzvot*' in Hebrew) in the Hebrew Bible, although there is some debate about which specific *mitzvot* make up the 613. Two of the greatest Jewish scholars, Maimonides and Nachmanides, debated whether it was, in fact, a commandment for a Jew to leave his/her home in order to live in Israel. In modern times it is not possible to obey all 613 commandments, since many of them apply only in the land of Israel and/or when a temple in Jerusalem is standing.

The ten most famous commandments are divided between those concerning people's relationships with God and their relationships with each other. The first four or five commandments concern the human relationship with God, while the last five or six detail how humans should behave towards one another.

The remaining 603 commandments are rules for how Jews should live, and touch on every aspect of life. These commandments show that Judaism is a plan for every moment of life. The 603 commandments focus on issues such as what kings must do, how priests and rabbis must act, how one should farm, what one should wear, and ethical and dietary laws. Some of the more interesting rules include:

- Do not embarrass another (Leviticus 19:17).
- Do not bear a grudge (Leviticus 19:18).
- Do not mate with animals or different species (Leviticus 19:19).
- Do not wear clothes that are made from a mixture of wool and linen (Leviticus 19:19).
- Do not eat the fruit of a tree during its first three years (Leviticus 19:23).
- Do not cook a kid in the milk of its mother (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21).

The 613 commandments are of great importance to the Jewish people, providing a way that society can keep itself in order. Even those laws which cannot be practised today provide ethical standards and inspiration to build a better world. They ensure that people behave ethically towards each other. Most importantly, they ensure that Jews remain mindful of God in every part of their day.

The Prophetic Vision

Students should refer to the Prophetic Vision on page 287. While the prophets were vital in revealing God's word to the Hebrew people, they frequently reminded the people that by forgetting the Covenant they were disobeying God. The importance of maintaining what would be called 'social justice' is evidence of correct ethical behaviour. Care for the powerless, honesty in business and avoidance of wealthy overindulgence were all aspects of life to be emulated by the people of God. The prophets suggested social justice was more important than ritual.

Tikkun olam

Tikkun olam
Jewish concept of the repair of the world; the need for social justice

Tikkun olam is a central principle of Judaism and has a prominent place in all variants of Judaism. Literally it means 'repairing the

INVESTIGATE

For an online link to the 613 Commandments go to http://cambridge.edu.au/redirect/?id=5767. Or go straight to the source and read the Book of Leviticus. The anthropologist Mary Douglas has written a fascinating theory of how the commandments of Leviticus relate to categorisation and order in the Jewish community through a schema of cleanliness and uncleanliness. Her book is called *Purity and Danger*.

Source 12.15 Fresco of Amos the prophet by Karl von Blaas, from the nineteenth century, in the Altlerchenfelder church, Vienna

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

To discover more about *tikkun olam*, access the online article by Jennifer Noparstak via the link at http://cambridge.edu.au/redirect/?id=5768.

world'. The complete Hebrew phrase upon which it is based means 'to repair the world under the sovereignty of God'. In the *Talmud*, it is used for the avoidance of negative social change. In some mystical forms of Judaism, such as Kabbalah, however, the concept is based on the belief that the cosmos which God created was too unstable to contain his brilliance and it shattered like glass. Adhering to the commandments contributes to the gradual healing of the cosmos. Thus, the pious Jewish individual is assisting God in the repair of His creation through their good deeds.

Some Jews understand *tikkun olam* as an attempt to right the wrongs of the world by behaving responsibly towards other people. 'Repairing the world' means improving the world's social relationships. For these Jews, *tikkun olam* is manifested through charity, supporting social-justice issues and behaving with compassion. Orthodox Jews believe that performing *mitzvot* is a form of *tikkun olam* and will hasten the coming of the messianic age. Among non-Orthodox Jews, *tikkun olam* may be a political term used to refer to social justice. It is also a term applied to environmental ethics (see Chapter 13).

The Book of Proverbs

The *Ketuvim* section of the Tanakh is not used as a source of *Halacha* but does reflect Jewish values. An interesting example is the Book of Proverbs.

The Book of Proverbs is described in the first verse as having been written by Solomon, son of David and King of Israel. If so, the Book of Proverbs was written in the 900s BCE. However, it is possible that the book was written in the Second Temple period and is attributed to Solomon to laud his wisdom. It is an example of 'Wisdom Literature', a genre that reflects a Hellenistic influence on Jewish thought. This book is not a series of laws, but a series of short statements that encourage moral and upright behaviour. It is a collection of ethical instructions related to practical living and everyday concerns.

Wisdom

In Proverbs 1:7 it says:

> The fear of the LORD is the beginning of knowledge; foolish ones scorn wisdom and discipline.

Here, wisdom is equated with reverence for the message of God. In the next few verses, Proverbs also encourages children to listen carefully to their mothers and fathers – this suggests that wisdom is also to be found in respect for the natural system of status and relationships.

In Proverbs 2:6, wisdom is seen as something granted by God, and one knows wisdom from his statements, particularly through the Torah. If this book was written by Solomon to his son, as traditionally believed, it is in part a guide to be a good ruler.

In Proverbs 3:3, the book suggests that kindness and truth are always important. By upholding kindness and truth, an individual will find further good wisdom in 'the sight of God and man'.

Righteousness

In Proverbs Chapter 9, the book suggests that wise and righteous men will only add to their learning. In 10:20 it states:

> The tongue of the just is as choice silver: the heart of the wicked is little worth.

Righteousness, the book suggests, leads to wealth and a long life, whereas the wicked will die from lacking an understanding heart.

Purity

Purity is discussed in the Book of Proverbs from the perspective of a man speaking to another man. Chapter 5 is concerned with the temptation of women and warns that being lured astray by women will lead to a bitter death. Similarly, Chapters 7 and 11 advise men to keep away from female prostitutes and the wives of other men.

Generosity of spirit

A fool is one who is not generous in consideration of others, and people are encouraged to consider the needs of others (Proverbs 17:5, 13, 17; 19:17; 22:9).

Importance of principal ethical teachings in Jewish life

In any society, ethics are vital for the enduring success and peace of the community. Proverbs

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

divides its message between the good actions required of a king and those required of a good Jew. At times, the concepts of king and good Jew are interchangeable. Kindness and loyalty within the community are the important aspects of the ethics of Judaism, and wisdom and right behaviour are celebrated. This is not knowledge for its own sake, but knowledge inspired by fear and reverence of God, wisdom that is focused on his words and the teachings of his prophets.

The goodwill towards others promoted by the ethical teachings of Judaism, as contained in the Torah, the prophetic vision, the idea of *tikkun olam* and the Book of Proverbs, ensures a safe and protective Jewish community and a place in the world where common laws and ideals encourage close bonds between individuals.

EXERCISE 12.5

1 Outline the principal ethical teachings from the Torah and indicate how they relate to daily life.
2 Outline the principal ethical concepts contained in the prophetic writings.
3 Explain the concept of *tikkun olam* and how it relates to the ethical behaviour of Jewish adherents.

EXTENSION ACTIVITY 12.5

1 Taking the role of a Jewish adherent, write a speech about the importance of Jewish ethical teachings in the life of a Jew.
2 Read the Book of Proverbs in the Hebrew Bible and construct a table identifying its teachings on wisdom, righteousness, purity and generosity of spirit. Identify the key concepts, passages and their relationship to ethical behaviour.
3 Find an example of a Jewish contribution to Australian life, noting the Jewish ethical teachings that might have influenced the motivation for that contribution.

12.7 OBSERVANCE

Shabbat

Shabbat
Important ritual observance for Jews beginning at sunset on Friday night and concluding at nightfall on Saturday. It represents the day God rested after he created the world, that is, the seventh day of creation as recorded in Genesis. *Shabbat* (the Sabbath) literally means 'cease'

Kiddush
A prayer used to bless wine drunk at the *Shabbat* meal

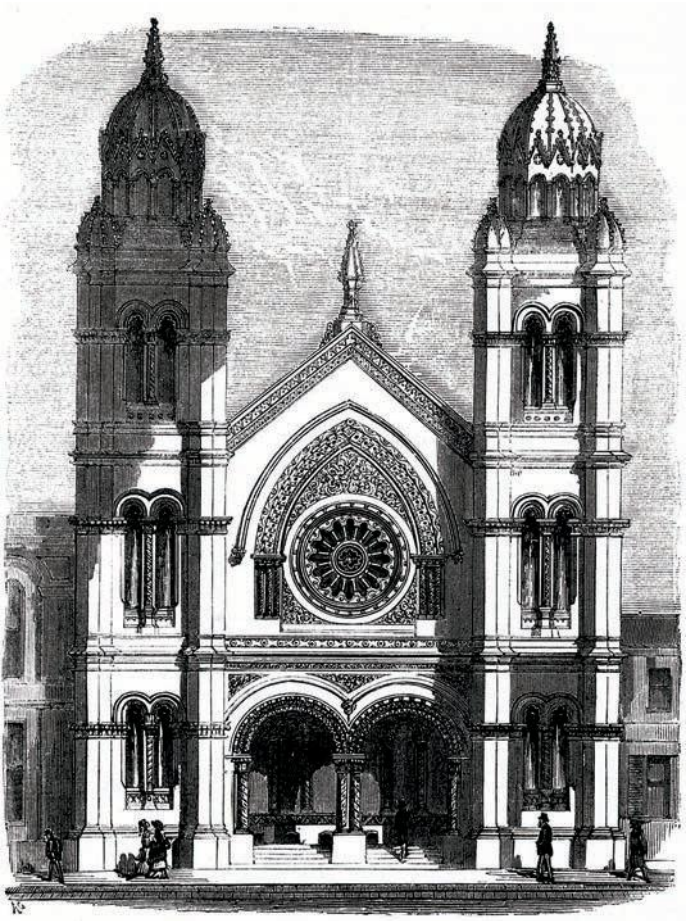
Shabbat is described in rabbinic literature as one of the three 'Pillars of Judaism' (the other two being *Kashrut* (dietary laws) and laws relating to family relationships). The commandments to 'remember' and 'observe' it are found in the Ten Commandments. *Shabbat* marks the seventh day of creation, the day God rested after His work was complete. On *Shabbat*, God's people should rest too, in imitation of their divine creator.

The Sabbath day extends from sunset on Friday to sunset on Saturday. Although there are some religious restrictions, it is primarily a day of relaxation which is a gesture of respect to God, and also a gift from Him. It is a day to withdraw from the concerns of the normal weekday, a day of joy. While praying is an important activity on *Shabbat*, feasting and spending time with one's family is considered just as important. The family togetherness celebrated in the sharing of the *Shabbat* ritual is an important part of Jewish life and evidenced in other aspects of Jewish life.

There are elaborate rituals conducted on the *Shabbat*, especially the *Shabbat* meal in the home. In Judaism, the home is an important place of worship and often referred to as a 'small temple'. The *Shabbat* is ushered in by the lighting of two candles, usually by the women of the house. At the beginning of the Friday night meal and again at Saturday lunch, *Kiddush* (sanctification) is recited over a cup

Source 12.16 *Shabbat* eve table with uncovered *challah* bread, Sabbath candles and *Kiddush* wine cup

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 12.17 An early drawing of the Great Synagogue in Sydney

Source 12.18 A modern synagogue

of wine. Three festive meals are enjoyed in the 24 hours, featuring *challah* (traditional braided loaves of bread). *Shabbat* is characterised by pleasurable activities such as singing, eating and time with the family. Usually Jews attend the synagogue on the *Shabbat* and many study the Torah.

Observing *Shabbat* allows time to remember and commemorate both the Creation and the Jewish people's freedom from slavery in Egypt (see the two versions of the Ten Commandments above). It is a time to refrain from work. 'Work' (*melachah*) has a very specific meaning in Judaism, referring to creative tasks or exercising control over the environment. There are thirty-nine defined categories of work that are identified.

Some Jews treat the injunction to refrain from work on this day with great seriousness. Some Jewish communities have negotiated with local councils to have traffic lights change automatically, enabling Jews to cross the road without pressing the pedestrian button.

Connecting an electric current could be considered work (see the definition above). For this reason, in Israel, many lifts and automatic doors operate automatically on the *Shabbat*. Any action pre-programmed into a machine before the *Shabbat* is not *melachah*, so ovens on timers and timed light switches that are set before sundown on Friday do not breach the injunction against work if they click on during the *Shabbat*.

At the end of the *Shabbat*, there is a ***havdalah*** (separation) ceremony featuring a

Havdalah
Meaning 'differentiation'; a ceremony to mark the end of the *Shabbat*

EXERCISE 12.6

1 Explain why *Shabbat* is an important observance in Judaism.
2 Describe the way Jewish adherents celebrate *Shabbat*.
3 Describe ways that Jews avoid performing work on the *Shabbat*.

EXTENSION ACTIVITY 12.6

1 Talk to a Jewish person and ask how they observe the *Shabbat*.
2 Research the Tanakh and determine if *Shabbat* has a deeper purpose than avoidance of work.
3 Read the sections on the seventh year and Year of Jubilee (see Leviticus 25). What impact would it have on society if those years were actually practised? Discuss with other students in your class.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

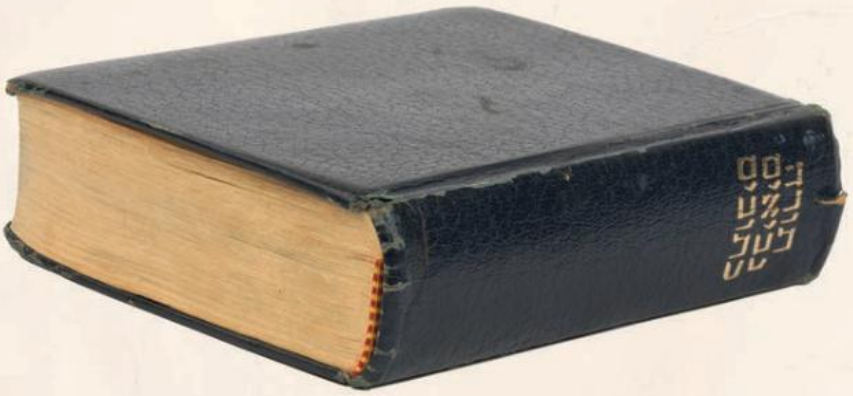
plaited candle, wine and sweet-smelling spices, so that the pleasantness of *Shabbat* 'lingers' into the work week.

While *Shabbat* refers primarily to the seventh day of the week, there are also biblical references to the seventh year, when debts are cancelled (Leviticus 25 and Deuteronomy 31:10), and the 'Year of Jubilee', the fiftieth year, after seven times seven years – see Leviticus 25), considered an extension of the principles that underpin *Shabbat*.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Abraham is considered the founder of Judaism.
- God established a Covenant with Abraham, later reaffirmed with Moses and the people of Israel.
- The Twelve Tribes of Israel became the nation of Israel.
- Moses is considered the greatest individual in Judaism.
- Moses led the people from slavery in Egypt and into the Promised Land.
- Moses mediated the Covenant between God and Israel.
- Moses received the Torah, the law of Israel.
- Historical developments in the history of the Jews are discussed.
- The major divisions of Judaism include: Mizrachim, Sephardim and Ashkenazim; Orthodox, Progressive/Reform and Conservative Judaism.
- Judaism believes in one God.
- Moral law is considered to be divinely inspired.
- The Covenant is an extremely important concept in Judaism.
- The Hebrew scriptures include the Hebrew Bible (Tanakh) and the *Talmud*.
- Extracts from the sacred writings that relate to key beliefs are discussed.
- Ethical teachings of Judaism include: the commandments of the Torah, the social justice of the prophets, the *tikkun olam* and the concept of the repair of the world, and several concepts in the Book of Proverbs.
- The importance of *Shabbat* is discussed.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

MULTIPLE-CHOICE QUESTIONS

1 What was the name of Abraham's wife?
(A) Rebecca
(B) Rachel
(C) Leah
(D) Sarah

2 What was one of the promises given to Abraham by God?
(A) Great wealth
(B) Land
(C) Status as an important leader in Egypt
(D) Seven years of plenty

3 What name is given to the agreement between God and Abraham?
(A) The Exile
(B) The Exodus
(C) The Restoration
(D) The Covenant

4 The celebration of the release from Egypt is:
(A) The Holocaust
(B) Yom Kippur
(C) The Passover or Pesach
(D) The Feast of Weeks

5 Which group is most comfortable with women sitting separately to men in the synagogue?
(A) Conservative Judaism
(B) Orthodox Judaism
(C) Progressive/Reform Judaism
(D) Regressive Judaism

6 What is one of the attributes of God in Judaism?
(A) Creator of the universe
(B) Polytheism
(C) Part of the Trinity
(D) Noahide Laws

7 What name is sometimes given to the Hebrew Bible?
(A) The New Testament
(B) The Tanakh
(C) Yahweh
(D) The Books of Hezekiah

8 Judaism draws some of its ethical teachings from:
(A) The New Testament
(B) The Book of Hezekiah
(C) The Book of Proverbs
(D) The Gospels

9 The ethical concept of *tikkun olam* refers to:
(A) Righteousness
(B) Repair of the world
(C) *Ketuvim*
(D) Amos

10 What would Jewish adherents do on *Shabbat*?
(A) Work
(B) Walk
(C) Rest
(D) Renovate

SHORT-ANSWER QUESTIONS

1 Explain the significant events in the life of Abraham.

2 Describe the Covenant, with particular reference to the role of Moses.

3 Outline the unique features of one school (variant) of Judaism.

4 Discuss one key belief of Judaism.

5 Discuss the impact of the concept of *tikkun olam* on the ethics of Judaism.

6 Describe a typical *Shabbat* observance for a Jewish household.

EXTENDED-RESPONSE QUESTIONS

1 'And G-d heard their groaning, and G-d remembered His covenant with Abraham.' Discuss the implications of this statement, particularly as it relates to the Covenant.

2 Outline the sources of Jewish ethics, noting the development of ideas through the Tanakh.

3 Discuss *Shabbat* with reference to the key beliefs of Judaism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

RESPONSE TO STIMULUS QUESTION

Examine the photograph. Discuss how Judaism, an ancient religion steeped in tradition, is relevant to life in modern Australia.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

13

Judaism: Depth study

[HSC 1 AND 2 UNIT (22 HOURS)]

I am not an American citizen of Jewish faith. I am a Jew. I have been an American for sixty-three years, but I have been a Jew for 4000 years.

RABBI STEPHEN S. WISE (1874–1949)

CHAPTER OVERVIEW

In this chapter we will discuss:

- Moses Maimonides, who lived in the twelfth century, is one of the most inf uential Jewish scholars of all time:
  - Moses Maimonides had a diff cult early life but showed signs of great ability
  - Moses Maimonides' extensive writings continue to inf uence Judaism today
- The Hassidim emerged in Eastern Europe in the eighteenth century, led by the Ba'al Shem Tov:
  - The Ba'al Shem Tov emphasised a joyful, experiential spirituality in the face of dry, scholarly legalistic Judaism
  - Hassidism emerged as one of the most signif cant schools of thought in the modern era
  - The Hassidim are distinctive in their dress and practices
- Jewish ethics emphasise the legal requirements of Judaism
- Bioethical issues are generally interpreted in a f exible manner but the decisions are governed by the commands of God and conscience
- Jewish environmental ethics relate to the idea of God's ownership of the world and are concerned about the repair of the world
- Sexual ethics are expressed within the context of a family relationship
- Judaism generally takes a conservative approach to expressions of homosexuality
- Judaism was a patriarchal religious tradition that had strong gender roles
- Jewish feminism is challenging traditional Jewish attitudes and practices
- Death and mourning are linked with extensive ritual
- Death and mourning are a natural part of life
- Marriage in Judaism includes signif cant ceremonial aspects and is governed by several regulations
- The synagogue has replaced the Temple as the place of worship in Judaism
- The synagogue is also a meeting place and educational centre
- The synagogue has particular architectural features
- Synagogue services follow the liturgy of the *Siddur* and include readings from the Torah, prayers and blessings

13.1 INTRODUCTION

In this chapter the life of a significant person or the rise and development of a significant idea in Judaism will be examined. In the HSC examination, students may be asked to explain how this person or school of thought contributed to the growth of Judaism and assess the impact of the idea or person on Judaism itself. To do this effectively, students will need to know something of the controversies relating to and contributions of the chosen person or school of thought. Two examples will be discussed in this chapter of the print book. The digital versions contain other examples of the ideas and people listed in the syllabus.

Students will also need to describe a Jewish ethical teaching in a particular area: sexual ethics, bioethical issues or environmental ethics. In this chapter, each ethical area will be briefly discussed. The HSC exam may also ask

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

for an explanation of why the particular ethical teaching is important in Judaism.

Finally, students may need to describe a significant practice (ritual, worship, etc.) within Judaism and show, first, how it highlights Jewish beliefs and, second, how it creates meaning for Jews, both individually and as a community. In this chapter death and mourning, marriage and synagogue services will be discussed.

Source 13.1 Hanukkah menorah combined with a Star of David

13.2 SIGNIFICANT PEOPLE AND SCHOOLS OF THOUGHT

There are many significant people and schools of thought that have influenced Judaism and brought Jewish influences into the world. Those influences have had a great impact on the Western and Middle Eastern worlds.

Remember the syllabus allows for 'another person or school of thought' to be studied. Also remember that, as well as discussing the life and contribution of the person or school of thought, students will need to analyse their contribution to and impact on Judaism.

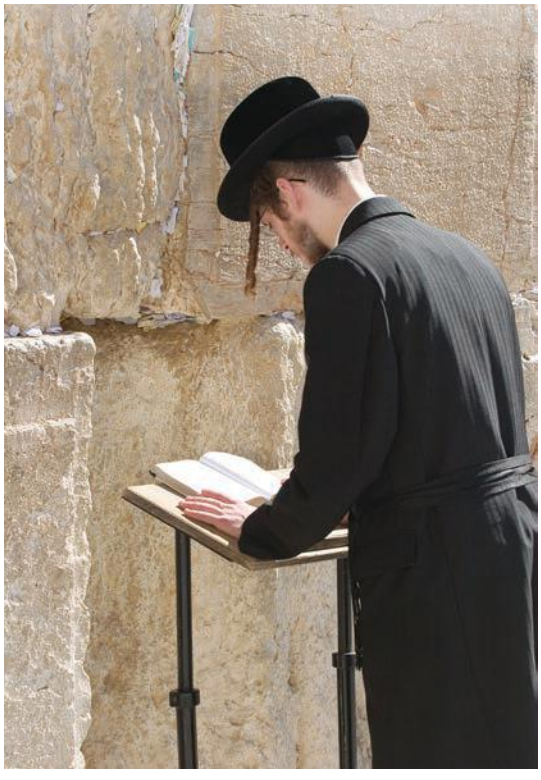
Moses Maimonides and **Hassidism** will be discussed in this chapter of the print book. Information on the other people and schools of thought is available in the digital versions.

Moses Maimonides (Moses ben Maimon) or 'Rambam'

Moses ben Maimon (1135–1204 CE) was one of the greatest Jewish thinkers of all time, who has influenced present-day Judaism as well as his own era. Moses Maimonides (also known as Rambam) is known as 'the second Moses' as a way of comparing his influence on Jewish life to that of Moses of the Jewish scriptures.

Moses Maimonides' life

Moses Maimonides was born in 1135 CE in Cordoba, Spain, as Moses the son of Maimon, a scholar of some significance. Maimon ensured Moses received instruction from a number of Arabic masters. When he was 13 years of age, his Jewish family was forced to wander Spain in a nomadic existence because the Muslim Almohades, from Africa, had invaded, promoting a new enthusiasm for Islam in Spain. In 1160, the family of Maimonides moved to Fez in northern Africa, initially trying to pass as Muslims. In this famous city of learning, Moses was quickly recognised as a scholar of some note, having begun his commentary on the *Mishnah* (also spelt *Mishneh*). He was a well-rounded scholar, having studied astronomy, law, religion and philosophy. Having been identified as a Jew and thus being in danger of execution as a 'lapsed Muslim', Maimonides moved his family to Egypt in 1165. Here Maimonides helped his brother trade gems to make money. His brother's early death prompted Maimonides to study medicine, and he became private physician to the Egyptian ruler Grand Vizier Al Qadi al Fadil, and then to the famous warrior against the European crusaders, Saladin. As one of the leading Jews



Source 13.2 An Hassidic Jew wearing typical clothing

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 13.3 Statue of the Jewish scholar Moses Maimonides, Rabbi Moses ben Maimon, Cordoba, Spain

FURTHERMORE

There is a view that there is a conflict between faith and philosophy. Maimonides disputed that view. It was said of the *Guide for the Perplexed* that rabbis were afraid to let Jews read it because it was so long and complex that a person might read a section where Maimonides attacks religion using a rationalist approach but fall asleep before they read his counterattack, and thus spend the night as a heretic!

Guide for the Perplexed
A theological and philosophical work that discusses issues such as the existence and nature of God, God's knowledge and the nature of evil

Nagid
Hebrew term meaning prince or leader

of Egypt, Maimonides' skill was recognised in the Jewish community and he became the *nagid*, leader of the Egyptian Jews (a post held by four generations of his family). He served as spokesman for the Jewish community with the Muslim authorities in Egypt.

Between 1158 and 1190 Moses Maimonides wrote many works, including a commentary on the *Mishnah*, the *Code Mishneh Torah*, and a philosophical work, the *Moreh Nevukhim* (Guide for the Perplexed). Maimonides became acknowledged as a great intellectual of his time, his works ranging from the medical, including treatises on personal hygiene and proper eating habits, and the great theological works for which he is most remembered. Maimonides was influenced by Christian, Greek and Muslim philosophers, as well as his own Jewish background. He supported the views of Aristotle that, while there are limitations to knowing God's attributes directly, God's people have a duty, through reason, to comprehend the divine mind. God is rational and so can be understood rationally.

Mishneh Torah
Code of Jewish law compiled by Moses Maimonides

Moses Maimonides is best known for his comprehensive writing including the *Mishneh Torah*, which was published in 1180, having been written over the previous ten years. In the *Mishneh Torah*, Maimonides codified the Oral Law in fourteen volumes, arranged topically, that could be used by Jewish judges. It is a distillation of the *Talmud* into a simple code so that all Jews could understand the requirements of the law without lengthy study. It drew on ancient law as well as contemporary issues. As it was written in Hebrew, it was a clearly presented and accessible work and formed the basis for subsequent Jewish legal codes.

In 1190, Maimonides published the *Guide for the Perplexed*, a great theological and philosophical work that discussed the nature of God. It was deliberately written in difficult language so that only scholars could understand it. The *Guide* was controversial, dividing Judaism at the time, but has had a profound influence on the medieval world and on Judaism since. He also compiled a version of the 613 commandments of Judaism in his *Book of Commandments*.

Maimonides died in 1204 and was buried at Tiberias in Israel. His grave is visited by many today. Followers of Moses Maimonides often refer to him by his Hebrew name – Rabbi Moshe ben Maimon (or Rambam).

Contribution to the development and expression of Judaism

Maimonides' Jewish writings are available today and his *Mishneh Torah* provided the basis for all subsequent codes of Jewish law. His philosophical *Treatise on Logic* has been published in many languages. He also wrote many medical texts that are still available, such as his works on poisons, haemorrhoids, asthma and temperaments. Maimonides' writing was so influential in the years that followed that Jewish scholarship for centuries was divided into supporters and opponents of his ideas. Many largely accepted his ideas but remained suspicious where they seemed to contradict religious tradition. His work was also used by Christian scholars, notably by Thomas Aquinas who often referred in his writings to Rabbi Moses. He was uniquely able to draw together the ideas of the Graeco-Roman world, the Muslim and Arab world, and the Jewish and Western world. It is said of him that: 'From Moses [of the Jewish Bible] to Moses [Maimonides], there is none like

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Many of Moses Maimonides' works are complex and not easy to understand. For a discussion of his works, especially his philosophical writings, go to the article about him on the Jewish Encyclopedia website, available via the link at http://cambridge.edu.au/redirect/?id=5769.

INVESTIGATE

Moses Maimonides' *Guide for the Perplexed* is available online. Access it via the link at http://cambridge.edu.au/redirect/?id=5770. His other works are generally also available. Examine sections of this work and see if you can understand the controversy it created.

Source 13.4 Some of Maimonides' Jewish texts

Work	Date	Subject
Mishneh Torah	1168/1177	Comprehensive code of Jewish law
Commentary on the Mishnah	1180	Codification of Oral Law
Guide for the Perplexed	1190	A philosophical work drawing together Aristotelian philosophy and Jewish theology
Book of Commandments	1190s	Compilation of the 613 commandments

Moses'. Maimonides' work is still regarded by many as the greatest Jewish writing, aside from the Torah, ever written.

One of Maimonides' most important developments was his **Thirteen Precepts**. These are like a creed and are considered to be a statement of orthodox Jewish belief. Moses Maimonides' Thirteen Precepts are:

1. God has created the world and rules it.
2. God is one and the only one.
3. God is spirit (incorporeal) and cannot be represented.
4. God was the first and will be the last.
5. Prayers should only be addressed to God.
6. The prophets' words are true.
7. Moses was the greatest of all prophets.
8. The Torah was revealed to Moses and is true.
9. The Torah cannot be changed.
10. God knows all human actions and thoughts.
11. God rewards those who keep the commandments and punishes those who do not.
12. The messiah will come.
13. The dead will be raised.

Thirteen Precepts
Moses Maimonides' principles of faith, which he believed every Jew should maintain

Analysing Maimonides' impact

Moses Maimonides is an extremely influential figure in Judaism. His impact and influence shape much of Jewish theology today. His discussion on the idea of the resurrection of the dead, for example, was radical at the time he wrote it and is a good example of the influence of Aristotle's philosophy. While his ideas were initially criticised, they have now been largely accepted as mainstream Jewish thought. Moses Maimonides' Thirteen Precepts are now published in song form in the Jewish Prayer Book, the *Siddur*, used in private and public worship. His most important and lasting contribution was through his codification of the *mitzvot* (commandments).

EXERCISE 13.1

1 Outline the life of Moses Maimonides, noting significant events in his life.
2 Explain the contribution of Moses Maimonides to the Judaism of his day.
3 Analyse the ongoing impact of Moses Maimonides on Judaism today.

EXTENSION ACTIVITY 13.1

1 Write a paragraph discussing the significance of the major events in the life of Moses Maimonides.
2 Debate the topic: 'From Moses [of the Jewish Bible] to Moses [Maimonides], there is none like Moses.'
3 Prepare a summary of one of Moses Maimonides' writings and explain its significance to Judaism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Hassidism

In eighteenth-century Judaism, scholarship was greatly valued and Judaism had become, according to some, bound by law, tradition and intellectual debates. In Eastern Europe, because of poverty, the need for long hours of work and isolation, there was little chance of many Jews studying the Torah. Scholarship had become elitist and the Jews of these areas of Eastern Europe felt alienated. This provided fertile ground for the growth of Hassidism as a movement emphasising a personal piety, as compared to the emphasis on scholarship.

There are several terms that should be noted that are often interchangeable and show variations in spelling. Hassidism is the name of the movement and the people are 'the **Hassidim**'. It may also be called Hassidic Judaism. The syllabus uses the term 'The Hassidim'.

Hassidim
Pious ones

The history of the Hassidim

Hassidism began as a reaction to legalistic, intellectualised Judaism. The growth of Hassidic Judaism began with Israel Ben Eliezar, often called the Ba'al Shem Tov ('Master of the Good Name'), a prominent teacher and healer who taught and practised around 1730 to 1760 CE. The Ba'al Shem Tov was born in the Ukraine, at Okup, about 1700 CE. He was greatly influenced by Kabbalah, the Jewish mystical tradition, on which he based his own brand of Judaism, a more experiential and less intellectual pursuit.

The Ba'al Shem Tov was a charismatic storyteller and healer, and it is difficult to distinguish reality from legend in discussion of his life. It has been suggested that he could predict the future. The Ba'al Shem Tov emphasised that all Jewish people are equal and study of the Torah is less important than purity of heart. Prayer and obedience to the commandments are more important than religious study. Thus the poor and illiterate were empowered to discover a form of Judaism relevant to their lives. He encouraged living a full life and said that drinking, singing and dancing were ways of growing closer to God. His sayings were initially spread orally and later written down.

Among the ideas of the Ba'al Shem Tov and the Hassidic tradition, the following are emphasised:

- Hassidism is not a new movement, but ancient ideas are given new life.
- Being truly good is more important than scholarship.
- Joyfulness is found in everyday life.
- An individual's relationship with God is more important than strict observance of the law.
- Prayer is more important than study of the Torah.
- Giftedness is more important than scholarship.

At times there was an emphasis on *ecstasy* in worship, which was a reaction to the formalism of traditional Judaism.

Charismatic leadership, rather than intellectual leadership, became the norm in the Hassidic tradition. Other Jewish groups attacked Hassidism because they believed its teaching would undermine traditional Judaism.

The Ba'al Shem Tov died about 1760 and the movement continued to grow. Leadership was dispersed among many ***zaddikim*** who were thought to be models of Jewish behaviour. They were charismatic leaders, rather than scholarly ones, and were believed to have obtained mystical union with God. They were seen as mediators between God and their followers, and were expected to use their power for the good of the community. They were the focus of intense devotion by their followers.

Hassidism grew until there were several million followers in Eastern Europe in the 1930s. During the **Holocaust (Shoah)** many of the Hassidim were killed, but some moved to other countries, such as Israel, the USA and Australia, where they are today a distinct and recognisable element of the Jewish community. The Hassidim are very much oriented to

Zaddik
Righteous man

Holocaust (Shoah)
The persecution and attempted genocide of the Jews during World War II. Six million Jews, including 1.5 million children, were murdered during the Holocaust

Source 13.5 An Hassidic Jew reading a sacred text: note his long sidelocks (*payot* in Hebrew). These are grown by Hassidic Jews in obedience to the command to not shave the 'corners' of one's head (Leviticus 19:27).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

DID YOU KNOW?

'Charisma' is a term often used in Studies of Religion. It comes from a Greek word meaning 'gift or talent from (the/a) divine source' and relates to people who seem to have a special gift, charm and ability to influence people or someone with special talents for leadership. The sociologist Max Weber in his book *The Theory of Social and Economic Organisation* discussed two types of charisma. The personal – where community leaders can influence others because of their innate charm and powers of persuasion, and the institutional – where the charismatic force of a person derives more from the office they hold. In this last instance the example of a Catholic pope is relevant; he derives his charisma from the position he holds. Many religious innovators, especially leaders of cults, hold no office, but merely by the power of their personality are able to attract followers for their cause.

CONSIDER

It now seems ironic that Hassidism began in reaction to traditional Judaism, yet many would identify Hassidic Judaism in the twenty-first century as the most traditional, conservative form of Judaism. Why do you think this has happened?

developing family life and this makes them one of the largest-growing sectors of the Jewish world. The leaders of the various Hassidic groups are called '*rebbe*', from the Yiddish word for 'master' or 'teacher'.

Contribution to the development and expression of Judaism

There was initially a negative reaction to the Hassidim, but eventually Judaism recognised that the Hassidim brought a renewed emphasis to important expressions of the faith: respect for the simple Jew, spirituality, ethics, compassion for others, and the belief that true religion was the same as joy. Hassidism spread to Western Europe, and then to the USA in the 1880s. Many Hassidic scholars stayed in Russia following the Soviet revolution in 1917, with the intention of preserving Judaism.

Source 13.6 Hassidic Jews at sunset in Jerusalem

The Hassidic movement has been very influential in modern Judaism. It may be described as 'mysticism for the masses'. It is the most 'missionary-minded' movement in Judaism, reaching out to other Jews, including by using technology, such as the internet, to seek followers.

There are multiple sects of Hassidism, each with their own line of *rebbes* and distinctive clothing. There are numerous lineages within the Hassidim. One of the most prominent is that of the Lubavitch or Chabad movement. It has its centre in Brooklyn, USA and does an enormous amount of outreach accompanied by a very sophisticated web presence including specific apps for Jewish phones to help with prayer times and scripture downloads. The Chabad movement seeks to return non-practising Jews back to the obligations of Judaism and their extensive outreach program is dedicated to this end. The organisational zeal of their most recent *rebbe*, Menachem M. Schneerson, helped the movement greatly in its growth. In his philosophy he placed a new emphasis on Messianism – or the expectation of a divinely anointed leader of the Jewish community. Some of his followers considered this *rebbe* to be the Messiah and they await his return from death. He died in 1994.

Analysing the impact of Hassidism

Hassidism emphasises several aspects of Jewish teaching. These include:

- physical and spiritual revival; it seeks to help Jews rediscover their faith
- personal piety, beyond the letter of the law
- refinement of character, developing maturity, good habits and good manners
- experiential and practical Judaism; the legalism of Judaism and the mysticism of Kabbalah should both be made understandable.

Hassidic Jews also emphasise a number of particular rituals, customs and practices, including:

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 13.7 Rebbe Menachem M. Schneerson

- concentrated prayer, often lengthy and involving mental concentration
- daily immersion in a ritual bath to achieve spiritual cleanliness, especially during times of festivals and fasts
- distinctive dress, similar to that of Eastern Europe; often including black suits, no necktie, long silk robes and fur hats, which often have particular mystical significance or signify the particular *rebbe* to whom they are loyal
- the sides of the face are not shaved and long sideburns or ringlets called *payot* are the custom
- many Hassidim speak Yiddish, a Jewish dialect from Europe, considering Hebrew a holy language not to be used in daily life
- some Hassidim have accepted Zionism and support the establishment of the state of Israel, while others believe that a Jewish state can only be established when the Messiah comes.

CONSIDER

The short Australian film *Jewboy* (2005) examines the struggle of a Jewish Hassidic young man to come to terms with his faith, his family and his community. Some suggest Hassidism has no place in twenty-first-century Australia. Does it? How difficult would it be to live a Hassidic life in modern Australia?

Summary

Hassidic Judaism is one of the most recognisable forms of Judaism and is often mistakenly identified as the only stream in Orthodox Judaism. Hassidism has certainly brought new life into the Jewish religious tradition during the past two hundred years. Its emphasis on personal piety was a significant influence but has now, in many ways, become a conserving force in modern Judaism rather than the radical influence it was at the beginning of its development.

Other people and schools of thought

The following people and schools of thought are discussed in the digital versions of this book.

People

Deborah (circa eleventh century BCE) – fourth judge and prophetess of Israel; she assumed leadership when Barak refused to lead the fight against the Philistines. She was a legendary charismatic leader who provides a model for female leadership.

Isaiah (eighth century BCE) – influential

EXERCISE 13.2

1 Describe the development of Hassidism, noting key people and reasons why it developed.
2 Why is Hassidism such an important development in Judaism?
3 Analyse the contribution of Hassidism to Judaism in Australia with particular reference to contemporary Australia.

EXTENSION ACTIVITY 13.2

1 Conduct a media search on Australian Judaism. What links to Hassidism can you discover in the Australian Jewish community? How do those links influence modern Australian Judaism?
2 Construct a table outlining the differences between Hassidism and other variants of Judaism.
3 Look up the Lubavitch community on the internet. Describe how it is an important modern movement in Judaism and how this is reflected in its use of modern technology.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

prophet during the last days of the Kingdom of Judah; he warned of the destruction brought by the Assyrians and called people back to the Covenant.
Hillel (and Shamai) (first century BCE–first century CE) – important and moderate Jewish scholar who helped develop the *Mishnah* and *Talmud*; modern Rabbinic Judaism has been influenced by Hillel. Shamai was a Judean contemporary who was a more rigorous interpreter of the law.
Beruriah (second century CE) – respected woman scholar who emphasised the importance of context in the interpretation of texts. The only female legal authority in the *Talmud*.
Rabbi Solomon Isaac (Rashi) (1040–1105 CE) – French scholar who wrote the most authoritative and widely used commentaries on the *Talmud*, Torah and Tanakh. He is also associated with the 'Rashi Script', a style of written Hebrew.
Moses Mendelssohn (1729–86 CE) – German Jewish philosopher who influenced the development of the Jewish Enlightenment; often called 'the third Moses'.
Abraham Geiger (1810–74 CE) – German Jewish scholar and rabbi who developed the ideas that became Reform (Progressive) Judaism.
Rabbi Abraham Isaac Hacohen Kook (Rav Kook) (1865–1935 CE) – Jewish thinker and statesman who was associated with the British Mandate for Palestine; a *Talmud* scholar and sociologist, he was an avid Zionist and sought reconciliation between religious and secular Jews.

Schools of thought

Kabbalah – a mystical form of Judaism with esoteric beliefs and practices. It has had a popular revival in recent years with pop icons such as Madonna and Britney Spears taking an interest.
Zionism – the national liberation movement of the Jewish people, based on the Jewish yearning to return to the biblical homeland. Nineteenth-century Zionism, associated with Theodor Herzl, resulted in the re-establishment of a Jewish state in Israel in 1948.
Jewish feminism – a movement that emphasises the rights of women in Judaism and challenges its patriarchal attitudes. The feminine aspects of God are emphasised and the role of women in the Tanakh highlighted.

13.3 ETHICS

Introduction

The Jewish sacred text, the Torah, provides the basis for Judaism's ethical system as well as the beliefs and practices of its adherents. Judaism is a religion based on the historical memory of a divine revelation at Mount Sinai, and thus the commands and principles that were revealed are also considered divine in origin. Jews have a strong belief that they are in a Covenantal relationship with God, and the implication of that relationship is the requirement to live as God has intended, as communicated through the Torah. The essential basis of all Jewish ethics is the declaration that God is just and compassionate and that people in a Covenantal relationship with Him are to imitate and express these qualities.

Additional sources of ethical instruction from Jews can also be found in famous commentaries on the Torah/Tanakh. There is also a body of scholarship called '*Responsa*'. Especially in medieval and early modern Europe, Jews would write to famous rabbis asking their opinion on certain ethical problems. These letters have been collected and also help Jews understand how to apply readings of Jewish law to specific circumstances where an ethical decision is required.

Jews are called to be in a good relationship with God and also with other people. In Judaism the term ***Halacha*** is used to refer to the way Jews are to live. *Halacha* (literally, 'pathway', usually translated as 'Jewish Law') provides the basis for an ethical and moral way of life and provides the principles by which Jews live. *Halacha* includes the

Halacha
Legal code of Judaism based on the teachings of the Torah and interpretations and applications by rabbinic authorities over the generations

Source 13.8 The Torah is the basis for a Jewish approach to ethics.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

commandments from the Tanakh and the writings of rabbis since. The commandments of the Decalogue, the obligations to God and to other people, are central to Jewish ethics. This is reflected in the covenant that exists between God and the Jews, and is to be reflected in the way Jews behave. *Halacha* is a refinement of the 613 commandments (***mitzvot***) that are contained in the Torah. The *Halacha* has been developed and expanded through the writings of rabbis over succeeding centuries, including Moses Maimonides (1135–1204 CE) in his *Mishneh Torah*. The most comprehensive and authoritative compilation of *Halacha* is the *Shulchan Aruch*, written by Joseph Karo in sixteenth-century Sefat (Safed). A number of attempts have been made to summarise the Commandments in more succinct forms. The Tanakh asks, 'what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' (Micah 6:8).

Mitzvot
Keeping the commandments of God

In interpreting the Commandments today, guidance is given by supplementary writings and the teaching of the rabbis. The application of ethics to particular areas is a major focus of Jewish study, teaching and practice.

Bioethics

The Torah, believed to be divine law, provides the rationale for Jewish ethics, including bioethics. Yet this text is open to varied interpretations. While the Tanakh, the *Mishnah* and the *Talmud* are respected as sacred texts, great teachers such as Moses Maimonides and Rabbi Karo are considered their greatest interpreters and have contributed to the development of Jewish law.

Orthodox Judaism adheres more strictly to the text and traditional interpretations than Progressive/Reform Judaism. Even within the normally expected responses there are significant surprises. For example, while Orthodox Jews might be expected to be strict in opposing abortion, Rabbi Elezer Wallenberg – an ultra-orthodox judge in Jerusalem – was quite liberal in his attitudes, allowing abortion in cases of rape, adultery and for foetal abnormalities.

Abortion, as the deliberate termination of a pregnancy by medical or surgical means, has long been an area of debate among Jews. The Sixth Commandment states 'Thou shalt not murder' (Exodus 20:13) but a passage just a little further on (Exodus 21:22) makes it clear that a foetus is not considered a murder victim.

Abortion is largely acceptable within mainstream Judaism, but debate remains about when the foetus becomes a 'human being'. In general, the foetus is not considered a human being until birth, although some Jews believe that the foetus takes on human nature at forty days after conception. Jewish law can even require an abortion when there is a threat to the life of the pregnant mother. Birth control and even abortion are generally acceptable but not promoted. Modern technology may reignite debate about when the foetus becomes a human being but Judaism, since rabbinic times, has been exposed to the argument that a foetus under forty days was 'mere water'.

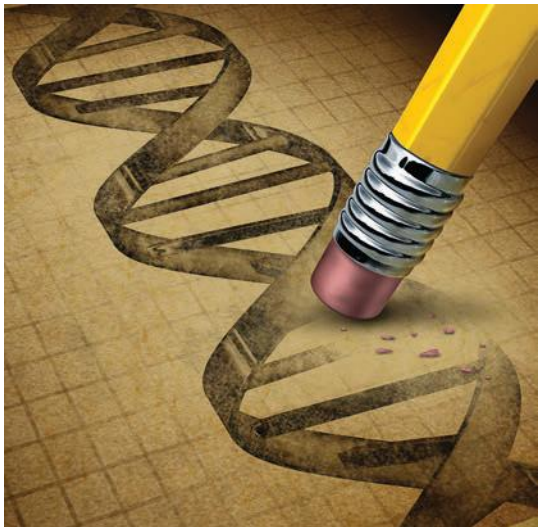
Contraception is often a more controversial issue in Judaism than abortion, some methods specifically because of the condemnation of 'spilling the seed' (Genesis 38:6–10) and generally because of the positive commandment to 'be fruitful and multiply' (Genesis 1 and 2).

Euthanasia, on the other hand, is almost universally condemned in Judaism. Killing a 'dying person' (a *goses*) is murder. However, Jewish authorities also object to any attempts to unduly prolong life or to interfere with the natural process of dying. So-called 'passive' euthanasia is thus acceptable in some circumstances. Improving a patient's quality of life through palliative care is more significant to Jews, who understand that sickness and death are a natural part of life.

When the 'divine image' (*tzelem elohim*) is affected by extreme suffering, some more liberal rabbis will allow a life to be terminated by removal of life support. 'Active' euthanasia is condemned and the option of patient-assisted euthanasia is considered to be suicide. Suicide is strongly condemned, despite there being no explicit prohibition in the Tanakh. The story of the death of King Saul (1 Samuel 31:3–6) is paradoxical (he fell on his sword) and is the subject of much conjecture. Euthanasia is generally condemned in Judaism as it is considered suicide, although with regards to the latter, it is rare that a death is ruled to have been suicidal.

Artificial insemination (AI) and in-vitro fertilisation (IVF) are generally acceptable, especially where the donors of the egg and sperm are husband and wife, but they may raise ethical questions. There might arise the question of the importance of the identity of the mother, as the Jewish identity is based on matrilineal descent. Where the egg and sperm are both from the natural parents, IVF is seen as a God-given opportunity to fulfil a commandment, but the use of donor sperm is sometimes problematic. It is also important that both parents be alive at the time of conception – using frozen sperm or eggs to bring about a birth after the mother or father has died is not acceptable to all rabbinic authorities. However, most *Halachists* have

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



embraced the development of technology to assist fertility.

Judaism generally has a fairly relaxed approach to gene technology and gene manipulation. Genetic testing is actually encouraged, as there are genetic diseases, such as Tay-Sachs disease, that are more common in Jewish communities and need to be eliminated. Genetic engineering, including cloning, is encouraged by most Jewish authorities. However, some object to the potential of substituting cloning for more natural means of reproduction.

Jewish ethics are centred around the idea of 'being godly'; however, 'godliness' can only be expressed through interactions on a human level. The highest ideal is to protect human life and saving a human life takes priority over any other commandment. The desire to reduce or eliminate human suffering is also considered important, and will sometimes override the particular situation.

Orthodox Judaism stresses the authority of God while in Progressive Judaism there is more emphasis on the role of conscience. This may be seen in different concepts of *Halacha*, or the way Jews are to live their lives.

Judaism acknowledges that ancient writings and discussion may not relate directly to modern issues and technology. Nevertheless, the chain of tradition cannot be ignored. It provides the base on which the law is developed. The modern experts can disagree even within the same schools of thought. For example, many rabbis will not consider a person dead until the heart stops beating, but the Chief Rabbinate of Israel accepts death as evidenced by brain death.

It is clear that the concept of a unique Jewish bioethics may no longer be attainable. Instead it is expressed by a variety of opinions in relation to changing technologies, issues and Jewish schools of thought.

Source 13.9 Judaism generally has a fairly relaxed approach to gene technology and gene manipulation.

Source 13.10 In Jewish belief, Earth is created by God and belongs to Him. Humankind is the steward of the world.

EXERCISE 13.3

1 Outline one Jewish response to 'beginning of life' issues.
2 Discuss the role of Jewish authorities in determining a response to bioethical issues.
3 Explain why 'beginning of life' issues are not as significant but 'end of life' issues are in Judaism.

EXTENSION ACTIVITY 13.3

1 Write a paragraph on the relationship between *Halacha* and bioethics.
2 Contact a Jewish rabbi and ask what his/her view of bioethics is. Discuss why he/she might hold those views.
3 Access the Jewish Virtual Library via the link at http://cambridge.edu.au/redirect/?id=5771. Choose two articles/papers on the same bioethical issue and discuss the differences or similarities.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 13.11 Olive groves in Israel

Source 13.12 View of the Dead Sea coastline

Environmental ethics

The Torah also provides the rationale for Jewish environmental ethics. The world is God's creation and human beings are to be caretakers of it (Genesis 2:15). Thus Jews are commanded to care for Earth, leading to debate about the relationships between God, the world He created and human beings. Thus, the main focus of Jewish environmental ethics is theocentric (God-centred). For Jews this role of caretaker means living in an environmentally friendly and sustainable way.

Genesis 1:28 also gives human beings the responsibility to 'have dominion' over the world:

> replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.

This is generally seen as involving a duty of care. Psalm 8 speaks of the wonder of the created world and the responsibility of human beings. The naming of the animals (Genesis 2:20) is not suggesting a power structure but rather, given the way the concept of 'naming' is used in the Tanakh, is developing a relationship. God is concerned about the created world and the people, creatures and everything placed upon the Earth. While human beings might be the pinnacle of God's creation, the whole Earth reflects the connectedness of God's creating work and the importance of the created world (see Psalms 104, Job 12:7–10).

This concern about creation is expressed in the concept of Sabbath and the Year of Jubilee. While it is not clear precisely how the *shmita* (seven-year cycle) and jubilee years were actually practised in ancient Israel, the concepts are clearly evident in modern Israel and certain principles are observed today. While the command to keep the Sabbath day is one of the Ten Commandments (Exodus 20:8–11), including rest for people and animals and the land, the implications are spelt out later. Essentially, on the Sabbath day (Saturday) a Jew is supposed to be in harmony with the natural environment and to neither create nor destroy.

The Tanakh also refers frequently to the importance of caring for animals. See Proverbs 12:10, Deuteronomy 22:4, 10, Exodus 23:4, 5 and Leviticus 22:27, 28.

The *Talmud* states that 'a man may not sit down to his own meal until he has fed his animals' (Berakhot 4a). It is suggested that in the creation story human beings were intended

to be vegetarian (Genesis 1:29); they were later permitted to eat meat, but the slaughter of animals is to be done in a way that minimises pain and suffering. There are many references in the Tanakh, the *Midrash* and the *Talmud* to environmental issues. The command *Bal Tashchit* ('thou shalt not destroy') is contained in Deuteronomy 20:19. This is a command to not destroy fruit trees during a siege, but in Jewish thought this has been extended to refer to any destruction without a specific purpose.

The Torah also states in numerous places that a Sabbath year is to be held every seven years, and involves the forgiveness of debts and the release of slaves. The Year of Jubilee is celebrated every fiftieth year when the land is to be in total rest. It involves the restoration of property, release of slaves, forgiveness of debt and rest for the earth. The impact of environmental ethics is clear in this and reaches further than simply the land itself.

The concept of *tikkun olam* ('the repairing of the world' – see Chapter 12) is important for environmental ethics as it is part of the restorative process. Environmental ethics is seen in Judaism as cooperation with God in the creative work of God. Even before the

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 13.4

1 Explain how environmental ethics in Judaism are theocentric.
2 Discuss Sabbath and Jubilee and explain their relationship to environmental ethics.
3 What are the implications of *tikkun olam* for environmental ethics? Respond giving specific examples and drawing out implications.

EXTENSION ACTIVITY 13.4

1 Look up the passages from the Tanakh mentioned above and summarise in your own words a Jewish environmental ethic, based on those sections from the sacred texts.
2 Debate the following topic: 'In Judaism, trees are more important than people.'
3 Research the websites and detail the environmental work of one of these Jewish organisations: the Jewish Ecological Coalition, the Jewish National Fund or B'nai B'rith.

state of Israel was established in 1948, one of the first actions taken by the Zionist pioneers was the replanting of trees in the barren landscape. This can be interpreted as a literal attempt to repair the damaged environment, as well as the repair of social relationships and the restoration of social justice. Thus, in Judaism, the work of social justice is an extension of environmental ethics. In the Messianic Age the fulfilment of *tikkun olam*, the recreation of the world, seems to be part of a utopian vision. This is displayed in the keeping of the commandments but also in social justice, which incorporates care for the environment.

In 1986 a meeting of 250 religious leaders met at Assisi to discuss religious approaches to the environment. Rabbi Arthur Hertzberg authored 'The Jewish declaration on nature' as part of the Assisi Declaration. Part of that declaration was a story of two men in a rowboat, one of whom started to saw through the bottom of the boat, stating that it was his right to do so. The other noted there were implications for his actions. In dealing with this world, Hertzberg noted:

> We are all passengers together in this same fragile and glorious world. Let us safeguard our rowboat – and let us row together.

There are many environmental organisations that have developed within Judaism. Some include the Jewish Ecological Coalition, the Jewish National Fund, which is very active in Australia, and B'nai B'rith.

Sexual ethics

Sexual ethics are concerned with the behaviour of people in their interpersonal relationships. In Judaism, sexual relations should be expressed within the relationship of marriage, where they are to be a source of pleasure and fulfilment for both husband and wife. Codes of behaviour have been developed including family purity laws, known as *Taharat Ha-Mishpachah*, which include concepts of ***niddah*** and ***mikvah***. Sanctions are placed upon the practice of other expressions of sexuality.

Underlying Jewish sexual ethics in relation to expressions outside marriage is the important principle of showing respect to oneself and to others. In Judaism there are rules associated with modesty (*tzniut*), physical contact (*negiah*), menstruation (*niddah*) and seclusion with members of the opposite sex (*yichud*).

Niddah
State of 'impurity', according to *Halacha*

Mikvah
Ritual bath

Premarital and extramarital sex

Although there are some scriptural exceptions to standard assumptions of Jewish marriage – for example, King Solomon's reported 700 wives and 300 concubines – marriage is regarded as the norm for a man and a woman. This is based on the original Creation story, in which Adam and Eve were created male and female to become 'one flesh'. Marriage is, therefore, a return to an ideal, where the male and female are reunited as one. In Judaism the family is the basic unit for the expression of faith, and some ceremonies, such as welcoming and sanctifying *Shabbat*, take place primarily in the home rather than the synagogue.
In a marriage, the husband and wife are companions in a relationship designed for procreation and mutual comfort (Genesis 1:28, 2:18). Marriage is a symbol of the relationship between God and his people, as illustrated in the book of the prophet Hosea. The main purpose for marriage is companionship and

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

the sexual relationship is important in that companionship. Procreation is less important, but contraception is not encouraged, particularly in Orthodox Judaism, although Reform Judaism takes a more liberal approach.

The family is important because it is the transmitter of traditions, the place to obey commandments (including 'honour thy father and mother') and the primary place of religious observance. Marriage is ***kidushin***, literally, 'holiness'.

Kidushin
Betrothal. A more serious arrangement than engagement by which a marriage is made holy

Celibacy is considered wrong – the reneging of an ideal. It is 'not good that the man should be alone' (Genesis 2:18). God told the Jewish people to 'be fruitful and multiply' (Genesis 1:28, Genesis 35:11). Sex is a normal expression of love and should take place within a marriage. Premarital and extramarital sex are not acceptable. Adultery is specifically mentioned in the Ten Commandments (Exodus 20:14). Adultery, incest and homosexuality are prohibited by the Torah (Leviticus 18:6–23).

While marriage is the ideal, divorce is permitted in Judaism and a divorce document is called a *get*. Different variants of Judaism have different procedures for divorce. The reference in Malachi 2:4 is used to show that divorce is a serious breach of a holy contract.

Get
A Jewish bill of divorce

How ethics concerning premarital and extramarital sex are analysed by adherents

Many Jewish people find the rigour commanded in the Tanakh and the teachings of Judaism can be difficult to maintain in the contemporary world. Judaism considers the traditional family unit a necessity, while increasingly society consists in part of non-traditional families. The practice of premarital sex is not encouraged yet many young Jews see it as an acceptable practice in the modern era. Nonetheless, Judaism persists in promoting the family as an ideal. Adultery and incest are condemned utterly. Prostitution is rejected. The family unit is considered the central social unit in Judaism, and any practice that undermines this notion is condemned.

Many modern Jews acknowledge that the difference in Jewish values and the values of modern life is an issue. Jewish people, like everyone else, are influenced by the prevailing culture of their place and time, so, in general, their attitudes and practices are more flexible than suggested by Orthodox Jewish doctrines and traditions.

INVESTIGATE

What are the 'laws of family purity'? Search the internet or talk to a Jewish friend or rabbi, and discover what they are and how they are part of Jewish sexual ethics.

Homosexuality

Traditional Judaism has prohibited homosexuality on the basis of several passages from the Torah, the most obvious being Leviticus 18:22: 'Thou shalt not lie with mankind, as with womankind; it is abomination'. Similar injunctions are recorded in Leviticus 20:13. Some see the story of Sodom in Genesis 19 as a reference to homosexuality; but, even if this interpretation is accepted (and some see the story as a reference to nothing more than failure to provide hospitality), it is a condemnation of homosexual rape, rather than of consensual homosexual sex. The punishment for homosexual acts is capital punishment, according to Leviticus. However, proving such an act is difficult (two eyewitnesses are required), and there are no accounts of punishment for it even in biblical times, nor in Jewish history.

Additionally, there are events in biblical stories that hint at homosexual love. The most famous passage is in the books of Samuel where King David, the heroic king of Israel describes the love he had for Jonathan as 'wonderful was thy love to me, passing the love of women' (2 Samuel 1:26). This passage does not necessarily suggest that an act of homosexuality took place between David and Jonathan, but it does allude to a very powerful force of love between them, be it extremely deep friendship or platonic love.

Lesbianism is not mentioned directly in the Tanakh, but many rabbis interpret Leviticus 18:3 as a reference to it. There is one reference to lesbianism in the *Talmud*, and in Moses

Source 13.13 A gay pride rally held in Jerusalem, on 26 June 2008; ultra-Orthodox Jews had threatened to stop the parade

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Investigate Jewish attitudes to homosexuality. What is the most commonly held view in Australia today? Look at the opinions noted on the Dayenu website, accessible via the link at http://cambridge.edu.au/redirect/?id=5772.

Maimonides where it is prohibited, but not in terms as strong as the prohibition of male homosexuality. Reasons that homosexuality is unacceptable include the prohibition in the Tanakh and because procreation is not possible, in contravention to the command in Genesis 2:18. However procreation, while important, is never seen in Judaism as the sole reason for the sexual act. Homosexuality does, however, undermine the concept of the family and its role in Judaism.

Progressive and Conservative Jews are more likely to accept homosexuality, and even Orthodox Jews do not persecute homosexual people. Even the strictly Orthodox distinguish between homosexual acts and homosexual orientation.

How ethics concerning homosexuality are analysed by adherents

In contemporary Judaism, homosexuality is considered a matter of personal choice but is discouraged. Homosexually oriented people are discouraged from practising their inclination. But in December 2006, the legal body in Conservative Judaism in America voted to ordain gay rabbis and celebrate same-sex commitment ceremonies. This was a significant decision, as Conservative Jews usually uphold Jewish law and tradition.

In October 2007, Progressive Jewish rabbis in Australia also decided to support same-sex commitment ceremonies, following the lead of English Judaism. Dayenu is a Jewish gay, lesbian, bisexual, transgender and intersex (GLBTI) group based in Sydney with its own website. It was established in 1999 and has a float in the Gay and Lesbian Mardi Gras in Sydney each year. But in most Jewish day-to-day practice and in Australian Judaism, opposition is maintained to the expression of homosexuality.

Gender roles and discrimination

Gender roles in traditional Judaism are clearly defined. Fewer women than men are specifically mentioned in the Tanakh, although when women are mentioned, they are of considerable significance. The Matriarchs of Israel (Sarah, Rebecca, Rachel and Leah) are respected and emulated. Deborah is mentioned as a judge, Huldah was a prophetess, and Ruth was a **gentile** convert to Judaism who was the grandmother of King David. Several of David's wives are mentioned, and Esther became the queen of Persia and saved the Jews from destruction, an event remembered in the Feast of Purim. These women were able to fulfil leadership roles in Israel and perform religious functions. This was in contrast to the later attitude that women's main purpose is childbearing. There are several references to women in the rabbinic literature, but only one was a scholar – Beruriah (see the digital versions of this book). As time passed women became restricted to household roles, with an emphasis on modest dress and restriction on public roles. There was, however, a developing emphasis on the feminine aspects of God through the influence of Kabbalah.

In modern Judaism, the role of women is interpreted differently by the different variants of Judaism. Orthodox Judaism exempts women from many of the commandments and the ultra-Orthodox community discourages women from serious engagement with Talmudic learning. (Since 1990 there has been a growth in Orthodox women's higher Jewish learning and in Israel today, thousands of Orthodox women are engaged in full-time learning.) Women are seated separately from men in Orthodox synagogues and often discouraged from leadership roles, and are not ordained as rabbis. Rules of modesty and purity are enforced, and women are not allowed to be witnesses in the rabbinic court for some matters. Women's *Tefillah* (prayer) groups have become an important feature of Orthodox Jewish life, although not in ultra-Orthodox circles.

Conservative Judaism was similar to Orthodox Judaism regarding the status of women until the 1970s. Since then there have been major changes, mostly on a case-by-case basis. Most Conservative synagogues today have mixed seating.

Progressive Judaism has taken a radically different position. Since the inception of the Progressive movement in the nineteenth century, women have been included with men in the synagogue. Women can participate in roles that were previously reserved for men, such as publicly reading the Torah, wearing the *tallit* and *tefillin*, being part of the *minyan*, serving as cantor and being ordained as rabbis. An important aspect related to gender in Judaism is that family generations are traced along the line of matrilineal descent; in other words, one must have a Jewish mother to be a Jew. Progressive Judaism has accepted the patrilineal line of descent,

Gentiles
Those who are not Jewish

Tallit
Prayer shawl

Tefillin
Leather box and straps

Minyan
Quorum of ten Jews needed to form a synagogue

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 13.14 A Jewish woman reads the Torah. This would be in a Progressive synagogue.

although this is still debated by some communities.

How gender roles and discrimination are analysed by adherents

With the rise of feminism, there is now much debate in all Jewish circles about gender issues and the rise of Jewish feminism is a feature of the debate. The male-dominated *minyan*, the limited acceptability of female witnesses, the female inability to initiate divorce and the male-only commandments are all issues. Since the 1970s, the Jewish feminist movement has sought to address these problems. There has been significant opposition from many Orthodox rabbis, but the other variants are more amenable to change. Jewish feminists have sought to study aspects of Judaism widely, and there are significant Jewish feminists in all variants of Judaism. Women scholars include Blu Greenberg (Orthodox) and Judith Plaskow (Conservative) (see the section on Jewish feminism in the digital versions of this book).

INVESTIGATE

What are the gender issues that are the focus of Jewish feminists? Investigate and develop an understanding of the different points of view. What issues are significant for Australian Jews? What prominent women have emerged in Australian Judaism?

EXERCISE 13.5

1 Outline Jewish attitudes to premarital and extramarital sex and illustrate with references to the sacred texts.
2 Discuss Jewish attitudes to homosexuality and include examples.
3 Analyse Jewish attitudes to gender issues noting differences between the variants of Judaism.

EXTENSION ACTIVITY 13.5

1 Examine the teachings of the Tanakh on sexual ethics. How does this relate to the modern expression of sexuality in Australia?
2 Construct a table detailing the different attitudes to sexual ethics in Judaism with particular references to the different schools of Judaism.
3 Explore and write a paragraph on the different views within Judaism to one aspect of sexual ethics.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

13.4 SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

The three practices relevant to Judaism to be examined for the HSC are death and mourning, marriage and synagogue services. Death and associated mourning practices show considerable respect for the person who has died, and are an expression of the Jewish emphasis on community. Marriage in Judaism is a unique ceremony and its features bear significant symbolism, as well as expressing the celebration of the community. The synagogue and its services are also expressions of the communal life of Judaism.

Death and mourning

Beliefs

In Judaism, death is regarded as a natural part of life. Efforts to prolong life unnecessarily are not encouraged, just as efforts to bring death quickly are condemned.

There are many complex rituals associated with death and mourning. Some of these rituals are associated with recognising the person who has died, while others relate to the grieving family left behind. Judaism refers to the sacred writings, as well as the rabbinic traditions and precedents, when determining practices relating to death and mourning.

To understand the Jewish approach to death, it is essential to refer to the Creation stories and how they have been interpreted. In Genesis Chapter 1, human beings are created in the image of God. In Chapter 2, a more detailed description is given, whereby the body is formed from the dust of the earth and the soul from the breath of God. After death, the body returns to the dust from whence it came, and the soul returns to the Creator.

The first deaths (of Adam and Eve) were considered a result of humans separating themselves from God, a consequence that has been passed down through the centuries (Genesis 3:19). God remains with humans as the one who guides his people, even in time of death and suffering (Psalms 23:4 and 48:14). Death is a time of total dependence on God.

Job states, 'Naked came I out of my mother's womb, and naked shall I return thither' (Job 1:21a) and his people express their trust in God, 'the LORD gave, and the LORD hath taken away; blessed be the name of the LORD' (Job 1:21b). (This passage is read at funeral services.)

Judaism has a belief in the afterlife, where those who die will meet God and receive the appropriate reward for a life well lived, although there are multiple versions of that belief. Mourning is not a time of extensive grieving, but the associated rituals are to show respect for the dead person (*kavod ha-met*) and comfort those who still live (*nihum avelim*). The emphasis in Judaism is on life – even the ***kaddish*** (the mourner's prayer) does not use the word 'death'. The *kaddish* is in fact a prayer of praise to God.

Kaddish
Jewish liturgical prayer in Aramaic

While the Torah is silent on the matter, there are several passages in the latter sections of the Tanakh that mention '*Sheol*', the pit into which the body and the soul go immediately after death. *Sheol* is read as 'the grave', 'pit' and 'dust'. It is dimly sketched – what we know is that it is dark, shadowy, below the earth and a place of no return.

In some passages there is a faint hope of God saving people from *Sheol*:

> But God will redeem my soul from the power of the grave: for he shall receive me.
> PSALM 49:15

How God will save people from *Sheol* is not explained. The hope of salvation creates an environment for resurrection of the dead; Hosea 6:1–2 states:

> Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.
>
> After two days will he revive us: in the third day he will raise us up, and we shall live in his sight

Throughout the entire Tanakh, descriptions of the afterlife are not explicit. Saul does conjure up Samuel's spirit (Samuel 1:28), even though **necromancy** is forbidden (Deuteronomy 18:11). This indicates some continuing quality of the soul after the death of the body. Possibly through Greek influence after the Babylonian exile of Jews from Israel, there later came to be an emphasis on the immortality of the soul.

Necromancy
Magical communication with the dead

A close reading of the words of the prophets led writers in the Rabbinic period (post 70 CE) to develop their ideas about the soul, the afterlife and a promised eventual redemption. For the rabbis, life on Earth was a 'waiting room' for eternal life and only

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

through good works here could one guarantee happiness in the hereafter. The *Talmud* is replete with stories of great rabbis concerned about how they will be judged in 'The World To Come'.

However, as seen in the words of Ecclesiastes 3:19, some of the earlier attitude persisted:

> The fate of man and beast is identical; one dies, the other too, and both have the self-same breath; man has no advantage over the beast … Both go to the same place; both originate from dust and to dust return.

It was not until the medieval period, through the work of great Jewish philosophers, including Maimonides, that Judaism formulated firm views about the immortality of the soul.

Describe the practice

Early mourning rituals of Israel may have been similar to those of other religions in the area. We know that Abraham sat and mourned after the death of his wife Sarah, and his first concern was to find a suitable burial place for her. (He purchased the Cave of the Machpela in Hebron for this purpose, which is still a holy site for all three Abrahamic faiths to this day.)

We know nothing about Jewish mourning rituals from the time of Joseph until the return of the Jews from Babylon in the sixth century BCE, when the forms still in place today had begun to develop.

The Jewish rituals associated with death and mourning reflect the Jewish reverence for the body as a sacred vessel for the soul – the body is shaped by God and the soul returns to Him after death.

It is prohibited to hasten the death of a person, even when it seems inevitable. When a person dies the eyes are closed, the body is laid out, candles are lit and someone should stay with the body as a sign of respect, but one should not touch the body of a dead person. The dead body is considered similar to a damaged Torah scroll – no longer fit for use, but deserving of reverence and respect. Mourners tear their clothes as a sign of grief, although in Progressive Judaism a torn ribbon is often worn instead of the actual tearing of clothing. The body is never left alone and it is guarded until the time of burial.

Judaism has a special organisation known as the Chevra Kadisha (Jewish Burial Society, literally 'Holy Fellowship') that is responsible for the preparation and burial of the body of the deceased. There is no distinction between people in the way that the body is treated. Everyone is the same in death. Considerable respect is shown for the body, and as a mark of that respect a *shomer* (guard or keeper) stays with the body until the time of the funeral.

Jews do not embalm a body, and consequently burial should take place as soon as possible after death. Autopsies are discouraged. The body is washed and wrapped in a clean linen cloth and sometimes buried in a *tallit*.

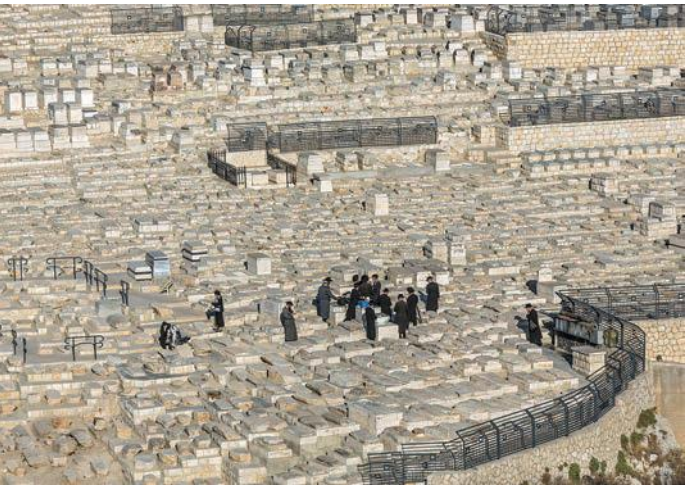
Coffins are simple, often made simply of pine, and usually have holes drilled in them so the body can come into contact with the earth. The simplicity of the coffin underscores the fact that in death everyone is equal. Often a bag of dirt or sand from Israel is buried with the body. In Israel, the body is placed directly into the earth without a coffin. Coffins are never open for viewing, as exposing a body is considered disrespectful. Cremation is discouraged, particularly in Orthodox Judaism, because of the implications for the resurrection of the body, and because of the experiences of the Holocaust. Progressive Judaism does allow cremation.

Burial usually happens as soon as possible, sometimes on the same day as the death. Many Jews believe the soul is not set free until the body is buried. Burial services are usually held at a funeral home where psalms and prayers are said, including the mourner's *kaddish*, the prayer known as *El Maleh Rakihamin* (the memorial prayer) and a eulogy. The 23rd Psalm is often used, as is Psalm 91, a psalm of God the protector. Honoured friends carry the coffin, and the procession stops seven times on the journey to the grave. This reminds the mourners of the futility of life, as the word *hevel*, meaning futility, is used seven times in the book of Ecclesiastes in the Tanakh.

Mourning practices in Judaism are extensive and clearly defined, marking particular stages. At the time of death it is customary, as mentioned, to rend one's clothing as a sign of grief. This is known as *keriah* and symbolises the torn heart of the mourner. Prayers and blessings are said, acknowledging God's right to take the person's life.

The mourner then begins a brief period known as *aninut*, where their sole responsibility is to care for the body of the deceased. The family is not required to work, pray, study the Torah or do anything to keep the commandments during this time, but simply focus on preparations for the burial. The family of the deceased should be left alone to express their grief. This period of *aninut* is brief, as the deceased is expected to be buried within two days. After the burial takes place

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 13.15 A funeral ceremony in the ancient Jewish Cemetery, Jerusalem, Israel

the family shares a ritual meal of consolation prepared by a friend or neighbour.

The period known as *shiva* (from the Hebrew for seven) begins after the burial and lasts for the next seven days. During this time the family or mourners follow designated actions and prohibitions. They do not wear leather shoes, shave, cut hair, wear make-up, go to work, swim or have sexual relations. They sit on low stools and wear their rent (torn) clothes. Mirrors are covered and prayers are said. Each day the *kaddish* is said, and often friends and neighbours come to make up the required ten people required for the prayers (*minyan*). Today, many Jews observe a shortened period of *shiva*, sometimes only three days or finishing with the next *Shabbat*. Comforting the grieving family is an especially important religious duty.

The next period of grieving lasts until the thirtieth day after burial. It is known as *shloshim* (from 'thirty'). During those thirty days the mourners do not shave or cut their hair, listen to music or attend celebrations. People return to work and life resumes some normality. The next period, known as *avelut*, lasts for one year after the burial. The *kaddish* is recited every day for the first eleven months. The gravestone is also placed on the grave either after thirty days or on the first anniversary of the person's death. On the anniversary of the death several commemorative rituals take place, such as lighting a candle and reciting the *kaddish*, but the time of mourning is finished after the first twelve months. This marks the time of a new beginning.

INVESTIGATE

If you wish to read more on Jewish death and mourning a good resource is Maurice Lamm (2000), *The Jewish Way in Death and Mourning*, Jonathan David Publishers, New York.

When visiting a grave it is usual for those coming to leave small stones on the grave (a lasting piece of the earth) and to wash their hands as they exit the cemetery to symbolise purification. On each anniversary of the death (according to the Jewish lunar calendar) a day of remembrance known as *yahrzeit* is observed, often with a visit to the grave. In Israel, it is considered to be an advantage to be buried on the Mount of Olives in Jerusalem, so that the dead there can greet the Messiah when he comes.

Death is a significant event for both the family, who mourn and show their trust in God, and for the Jewish community who support the family of the deceased. The role of the Chevra Kadisha is clear evidence of the community focus at the time of death. This is supported by the community in providing meals and comfort, and in the meeting of the *minyan* during *shiva* to say the *kaddish*.

Death in Judaism is not just an event that affects the individual, but the whole community. As a community it is a time to reaffirm faith in God and trust his provision and care. The rituals demonstrate these aspects of Jewish belief.

Significance for the individual

- Recognition of the person who has died and the showing of respect.
- The hope of meeting God in the afterlife and the avoidance of *Sheol*.
- Time of mourning for the family and associated rituals – rent clothing, preparation of the body, *aninut*, *shiva*, *shloshim*, *avelut*, *yahrzeit*.

Significance for the community

- Role of the Chevra Kadisha.
- Reaffirmation of a community's belief and trust in God.
- Importance of the role of the Jewish family.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 13.6

1 Describe the events, and in particular the rituals associated with the death of a Jewish person.
2 What, in your understanding, is the most significant aspect of death and mourning in Judaism?
3 Describe the role of the Jewish community at the time of death and discuss its significance.

EXTENSION ACTIVITY 13.6

1 Write a paragraph, including references to the sacred texts and beliefs, about how the rituals at the time of death and mourning express the beliefs of Judaism.
2 Debate the following topic: 'In Judaism, death is not a time of mourning, but a time of thankfulness.'
3 Research 'Jewish Burial Society' (Chevra Kadisha) on the internet. Note the services they provide and how they assist the Jewish community. How does that support the significance of death and mourning in the Jewish community?

Marriage

Beliefs

There is no actual instruction in the Tanakh about Jewish marriage. Marriage is a great celebration in Judaism, as a man is incomplete without a wife. While Genesis 2:24 is used as the ideal, most of the actual instruction is drawn from the *Talmud*. Occasional references in the Tanakh refer to Israel as the Bride of God (Isaiah 62:5, Jeremiah 2:32ff) and this is spelt out in the Book of Hosea, an eighth-century prophet whose life is seen as an enacted parable of the unfaithful Israel. This is a metaphor developed in the Tanakh, suggesting the people of Israel were unfaithful as a bride is unfaithful to her husband.

While there are many examples in the Tanakh of polygamous marriages, such as those of Abraham, Isaac and Jacob, the practice of **polygamy** was abandoned in most of the Jewish world around 1000 CE, largely because of Christian pressure. It has not been encouraged since. Some Jewish communities, particularly those from the Muslim world such as the Yemenite community, are offended that this has come about from Christian pressure. There are a number of organisations and related websites calling for polygamy to be reintroduced as a valid option for Judaism.

Polygamy
Having more than one spouse at one time

Many Jews believe there is an ideal mate for a person to marry. This is called a *bashert*, a word meaning 'destiny' or 'fate'. However, actually finding the *bashert* is not described and generally it is accepted that the marriage partner is (by definition) one's *bashert*. Some Jews seek to help this process by engaging the services of a *shadchan* (matchmaker). Sometimes a rabbi performs this task, but in many cultures, especially in years past, professional *shadchanim* (plural) were employed by families to ensure a successful match for marriage.

There are three ways, according to the *Mishnah* (Kiddushin 1:1), that a couple may indicate they are married. They are by money, by contract and by sexual intercourse.

Money is not given to purchase a wife as a slave or piece of property, but the exchange of money indicates a willingness to give and a willingness to receive, a reference to the person rather than the actual money. The *Mishnah* suggests that a copper coin of insignificant value, called a *perutah*, was sufficient. In today's society, this giving of money is expressed in the giving of a wedding ring in front of two witnesses. The ring must be owned by the husband and it must be freely given as a gift. Usually it is expected that the wife knows the value of the ring so there can be no deception. In modern Judaism, especially Progressive Judaism, the wife can give a ring to the husband, but this is less common in Orthodox Judaism.

A marriage contract, known as a ***ketubah***, is drawn up between the two people. The *ketubah* is a popular part of the marriage process and most Jewish couples use it today.

INVESTIGATE

Examine the concept of *piligesh*. These relationships have some support in the rabbinical courts. What is their purpose and why are they significant? Look up comments and discussion on the internet. Are they an acceptable alternative for Jews in modern times?

Ketubah
Jewish marriage contract with terms and conditions, similar to modern prenuptial agreement

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

The *ketubah* spells out several matters: the obligations of the partners, issues relating to inheritance, support for children and provision for the wife in the event of a divorce. They are similar in many ways to what have been called prenuptial agreements. Often the *ketubot* (plural) are physically very elaborate works of calligraphy and are displayed during the wedding ceremony.

Sexual intercourse is the third way of acquiring a wife. In other words, if two unmarried people sleep together they may be considered married to one another. This has always been discouraged in Jewish society, but in many modern contexts cohabitation occurs between a Jewish man and woman.

There are two stages to a Jewish wedding. *Kiddushin* refers to what is often called betrothal. It is more binding than the concept of engagement, and is essentially an agreement to marry with a specification of the terms and process involved. While the marriage has not yet taken place, the couple are considered committed to each other and their personal status is thought to have changed. This refers, in modern practice, to the drawing up of the *ketubah*. In the past there may have been a long period of time between the *kiddushin* and the actual marriage, known as ***nisuin***. Today, it is common for both these stages to take place together.

Nisuin refers to the process of marriage itself, the legal process where a couple declare they are married and they accept each other as partners. The couple themselves actually conduct the marriage, with the rabbi as adviser (and performing a legal role as celebrant in a legal function), while two of the guests are the witnesses to the marriage. The husband and wife go home and begin a new family unit to complete the *nisuin*.

Describe the practice

The wedding ceremony itself is a combination of cultural, religious, legal and personal features. Typically the couple will not see each other for some time, up to a week, before the ceremony. The bride and groom often fast on the wedding day until the ceremony.

Celebrations may be held in the synagogue, home or a public venue.

The marriage service itself generally consists of the following; there may be some variation in the order and number of steps, but most should be present in some form:

- The bride is veiled, as Rebecca was veiled before Isaac. The groom lifts the veil in a ceremony known as '*bedecken*', to confirm that he is marrying the right woman (unlike Jacob, who married Leah when he was presented with the wrong sister!).

- The groom stands under the bridal canopy. The bride approaches the groom and circles the groom.
- The bride and groom stand under a *chuppah* (a canopy), symbolic of their living together. The *chuppah* represents the covering of God, and many Orthodox Jews prefer to hold the marriage service outdoors, under the open sky. Sometimes the roof of the synagogue can be opened for weddings. The *chuppah* also symbolises the new home for the couple when they are married.
- Two blessings are recited over some wine, one blessing the wine and another regarding commandments relating to marriage.
- The groom places the ring on the bride's finger, with the declaration: 'You are consecrated to me with this ring according to the law of Moses and Israel.'
- The *ketubah* is read aloud.
- Seven blessings (*sheva brakhot*) are recited under the *chuppah* in the presence of a *minyan* (ten adult Jews). The seven blessings include the following statements about God: – who has created everything

Source 13.16 A traditional Jewish wedding includes the signing of the *ketubah.*

Source 13.17 Set for a Jewish traditional wedding ceremony. Note the wedding canopy (*chuppah* or *huppah*).

Nisuin
Formal marriage

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

for his glory – who made man – who made man in his image – who brings Zion joy with children – who brings joy to the bride and groom – who created joy and gladness – a prayer is said for the wine (the seventh blessing) and the bride and groom then drink it.
- The groom smashes a glass under his right foot, as a symbol of the destruction of the Temple in Jerusalem.
- The bride and groom spend some quiet time together in a private room.
- A celebratory meal is held, usually the reception, followed by a repetition of the *sheva brakhot*.

It is expected that the married couple will enjoy a happy life together of marital harmony. Children are considered a blessing. Divorce is permitted, although a woman is not able to initiate divorce proceedings, which is one of the most contentious issues in the Jewish world today. A divorce document is known as a *get*. Civil marriages are not allowed in Israel, and the strict religious laws applied to these marriages in Israel have led to a call for greater flexibility.

Marriage is so important that it is rare for a Jewish person to choose a life of celibacy and is discouraged, particularly for men. The *Talmud* suggests that a person without a wife is not a complete person and that their life is without vibrancy, joy and peace.

Marriage is for companionship, love and intimacy (Genesis 2:18 and 22–25). Procreation is just one purpose of marriage, but it is considered a wonderful gift to have children.

Marriage is also governed by strict laws relating to purity (known as *niddah*), and these are followed closely in Orthodox Judaism. Couples attend classes to ensure they have a good understanding of *niddah*. These laws are very complex and are related to ritual impurity when women are menstruating. There are regulations relating to physical contact and the need for ritual cleansing, as well as regulations that relate to modesty, physical contact and being alone with strangers.

There is also a list of prohibited relationships in the Torah. These are people who cannot marry, and any children are considered illegitimate (*manzerim*). Orthodox Judaism generally refuses to accept intermarriage of Jews with non-Jews, but this is more accepted in Progressive Judaism.

Marriage has an obvious impact on the life of the couple who are married. It reflects their sense of commitment to each other, and commitment to God and their faith. For the community, it is also a reminder of the marriage vows each have made, and the vow of faithfulness to God. Jewish society regards marriage and the family unit as the foundation of society and, because of the opportunity for teaching children, the primary way to continue the faith.

Significance for the individual
- The beginning of a new family, for companionship, love, intimacy and procreation.
- Commitment to the partner and to God.
- Fulfilment of the expectations for the ideal mate.

Significance for the community
- Reminder of the vows made by other couples.
- The Jewish community faithful to God ('type' of marriage).
- Foundation and future of Jewish society.
- Continuance of the Jewish faith.

EXERCISE 13.7

1 Describe the role and importance of the *ketubah* in Jewish marriage.
2 Outline a Jewish marriage service and its rituals, discussing the significance of each ritual.
3 Explain the symbolism of Jewish marriage as an expression of Jewish beliefs.

EXTENSION ACTIVITY 13.7

1 Marriage is a public community event in Judaism. Explain the aspects that are specifically relevant to the individuals involved and those aspects which are community oriented.
2 Look at some examples of *ketubot* online. Design a Jewish marriage certificate (*ketubah*) expressing the principles of Jewish marriage in both words and with illustrations.
3 Research the story of the life of the prophet Hosea and read the Book of Hosea from the Tanakh. Explain what that has to say about marriage, and how it is a reflection of the relationship between God and his people. How do modern Jews seek to ensure the tragedy of that story is not expressed in modern marriage?

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Synagogue services

Beliefs

Synagogue is a Greek word that means 'meeting place'. Many Jews will use the Yiddish word *shul*; the Hebrew term *beit k'nesset* is less commonly used outside Israel. Synagogues have long been meeting places for Jews for prayer, study and gathering as a community. Synagogues probably began as places of worship during the time of the Babylonian exile, as the Jews were no longer able to worship at the Temple in Jerusalem. As the Jews returned from exile, synagogues remained community centres and places of teaching even when the Temple was rebuilt. Many Jews remained in other countries (the diaspora) and synagogues became the centres of worship for those Jews as well. There have been many synagogues from the Second Temple period, many of which have ornate mosaic floors, uncovered by archaeologists in the north of Israel.

At the time of the destruction of the Second Temple in Jerusalem by the Romans in 70 CE, synagogues became centres for Jewish public worship across the world as the Jews experienced a second diaspora.

Over the last two thousand years, the synagogue has remained the focus of Jewish life. It was originally a place to study the Torah and its design still conveys that purpose. Worship at the synagogue is now an important aspect of Jewish observances and prayer. The varied roles of a synagogue include:

- a house of prayer (*Beit Teffilah*) – where the daily and *Shabbat* services are held for people to learn and worship
- a house of study (*Beit Midrash*) – where often a school is established, or where the Torah is studied
- a house of gathering and meeting (*Beit K'nesset*) – where Jewish people can meet for a variety of events, and feel safe and secure.

Source 13.18 The synagogue in Capernaum, Israel, probably dates from the fourth century CE.

Describe the practice

Inside the synagogue

A synagogue has significant architectural features that indicate aspects of Jewish worship. At the end of the building in the direction of Jerusalem there is an elaborate compartment called the ***ark*** where the Torah scrolls are kept. The congregation faces the *ark*, which is the holiest part of the synagogue, a reminder of the Holy of Holies from the Jerusalem Temple. The ***ner tamid***, an 'everlasting' light, hangs in front of the ark. A reading desk, to hold the scrolls when they are read, usually stands near the *ark* or in the centre of the synagogue on a platform called a ***bimah***.

Synagogue
Jewish place of worship

Ark
A special cabinet where Torah scrolls are kept

Ner tamid
A light that represents the eternal flame that was continually burned in the Temple

Bimah
Raised platform

Synagogues do not have any images, statues or icons, and especially no representations of God, as this would contravene the Ten Commandments. Representations of the Ten Commandments are often placed near the *ark* as well as the **menorah** and, occasionally, there are religious motifs or depictions of lions (the symbol for the tribe of Judah, the origin of the terms 'Jew' and 'Judaism'). The synagogue is treated with respect and kept clean and neat.

Menorah
Seven-branched candlestick

One of the key elements of worship in the synagogue service is the reading of the Torah. The Torah scrolls are made of a special parchment, written with a special quill and covered with ornate velvet or silk fabric. The ornate covering of these scrolls is a reminder of the ornate robes that used to be worn by priests in the Temple.

Usually a sermon is preached, based on the section of the Torah read and often including an explanation or commentary on the law. During services men wear a *yarmulke* (or *kippah*, skull cap), *tallit* (prayer shawl) and, in the weekday morning only, *tefillin* (leather boxes and straps), the last in fulfilment of the command in Exodus 13:9. However, the *tefillin* are not worn on *Shabbat*. In Progressive Judaism women may also be allowed to wear these. The *yarmulke* is a form of head covering always worn by Jewish men in a synagogue or at worship as a reminder that there is a God above. Many Jewish men wear the *yarmulke*, or *kippah*, all the time. The *tallit* is the prayer shawl referred to in Numbers 15:37 and Deuteronomy 22:12. The *tefillin* are black leather boxes that contain verses of the Torah, including the *Shema* (Deuteronomy 6:4–9), and are wrapped by leather straps on the forehead and upper arm in obedience to the instruction in Deuteronomy 6:8.

Synagogue services

The synagogue service has its primary emphasis on the gathering of the people. The

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 13.19 A Jewish young man prays wearing *kippah*, *tefillin* and *tallit*

Source 13.20 Prayers at the newly renovated Hurva Synagogue at the old city of Jerusalem

Source 13.21 A young man celebrating his Bar Mitzvah (the Bat Mitzvah being the female equivalent). Bar/Bat Mitzvah are 'coming of age' rituals in Judaism. From that time Jewish people can participate as adults in the rituals of the synagogue.

home is an equally valid place of worship, but it is the synagogue that gathers the whole Jewish community together.

There are three synagogue services each day during the week, with a fourth on the *Shabbat* and on special festival occasions. While there is some variation in the order and content of these services, the reading of the Torah takes the primary place on Mondays, Thursdays and *Shabbat*, supported by prayer and the Psalms. (Psalms are sung during the service, taken from the book of the same name in the Tanakh.) Orthodox Jews are more traditional in the conduct of synagogue services while the services of Conservative and Progressive Judaism are more innovative.

The service can only begin when there is a *minyan* (ten Jews; in the Orthodox world, ten men) present. Each person follows the service in a *Siddur*, a prayer book, as the rabbi, cantor or a member of the congregation leads the service. The service begins with a blessing that Jews say each morning, an expression of thanks. This is followed with a list of blessings thanking God for the Torah, for sight, for clothing, for the provision of needs. The *Shema* is said and the congregation then stands to say the *Amidah*, the prayer of eighteen blessings that contains prayers of praise, requests and thanksgiving. The Torah scroll is then taken from the *ark* to the *bimah* and a portion read. It is a privilege to be asked to read from the Torah and in Orthodox synagogues only men are asked to do so. A special passage from other parts of the Tanakh called the *haftarah* is also read. Several more blessings are said and often the Torah scroll is taken through the synagogue and returned to the *ark*. A sermon usually follows. Synagogue services also include singing, prayers and blessings. There are many variations of the *Shabbat* liturgy, especially between the Jewish variants. The services can continue for several hours, but the emphasis in Jewish worship is *avodah sh'belev* (worship of the heart).

Many Jews walk to the synagogue on *Shabbat* and other holidays, if they are close enough, to avoid breaking the prohibition to 'work' (see Chapter 12). In Orthodox services, no musical instrument is played and a cantor leads the congregation in the prayers and singing. In Orthodox Judaism, the

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

INVESTIGATE

Visit a synagogue and talk to a Jewish person about the services. Ask him or her to explain the significance of the services to them and the role of the synagogue in their life.

men are seated in the area of the synagogue closest to the *bimah* while the women sit separately. In Progressive Judaism there is no such distinction. Progressive Judaism also allows women to read the Torah and become rabbis. There are some innovative Orthodox communities which are giving women a greater role in synagogue services.

Significance for the individual

- The individual participates in synagogue services to learn, to worship and express personal faith.
- An expression of one's Jewish life.

Significance for the community

- The Jewish community gather in worship and in community.
- The prayers are said as 'we' rather than 'I'.
- Synagogue is a central part of Jewish life.

EXERCISE 13.8

1 Describe the synagogue and synagogue services.
2 Outline the beliefs about the synagogue service for Judaism.
3 Describe how the synagogue service is significant for the individual Jew and the Jewish community.

EXTENSION ACTIVITY 13.8

1 Draw a plan of a synagogue, labelling its features and explaining their significance.
2 What is the significance of synagogue services and the way they link with the idea of *Shabbat* (see Chapter 12 'Observance')?
3 Prepare a graphic presentation, such as a PowerPoint or similar presentation, highlighting the features and elements of a synagogue service and the importance of the various aspects.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Moses Maimonides became a respected scholar, doctor and theologian.
- Maimonides' writings were influential in the development of Jewish thought.
- Maimonides continues to influence modern Judaism.
- The Hassidim were a group that emerged in Eastern Europe in the eighteenth century.
- The Hassidim respect experience over scholarship.
- The Hassidic movement was a radical form of Judaism that has now become the most conservative.
- Australian Judaism is greatly influenced by Hassidism.
- Bioethics in Judaism are affected by concerns about the role of God and the practical implications for Jewish society.
- Environmental ethics in Judaism reveal the significance of the world as God's creation.
- Jewish sexual ethics reflect the ancient patriarchal origins of the religious tradition.
- Jewish sexual ethics need to conform to the commands of the Torah and the traditions of the religion.
- Judaism does not generally accept homosexuality.
- Judaism is struggling to come to terms with modern expressions of sexuality.
- Death and mourning rituals in Judaism are quite extensive and show respect for the dead person and the family who mourn.
- Marriage is a ritualised practice that is important to the Jewish faith.
- Synagogues are community, educational and religious centres.
- Synagogues have particular features that are significant.
- Synagogue worship is the highlight of the Jewish *Shabbat*.
- Synagogue services have many prayers, blessings and readings from the Tanakh.
- Synagogue worship reflects the worship of the heart.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer either a three-part, 15-mark question, or a one-part extended essay of 20 marks. That is, EITHER a question from Section II OR a question from Section III.

SECTION II

Marks

Question 5 – Judaism (15 marks)

(a) Outline the contribution to Judaism made by ONE significant person or school of thought other than Abraham or Moses.

4

(b) Discuss the impact of ONE significant individual or school of thought, other than Abraham or Moses, on Judaism.

5

(c) Explain the importance of Jewish ethical teachings in ONE of the following areas:

- Bioethics
- Environmental ethics
- Sexual ethics

6

SECTION III

Question 5 – Judaism (20 marks)

Evaluate the significance of ONE Jewish practice for the individual and/or the Jewish community. The practice discussed must be drawn from the following:

- Death and mourning
- Marriage
- Synagogue services

20

OR

> I am not an American citizen of Jewish faith, I am a Jew. I have been an American for sixty-three years, but I have been a Jew for 4000 years.
>
> STEPHEN WISE

With reference to the quotation, and from your understanding of Judaism, analyse the aspects of Judaism that are significant to the Jewish community.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

14

Religions of ancient origin

[PRELIMINARY 2 UNIT (22 HOURS)]

Now as of old the gods give men all good things, excepting only those that are baneful and injurious and useless. These, now as of old, are not gifts of the gods: men stumble into them themselves because of their own blindness and folly.

DEMOCRITUS 460 BC–370 BC

CHAPTER OVERVIEW

In this chapter we will discuss:

- The concept of religions of ancient origin
- Aspects of religions of ancient origin are highlighted and linked to animism
- The following three religions of ancient origin are addressed in detail:
  - Taoism in China
  - Shinto in Japan
  - Nordic (Scandinavian) religion in northern Europe
- Students are guided in their research of other religions of ancient origin

14.1 THE NATURE OF THREE RELIGIONS OF ANCIENT ORIGIN

The syllabus requires students to study two religions of ancient origin and lists several. The religions listed include Aztec or Inca or Mayan, Celtic, Nordic, Shinto and Taoism. There is also a final statement that gives students a great deal of flexibility: 'an indigenous religion from outside Australia'. The syllabus specifically excludes the five major world religions that are included in the Religious Traditions studies and, from the statement above, Aboriginal spiritualities. Three religions of ancient origin are discussed here, and reference is made to others. Students should choose to study two religions of ancient origin.

Students are to focus on the response of these ancient religious traditions to the major questions of life, and the aspects of the religion that relate to its expression in society. These questions and aspects relate to:

- the origins of the universe
- principal beliefs
- supernatural powers and deities
- rituals
- influence in society
- the human search for meaning.

Animism
The belief that spirits inhabit all objects and have influence on people and natural events

NOTE: these questions and aspects are not always relevant to all ancient religions.

Ancient or indigenous religions generally can be considered animistic (sometimes called tribal or primal religions). As well as those listed here, ancient religions could include the religions of Egypt, early Rome and Greece, native North American religions, Polynesian religions, Zulu and other African religions as

INVESTIGATE

Religions of ancient origin are not necessarily only ancient. Many recently discovered tribal groups demonstrate this. Watch the movie *The Emerald Forest* (1985), based on a true story from the mid-twentieth century, and note the features of the Amazonian tribe that captures Tomee. Which of the features of **animism** are evident? You can also have a lot of fun watching recent films on Greek and Roman subjects as well. For those interested in Mayan religion, *Apocalypto* (2006) is good viewing.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

Many features of religions of ancient origin are very similar to the characteristics of religion discussed in Chapter 1. Yet 'animism' and 'primal religion' are terms often used to suggest that something better has arrived and superseded older traditions with other, newer traditions. Is this fair? Are all religions simply a development of religions of ancient origin?

well as a range of tribal religions throughout the world. Animistic religions usually have several features that can also be identified in these ancient religions, including:

- belief in spiritual forces behind natural phenomena
- oral rather than written stories or texts
- reverence for ancestors
- *shamans*, or religious spokespeople, who have special powers or abilities
- dreams, visions or experiences of the spirits, often, but not always through a *shaman*
- rituals, often offerings and sacrifices, to appease or invoke the spirits or complete a contract with the divine
- strong social systems that are held together by often very sophisticated myths.

Source 14.1 Face on a totem pole, ancient Native American, Canada

14.2 RELIGION 1: TAOISM

TIMELINE

circa 500 BCE
Mystical figure Lao Tzu/Lao Zi was said to have lived

circa 300 BCE
Chuang Tzu/Zhuang Zi wrote his work, known only as the *Chuang Tzu*, one of the funniest and most thought-provoking books ever written in China; although Taoist sources suggest the *Tao Te Ching/Dao De Jing* was written around 500 BCE, evidence confirms this book's existence in the 300s BCE

221 BCE
Chin Shi Huang De (Great Emperor Chin) unifies China and its writing system; also practised Taoist alchemy – the cause of his death

circa 200 CE
Taoism develops as the major religion at the Imperial Court

300–400 CE
Early Buddhism is understood as a branch of 'Neo-Taoism'

618–907 CE
Tang Dynasty makes Taoism the first official religion of China

1366 CE
Foundation of Ming Dynasty in China; Buddhism, Taoism and Confucianism are recognised as the three great religious teachings of China

1644 CE
Qing Dynasty is established by the (foreign) Manchurians; their power is based on upholding Chinese tradition. The dynasty fails to control European colonial incursion into China; the nation descends into chaos

1911 CE
Chinese Republic is established under Dr Sun Yat Sen. Taoism is in a depleted state

1949 CE
Establishment of (Communist) People's Republic of China; religious groups, such as Taoism, must hand over control to the government, go underground or go offshore. Much Taoist activity today is based in centres such as Taiwan where communism has not taken over

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 14.2 The *yin/yang* symbol of Taoism represents the cosmic balance between female (darkness, water) and male (light, air) elements in the cosmos.

FURTHERMORE

There are at least two systems of representing Chinese words in English. One method, invented by English speakers, is called Wade-Giles – it gives the Chinese word (shown here) as 'Tao'; this system is the most well known in the West. The Chinese invented a similar system, Pinyin, which is not as well known but better organised, and transliterates this word as 'Dao'. The spelling the word takes in English can be different; the word in Chinese is the same.

The nature of Taoism

Taoism (pronounced and also spelt 'Daoism') is one of China's three traditional religions, the other two being Confucianism and, although originally from India, Buddhism. The Chinese have no problem following all three faith systems at once. Taoism is the religion most closely connected to Chinese folk religion and the worship of natural features in China, such as sacred mountains. Taoism starts, however, with a series of provocative philosophical texts, before developing into a more religious, mystical and superstitious system.

The origins of the universe

Chapter 42 of Taoism's most famous book, the *Tao Te Ching*, says:

> The way begets one; one begets two; two begets three; three begets the myriad creatures. The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two.

Tao Te Ching
Chinese classic text fundamental to Taoist philosophy

The *Tao* ('way'), the natural course of existence, or the flow of tradition, is said to be the origin of all things. In the *Tao Te Ching*, the Way is also referred to as the 'nameless mother'. From this nameless and mysterious point of origin, the forces of *yin* and *yang* manifest. '*Yang*' is an ancient Chinese term referring to the southern or sunny side of a mountain; by extension it represents upward movement, dryness and warmth. '*Yin*' is the balancing opposite. It represents cold, damp and downward movement. Overall, *yang* is associated with the active masculine, while *yin* represents the passive feminine. The land, life, genders and the parts of the human body can all be divided into *yin/yang* oppositions.

In Taoism, this feminine principle of passivity forms a basic paradox. This paradox suggests that the greatest strength lies in passivity, and water is often used to demonstrate this. Water gives way when one steps into it, and seems totally passive, but when it flows through the land – following the way, or the lowest points – it is strong enough to carve canyons. Thus, water is a very apt metaphor for the *Tao*. Its power is best explained in Sun Tzu's *The Art of War*. This manual of battle techniques (written somewhere between 476 and 221 BCE scholars believe) shows how remaining hidden and passive and spontaneously attacking the enemy when they least expect it both holds true to Taoist principals and can be a very effective way of fighting.

Principal beliefs

Taoism as a philosophy

Early Taoism supported a turning away from cultivation and education, and often

Source 14.3 A Taoist temple in China. There is a slow regeneration of the religious life in China. Here, not only can visitors pray to venerable Taoist immortals and Chinese folk deities, but the temple complex often includes a clinic where visitors can be treated with traditional Chinese medicines.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

acted as a counterbalance to the restrictions of Confucianism. Confucianism is a philosophical and religious system that promotes education, tight family control by the chief male and traditional imperial power structures. The *Tao Te Ching* (or *The Way and Its Power*), which is in part an instruction manual for emperors (and also a work of comedy and mysticism), constantly advises inaction. Tradition tells us that it was written by a wise old soul called Lao Tzu. This name means 'Old Master' so it may be that this author never existed and that this book is a collection of sayings put together over many centuries. The *Tao Te Ching* shows the ruler that the best way to eradicate criminals is to get rid of laws, the best way to rule is to keep people stupid and well fed, and the best way to travel is to 'let your wheels move only along old ruts'.

Chuang Tzu, Taoism's other great early philosopher, constantly delighted in the paradoxes of life. He had a famous dream in which he was a butterfly. When he woke, he could not decide whether he was Chuang Tzu who had dreamt of being a butterfly, or a butterfly dreaming that he was Chuang Tzu. An official from the emperor of China once visited a famous Taoist. The official went into his house and found the Taoist naked. 'This is no way to receive guests!' the official shouted in horror. 'Where are your trousers?' The Taoist replied that the world was like his trousers; his house was like his underpants. He then asked the official to get out of his underpants! This sort of comedy reveals a disdain for officialdom by Taoists.

Chuang Tzu offers advice to rulers, but also attempts to explain the way of the *Tao*. It is summed up sometimes in knowing something indescribable inside you. The story of Cook Ting explains this clearly – whenever the Cook needed to carve up meat, because he knew the *Tao* of the meat – where the fat, gristle and bone was – he always did it perfectly. The *Chuang Tzu* also promotes uselessness and spontaneity. The concept of *wu wei* is very important here – it can be translated as meaning 'actively inactive' – and is a state of inaction that leaves one ready to respond spontaneously at the best time.

Taoism as a religion

From its early philosophical and anti-Confucian base, Taoism developed into a religion. The principal belief of Taoism in this form was not in action and spontaneity but the longevity of the believer. A number of Taoist texts such as the *Book of the Yellow Emperor's Court* focused on health and longevity. In religious Taoism, eternal life was the quest.

Source 14.4 An altar in a Taoist temple in Taipei, Taiwan

Alchemy
Early form of scientific experimentation and philosophical investigations, particularly involving chemistry, metallurgy and mysticism

Alchemy or the mixing of transformative potions became part of its secret tradition. We do not know if they found the elixir of life, but Taoists did invent gunpowder and other very useful chemicals. Additionally, it was believed that immortality could be discovered by appealing to other deities and immortals who had already discovered the secret of eternal life. Today Taoism is closely related to meditation, longevity and following the *Tao*, the natural way of life.

Supernatural powers and deities

There is often confusion between local, folk and Taoist deities in China. The most famous Taoist deities are the 'Eight Immortals'. This group, headed by Li Tie Guai, keep to themselves the secret of immortality. They disguise themselves and regularly appear in people's lives to trick them, especially if these people are being unethical. Shopkeepers and traders who adjust their scales in their own favour, and corrupt scholars and officials, usually find themselves being tricked by these Immortals. We might say that the Eight Immortals of China are superhero-like figures who protect the average person and the just, while punishing the amoral and the corrupt. They also represent the ultimate development

Source 14.5 The Eight Immortals

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

of a follower of the *Tao* in a religious sense, as figures who are just and live forever.

Rituals

Taoist rituals take two main forms. The first is intimately connected with the brewing of alchemical potions and the quest for personal immortality. These personal rituals are aimed at inverting the normal processes of the body, in the hope that the ageing process will be reversed. These rituals can include strict dietary proscriptions, such as not eating grain, or meditation and breathing techniques. One of these is called 'breathing to one's feet', in which one tries to draw *ch'i* essence as deeply through the lungs and into the body as possible. *Ch'i* originally meant 'steam', 'cloud' or 'mist' and is understood by the Chinese as the air that separates the maleness of the sky from the femaleness of Earth. Through Taoist rituals, *ch'i* can be turned into spiritual energy which can transform the body and lead to immortality. Thus a focus on breathing practice in Taoism is very important. Kristopher Schipper's well-researched book, *The Taoist Body*, explains the bodily/immortal dimensions of Taoism very well. Many of these ideas form the basis of traditional Chinese medicine.

The second ritual form in Taoism relates to the spacing out of the wider cosmos. Taoists comprehend their body as an internal landscape with rivers, mountains, fields and deities watching over aspects of this landscape. Praying to these deities and performing rituals can change the structure of this internal landscape. Through the hope of sympathetic magic, Taoists also perform intricate ritual dances that trace out models of the cosmos in Taoist temples, mountain caves and so on. Religious Taoism can thus be understood as an imagining of microcosms within the body and macrocosms in ritual spaces that can help make transformations that lead to the immortality of the participants.

Philosophy
The study of the general principles of knowledge

Influence in society

Taoism was a counterbalance to the strict and conservative nature of China's other great religion, Confucianism. Through its alchemical practices, Taoism also aided in the development of chemical innovations and Chinese medicine. From Taoism, for example, came not only the invention of gunpowder, but also the process of acupuncture. Taoism accustomed the Chinese to breathing and meditation practices that were further developed by Buddhism. Buddhism may not have become popular in China without Taoism, for Buddhism was initially considered by the Chinese as a school of Taoism. Later, when Buddhism established itself as a Chinese religion in its own right, Taoism gave Chinese Buddhism its own unique flavour. The rise of Chan Buddhism (known as Zen Buddhism when it spread to Japan) was strongly influenced by Taoist attitudes.

With its emphasis on naturalness, rather than education, Taoism also inspired some of the greatest works of art and poetry in China: the poetry of Li Bo and the poetry and landscape painting of Wang Wei. In these works of art the artist tried to leave behind their own mind and summon something of the *Tao* itself. The *Tao Te Ching*'s emphasis on spontaneity added a living dimension to Chinese society, whereas Confucianism focused on the conservative traditions of China and in particular the strict emphasis on education.

FURTHERMORE

There are a few Taoist centres in Sydney; the main one is in Redfern. These centres specifically promote Taoist teachings and should not be confused with older Chinese temples (Glebe and Alexandria) which are linked more closely to general Chinese folk-religion practices and have been in Sydney since the late nineteenth century.

The human search for meaning

From 1000 CE, Taoism aided in the Chinese understanding of a heavenly emperor in a heavenly court. Reaching this heaven, however, was not an ultimate aim in Taoism. The focus remained on immortality. Human life was explained as a quest to live forever. At first, this quest was pursued through crude, chemical means, and later by more metaphorical understandings of what immortality could comprise. Despite the rise of religious Taoism, philosophical Taoism continued to inspire those Chinese fascinated by paradox in life. As a philosophy, Taoism illustrates the absurdities of life and the paradoxes inherent in attempting to define reality. In either case, following 'The Way' provided the Chinese with an alternative vision of life outside the strict traditionalism of Confucianism.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 14.1

1 Describe the relationship between philosophical Taoism and religious Taoism.
2 What were the main concerns of adherents to Taoism?
3 Describe a Taoist ritual and discuss its significance for aspects of a Taoist's life.

EXTENSION ACTIVITY 14.1

1 Debate the following topic: 'Taoism is a philosophy, not a religion.'
2 Research Taoism and explain how it influences the lives of individual adherents.
3 Research *alchemy* and discuss its place in Taoism. Has alchemy provided the desired outcomes?

14.3 RELIGION 2: SHINTO

TIMELINE

250 CE Shinto shrine of Ise is founded
550 CE 'Shinto' introduced as a term to distinguish the native religion from Confucianism and Buddhism
1549 CE Catholic missionary Francis Xavier reaches Japan
1614 CE The Tokugawa shogunate bans Christianity from Japan
1790 CE Neo-Confucianism is the official philosophy of the state
1868 CE The capital becomes Edo/Tokyo and the emperor Meiji is restored with his divine characteristics as emperor re-emphasised; Shinto is made the official state religion and is referred to in this period as 'State Shinto'
1894 CE Japan invades China (first Sino-Japanese war)
1905 CE Russian naval fleet is destroyed by Japan in the battle of Tsushima Straits
1940 CE Italy, Germany and Japan sign the Axis pact
1941 CE Japan attacks the US fleet at Pearl Harbor
1945 CE Emperor Hirohito surrenders after USA drops atomic bombs on Hiroshima and Nagasaki. Shinto dismantled as state religion
1960 CE The enormous economic growth experienced by Japan helps it become the world's second economic power after America

The nature of Shinto

Japan has long been influenced by China. Confucianism and Buddhism both moved from China to Japan. Shinto, however, is Japan's own indigenous religion. Shinto means 'way of the Kami' and *kami* is a term for 'god' or spirit. Shinto is based on the worship of the *kami*, who are spirits involved in the development and maintenance of Japan. *Kami* created the islands of the nation and pervade the land at every level. Every region has its own *kami* and they are recognised in certain parts of the landscape. *Yama-no-kami* are mountain deities, *tano-kami* are field deities, and *umi-no-kami* are sea deities. Until

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 14.6 The primordial brother (Izanagi) and sister (Izanami) create Japan

Source 14.7 Nachi Taisha Pagoda and waterfall, Japan

recently, the Emperor of Japan, his ancestors and outstanding Japanese heroes were all understood as being *kami* rather than human.

The origins of the universe

The two ancient texts of Japan, *Kojiki* ('Record of Ancient Things' – 712 CE) and *Nihongi* ('Chronicles of Japan' – 720 CE) contain a clear origin tale. The primordial man and woman, Izanagi-no-Mikoto and his wife and sister Izanami-no-Mikoto, are associated with the creation of Japan. Coming down from heaven, they gave birth to the Japanese islands and to certain *kami*, the most important of whom was Amaterasu, the goddess of the sun. Her grandson, Ninigi-no-Mikoto, married the daughter of the *kami* of Mount Fuji and their son, Jimmu, became the first emperor of Japan. In this way the Japanese imperial family are understood as descendants of the sun goddess.

Principal beliefs

Outside of mythology, Shinto has few beliefs. One example could be highlighted in the following way. When Izanagi and Izanami meet it is Izanami, the woman, who speaks first. This proves unacceptable to Izanagi and the couple separate and then meet again. This time Izanagi speaks first. This part of the myth suggests that women in Japanese life should follow a man before acting, but one comes to this conclusion by interpreting the myth – Shinto has no written doctrine on relations between the sexes.

Similarly, another dimension to the creation myth explains Japanese attitudes to death and cleanliness. When Izanami gives birth to the *kami* of fire, Kagi-Tsuchi, she is burnt and dies. Izanagi then proceeds to seek his sister-wife in the land of the dead – *Yomi-no-Kuni*. In the underworld, a filthy, lightless realm, he finds her. Wanting to return to life with her husband-brother, Izanami goes to speak with Yomi, the overlord of hell. As she takes too long in returning, Izanagi goes looking for her. This time he finds her rotting with worms festering within her. He flees from the realm of Yomi and bathes in the salt waters of the oceans to clean himself of death. This part of the myth reveals how the Japanese explain the pollution of death. Salt and washing are used in Japanese rituals to cleanse houses and spaces to ensure their purity from the chaos of uncontrollable events such as death.

INVESTIGATE

Read more of this creation story involving Izanagi and Izanami in the *Ancient History Encyclopedia*, available via the link at http://cambridge.edu.au/redirect/?id=5773.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Supernatural powers and deities

Shinto can be described as a form of animism. The whole environment is seen as being alive with spirits. A mountain such as Mount Fuji can have a powerful and impressive *kami* associated with it. Similarly, the sun and other important phenomena, such as fire, can have powerful *kami*. Small things such as sheets of paper and bolts of silk can also have *kami*. The Japanese art of *kimono* (robe) folding and the paper folding art of *origami* are based on the principle that the *kami* of these items could be disturbed through cutting, so folding becomes necessary. Another way of thinking of supernatural powers in Japan is the idea of a thing having a presence or being able to inspire awe; these feelings are connected to the spirit of the *kami*.

Rituals

In Shinto, rituals can be examined from a household, local and national level:

- *Jinja Shinto* takes place at shrines and is domestic and local.
- *Minzoku Shinto* relates to folk religion in Japan.
- *Koshitsu Shinto* is practised at a national level and relates to the emperor and his family.

Homes contain a Shinto shrine called a *kamidana*, and at this level Shinto can be seen as the way a family worships their ancestors. The shrine is often in the form of a mirror covered by a door. A mirror was one of the possessions of Ninigi-no-Mikoto given to him by his grandmother, the goddess of the sun. Major rituals are done at the home altar on Shogatsu or Japanese new year. At this time it is believed that Toshigami, the year god, visits every home.

Local shrines are where regional *kami* are worshipped. This allows local communities and other groups to affirm their togetherness in the presence of their local *kami*.

INVESTIGATE

The animé films of Hayao Miyazaki are world famous. In many of his works the nature of Japan as a *kami*-laden land are promoted. Many of Miyazaki's popular films deal with issues of finding a balance between the human, natural and *kami* worlds and so have powerful environmental messages. Watch his *Nausica of the Valley of the Wind* (1984), *Princess Mononoke* (1997) and *Spirited Away* (2001).

Shinto shrines are accessed through a ***tori*** (or ***torii***), a special gate that separates the shrine from the world outside. At a national level, shrines dedicated to the imperial family help Japan celebrate its unity as a nation. The most important of these is the shrine at Ise. This building, which is pulled down and rebuilt on the empty lot next to it every twenty years, is dedicated to the sun goddess, Amaterasu. The most important ritual carried out here is the Kanname festival, where the first crops harvested every year are dedicated to the sun goddess.

***Tori* (or *torii*)**
A gate of two columns and two beams that separates the sacred area of the shrine from the ordinary world outside

Influence in society

Shinto pervades Japanese life at every level. Its influence is not directed immediately at making people act ethically but to understand that they live in a world full of powerful forces that they must appease and remember; it has mythologies, but no scriptures with prescriptions on how to live. It is a religion that is very good at inspiring people in the home to follow the examples of their ancestors. At a local level, Shinto is very good at using festivals to reaffirm society. Shinto also plays a strong role in reminding people to be aware of their environment and their place in society.

At a national level, Shinto has had varying degrees of influence. From the 700s CE, Buddhism was introduced to Japan from China and Korea. Buddhism, with its scripture and philosophy, came to be very influential in the lives of the Japanese. Often at funerals Shinto and Buddhist rites were carried out simultaneously, and this is still the case today. For many centuries Buddhism pushed Shinto into the background.

Source 14.8 Fushimi Inari Taisha Shrine in Kyoto, Japan with *tori* gate

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

This all changed with the Meiji Restoration. In 1867–69 a new power balance placed a new focus on the importance of the emperor. With this came an increase in Shinto's influence in society and a rejection of Buddhism. As Japan modernised and industrialised, worship of the emperor as a great *kami* led to a massive increase in national fervour and military action. In this period, Japan built a significant empire by invading Taiwan, China and Korea. Eventually Japan, inspired by the national *kami*, joined World War II in 1941 by bombing the US Navy in Hawaii. They invaded the nations of South-East Asia and even bombed parts of Australia. Shinto had become a state religion that helped justify the war.

When the war ended and Japan was defeated in 1945, Shinto had lost most of its prestige. Today Shinto has returned to its pre-Meiji status as the general indigenous religion of Japan. Worship of the *kami* does not prevent Japanese people from being Buddhist or from studying Confucianism.

The human search for meaning

Shinto provides meaning by placing its followers within a world full of spirits who, if worshipped correctly, can turn away the evil forces of the world. Shinto connects the people of Japan closely with their country at every level. It also provides them with a way of reflecting on the talents of their ancestors. Shinto justifies the structure and order of Japanese society.

EXERCISE 14.2

1 Describe the teachings of Shinto regarding the creation of the world.
2 Describe the rituals of Shinto, noting the significance for household, local and national levels.
3 Explain the main purpose of Shinto rituals for the individual and the community.

EXTENSION ACTIVITY 14.2

1 Debate the following topic: 'Shinto is simply a form of animism or a development of Buddhism.'
2 Write a paragraph about the influence of Shinto in the life and culture of Japan, illustrating with specific examples.
3 Research Shinto on the internet. Is Shinto simply an ancient religion or is it a religion that is still an important part of Japanese society today?

14.4 RELIGION 3: NORDIC

TIMELINE

150–100 BCE	The sacrifice/execution of people in bogs becomes a regular practice in Scandinavia, especially Denmark – this may also be related to Celtic religion
325–400 CE	Goths convert to Arian Christianity
406–407 CE	An alliance of Germanic-speaking tribes cross the Rhine and settle land in Roman territories
410 CE	Rome conquered by Alaric, king of the Visigoths
639 CE	Anglo-Saxon ship burial at Sutton Hoo, with many treasures including Swedish-style armour
793 CE	Anglo-Celtic monastery at Lindisfarne is sacked by Nordic sea-raiders
795 CE	Beginning of Nordic raids on Ireland

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

845 CE Nordic raids on Spain begin
852 CE The Swedish Rus begin to create modern Russia
860s CE The Nordic discovery of Iceland
900s CE Denmark and Norway adopt Christianity
922 CE A full account of customs, including a detailed recount of a ship/cremation funeral, is written by an Arab ambassador to the Rus, Ibn-Fadlan
930 CE *Althing* (democratic parliament) is held for the first time at Thingvellir in Iceland
930–1011 CE Life of Njal of Berthorsknoll (hero of *Njal's Saga*)
986 CE Greenland is settled
1000 CE Iceland officially becomes Christian
1000–1005 CE Voyages to Vinland (America) are led by Leif Erikson
1066 CE The king of Norway, Harald Hardrada, is killed during an unsuccessful invasion of England
1200–1450 CE The Icelandic sagas are written
circa 1220 CE *Prose Edda* is written by Snorri Sturluson

The nature of Nordic religion

Nordic or Scandinavian religions are still very much part of today's world. The names of Nordic deities name the days of our week: Tiuw – Tuesday, Woden – Wednesday, Thor – Thursday, Frigga – Friday. Recent religions, such as Wicca and Paganism, claim to have some connection to those gods of Europe who existed before Europeans converted to the Middle Eastern religion of Christianity. These pre-Christian deities are mainly from the Nordic religion.

Nordic religion also formed the backbone of Viking culture. As this seafaring society travelled in their boats as far as North America, Sicily and Russia, their name drove fear into the hearts of the inhabitants of these lands as they raped and pillaged. Many Scandinavians settled down in England, Scotland and Ireland, creating cities like York and Dublin. More recently, a number of comics, movies and novels in the fantasy genre have relied heavily on the heroic tales and brave exploits of the gods and heroes of Nordic mythology.

The origins of the universe

The Nordic creation myth begins with *Ginnungagap*, a magical void between the two realms of *Niflheim* (the realm of ice to the north) and *Muspelheim* (the realm of fire to the south). The rivers of Niflheim and the fires of Muspelheim flowed into the gap and solidified. This resulted in the birth of the ice giant Ymir and the Audhumla, the primordial cow, who existed to give milk for Ymir's sustenance. Ymir slept, and from his sweat were born three other giants, two male and one female. Audhumla licked away at the ice of Niflheim and revealed the frozen Buri, bringing him to life. Buri's son Bor produced three sons, Odin, Vili and Ve. They decided to war with the ice giants, who had multiplied, and they killed Ymir. Ymir's blood caused flooding which drowned the other ice giants. The sons of Bor threw Ymir's body into *Ginnungagap* and created *Midgard* (the human realm), *Asgard* (the realm of the gods) and *Hel* (the realm of the dead) from Ymir's corpse. These realms are arranged in levels connected by various magical pathways around the universal tree, *Yggdrasil*. Later they used an ash tree to create the first man and an elm tree to create the first woman.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Principal beliefs

Nordic beliefs are an amalgam of indigenous pre-Christian beliefs and the beliefs of the Scandinavians, and are probably also related to a much older Indo-European religion – thus there are numerous parallels in both Nordic and Hindu creation myths. Because of the tribal structure of the Germanic and Scandinavian people who shared this religion, there is no one doctrine or set of beliefs. The religion was transmitted orally until the Christian period, and so there is little evidence for the original forms of Nordic beliefs and folklore. It is difficult to tell what are the original beliefs and what are Christian interpretations.

Although written by bards who had converted to Christianity by the time they were written, in works like the *Prose Edda*, *Poetic Edda* and the Icelandic sagas, strong ideas of clan honour, righteous revenge and respect for the gods demonstrate a solid foundation for the Nordic religion in its social aspects.

Differences in beliefs between tribes tended to involve less important aspects of the religion, while the essential beliefs and religious standing of the Nordic peoples were more universal.

Another widespread belief was that of the fall of the Nordic gods to another species living in the shade of *Yggdrasil*. This is called *Ragnarök*, in German *Götterdammerung* (note Richard Wagner's famous opera based on this story) or 'Twilight of the Gods'. It was believed that in the future chaos would overturn order and those who maintained order, both divine and mortal, would be destroyed. This return to the chaos represented in the creation myth by *Ginnungagap* does not represent an ending of the world however, but a renewal, since it was believed that another, more enlightened order would be established after a period of chaos.

There was also the Nordic belief in the afterlife. It was believed that warriors who died bravely in battle would be escorted to *Valhalla*, the Hall of the Slain. This noble death was the end which most German and Scandinavian men would have desired, since it ensured not only respect among the living, but also a place of honour among the dead. Death was not to be feared but welcomed. The alternative afterlife was found in Hel, the realm of the dead. Hel is also, confusingly, the name of the goddess of the dead. It was said that disease entered the world when she was born, and all those who died of illness, old age or criminal punishment were sent into her hands.

Source 14.9 *Götterdammerung* means 'Twilight of the Gods' in German. It refers to the cataclysmic battle of the Norse gods. This battle has inspired great European artists, such as the composer Richard Wagner, to tell this story again and again.

Source 14.10 Thor, the Nordic god of thunder, with his hammer

Supernatural powers and deities

See the comments in the other sections of this chapter, and Source 14.11, to note details of the gods and goddesses of Nordic religion.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 14.11 The major Nordic gods, their powers and symbols

Name	Significance	Special powers	Common variations on names	Symbol
Odin	God of wisdom, war, the hunt and magic. He was also known for his association with the runes (the letters of the alphabet which were also used for magic and divination).	He assisted in the shaping of the world. He was also famous for surrendering one of his eyes for a sip from the Well of Knowledge. His name was often invoked for occult purposes.	Woden, Wotan	Raven
Freya	Goddess of fertility, love and beauty. Also, as the mother of the Valkyries and wife to Odin, she received some of the slain warriors into her halls, and was known as a goddess of death, prophecy and magic.	She was called upon to ensure the fruitfulness of the fields, and was also invoked by warriors.	Freyja, Gefn, Vanadis. There is some speculation that Freya and Fregg (the goddess of marriage) are different aspects of the same goddess.	Cat (her chariot is drawn by two cats).
Loki	God/Giant of fire. He was known most commonly as the trickster god who, despite being a blood brother of Odin, was destined to play a role in the destruction of the gods and their divine order.	Loki's cunning was often called upon by people needing to solve complex problems. While he was an ambivalent character with regards to the gods, he was often portrayed as friendly to humans. He could take the shape of any animal, and change his gender at will.	Loge, Loke	—
Thor	God of thunder. He was the protector of *Asgard* and *Midgard*.	Thor possessed a war hammer that magically returned to the thrower when it had found its target, and had the power to throw lightning bolts. He also possessed a belt which gave him immense strength.	Porr, Punor, Donar	Goat (his chariot was drawn by two goats, which could be slain and eaten if necessary, but would regenerate and draw the chariot again when Thor had finished his meal).
The Valkyries	Minor deities, the daughters of Odin and Freya who chose and escorted the bravest slain warriors from the battlefield to Valhalla.	The Valkyries are capable of bestowing victory upon one side in human battles and also decide who among the warriors will die.	—	—

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 14.12 Nordic Vikings explored the northern part of the world and were noted for their fierce conquests.

Rituals

The rituals of the Nordic peoples are rarely described in contemporary sources and have been pieced together from other sources, such as archaeological evidence. One outstanding ritual that is recorded by several contemporary authors, most notably Ibn-Fadlan, was the ritual sacrifice of a slave girl at the funeral of her master. Ibn-Fadlan was a tenth-century CE Arab diplomat travelling in the direction of Kiev, a city in Russia that Vikings had founded. It is believed that this was a fairly widespread ritual, by which the woman who was sacrificed would become the handmaiden of the dead man in the afterlife. Adam of Bremen records the ritual sacrifice of slaves once every nine years at Uppsala. Modern archaeologists believe that the Tollund man discovered in a bog in Denmark was sacrificed in a similar ritual, possibly connected with the god Odin, who was said to have hanged himself from *Yggdrasil* in order to gain knowledge about death.

Influence in society

Nordic religions seemed to be a martial religion for a martial race. The Norse were obsessed with war and victory. The great tree at the centre of the world enabled them to speak of lower realms of infamy and higher realms of reward and glory. The highest realm for humans was Valhalla – the resting place of noble warriors. As access to this realm was through glory in battle, the Scandinavian peoples were encouraged to support war. Thus aspects of the religion emphasised Viking talent for travel and raiding. This propensity to raid led the Vikings to set up successful rule not only over their own lands of Denmark, Sweden and Norway, but also in England, Ireland and through the river systems of Russia in Moscow, Kiev and even Sicily. The Vikings were also able to settle new lands to the west, Greenland and Iceland, and even in North America. The religion, promoting the quest for glory as it did, always encouraged the Norse to travel as far as they could. Their quest for knowledge, like Odin's, was worth the threat of death.

INVESTIGATE

If you wish to choose another religion of ancient origin from those discussed here, the syllabus allows you to do so. It would be wise to discuss your choice with your teacher first. Ensure you cover the areas that are highlighted in the syllabus (and in the sections above). Access the Cambridge Studies of Religion website at http://www.cambridge.edu.au/sor3weblinks for a list of sites that contain information to help you start researching other ancient religions. Remember to check with your teacher to ensure it is not one of the excluded options and that it truly is a religion of ancient origins.

The human search for meaning

We know from writings and gravesites that much emphasis was placed on the rituals of burial in Nordic religion. In these societies, human meaning occurred at two levels. At the first level a man or woman needed to protect the good standing of his or her name. In stories such as *Njal's Saga*, based on the Viking settlement in Iceland, people tried to protect their reputations, just as the gods fought to do so. When an insult, imagined or real, was directed at someone, it was their duty to avenge the insult. This meant that in *Njal's Saga*, retributive killing was a common element of Nordic life. To die leaving a good name was more important than to keep living. At a higher level, Nordic religion explained how, if one did die for glory, one could get access to the heavens where one would be welcomed for dying in a good way.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 14.3

1 Describe the creation of the world according to Nordic mythology.
2 Explain the complex role of the gods in Nordic religion, illustrating with specific examples.
3 Describe one significant ritual of Nordic religion.

EXTENSION ACTIVITY 14.3

1 Debate the following topic: 'Nordic religion has influenced European society and its influence is still obvious today.'
2 Research the essential Nordic concepts and beliefs. How do they relate to Celtic and Hindu belief systems? Are they related as religions?
3 Explain how Nordic beliefs influenced their need for conquest, and how that was evident in the life of the Norse.

14.5 CONCLUSION

Religions of ancient origin reveal much about the way human beings think and how they seek to relate to the supernatural aspects of life. The supernatural has been influential since the beginnings of the human race, as humankind has searched for the significance and meaning of human existence. All religious traditions have elements in common with the most ancient of religions. Indeed, even modern expressions of the basic religions bear great similarities to these ancient religions. When researching ancient civilisations, the role of religion is considered an important aspect of that research. Understanding religions of ancient origin helps to understand the religious inclinations that seem to define human beings.

Source 14.13 Mayan temple of Kukulkan, a pyramid temple at Chichen Itza in Mexico

EXERCISE 14.4

1 Select another religion of ancient origin and outline the principal beliefs of the religion.
2 Describe the roles of the supernatural powers in a religion you have studied.
3 Identify the rituals of a religion you have studied.

EXTENSION ACTIVITY 14.4

1 Construct a table of your two religions of ancient origin, using the headings through the text/syllabus to clarify the main features of each religion, identifying the major aspects.
2 Research a story from a religion you have studied and draw out aspects of the story that relate to the sacred spaces and the beliefs of that religion.
3 Prepare a ten-minute speech about one of your religions of ancient origin. Take the role of a believer in that religion and explain how the religion provides a response to the search for meaning for the adherent of that religion.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- The syllabus requirements for this section of the course were discussed.
- Features of animism and primal religion were highlighted.
- Three religions of ancient origin were discussed:
  - Taoism
  - Shinto
  - Nordic religion.
- For each of these religions the following aspects were discussed:
  - The origins of the universe
  - Principal beliefs
  - Supernatural powers and deities
  - Rituals
  - Influence in society
  - The human search for meaning.
- Other options for study have been highlighted.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

REVIEW QUESTIONS

Multiple-choice, short-answer and extended-response questions are not included as there is such a variety of options in this topic. This section of the course, that is, religions of ancient origin, would be the ideal place for a student-based research task such as an interest study project.

RESPONSE TO STIMULUS QUESTION

Those who followed religions of ancient origin often worshipped nature spirits or engaged in practices that are not fully understood. Explain how the followers of ancient religions sought to draw meaning and significance from their natural surroundings or those practices. Choose ONE religion of ancient origin and explain specifically how it sought meaning and significance from the world around its adherents.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

15

Religion and peace

[HSC 2 UNIT (22 HOURS)]

Many of us saw religion as harmless nonsense. Beliefs might lack all supporting evidence but, we thought, if people needed a crutch for consolation, where's the harm? September 11th changed all that.

RICHARD DAWKINS

CHAPTER OVERVIEW

In this chapter the understanding of the concept of peace in three religions will be investigated – Christianity, Hinduism and Islam. Buddhism and Judaism are noted in the print textbook, with a more detailed discussion in the digital versions. Students should choose TWO religions to study in detail.

The Five Religions

Buddhism

- Buddhism seeks to end suffering at a personal and global level
- The *Dhammapada* states, 'Hatreds do not cease in this world by hating, but by love' (1.5) and 'Cease to do evil. Learn to do good' (17.3)
- How to account for massive warfare in, and from, traditional Buddhist countries
- Peace begins with personal transformation, the seeking of enlightenment
- Peace is a central concept in the Four Noble Truths, the Noble Eightfold Path and the Five and Ten Precepts
- World peace can be achieved through the efforts of people seeking peace

Christianity

- The Christian understanding of peace
- How the understanding of peace is informed through significant sacred writings – the New Testament
- The principal teachings about peace in Christianity
- How Christianity guides the individual in achieving inner peace
- How Christianity contributes to world peace
- The notion of a just war and pacifism

Hinduism

- The Hindu understanding of peace
- How the understanding of peace is informed through significant sacred writings – the *Bhagavad Gita*
- The principal teachings about peace in Hinduism
- How Hinduism guides the individual in achieving inner peace
- How Hinduism contributes to world peace

Islam

- The Muslim understanding of peace
- How the understanding of peace is informed through significant sacred writings – the Qur'an and its references to regular warfare
- The principal teachings about peace in Islam
- How Islam guides the individual in achieving inner peace
- How Islam contributes to world peace

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Judaism
- 'Shalom', the daily greeting, means 'peace' – an expression of the hope to achieve peace
- The Jewish Bible has many examples of war, often conducted in the name of God (see Joshua 1:1–9)
- Commands to seek peace include Proverbs 25:21 and Psalms 34:15
- Jews distinguish between *michhemet mitzvah*, obligatory war, and *michhemet reshut*, optional war
- Diplomacy is seen as the first step in achieving peace, and war as the last resort
- The Holocaust has had a profound effect on modern Jewish attitudes to peace

15.1 INTRODUCTION

It is undeniable that a strong tension exists in religious practice in relation to peace. Religions lead their followers to peace. They suggest ways of acting ethically to secure a peaceful world and inner peace; a peace where the individual mind is calm and the community functions peacefully. But religions are at the same time promoters of violence. This is especially so when members of the religion or the religion itself are in danger. Religions are systems that self-promote and protect. They also promote a value system that can place idealised other-worlds (heaven, for example) much higher than the Earth itself. Christianity, Hinduism and Islam all promote peace; however, they all also allow the need for violence in certain circumstances. It is necessary to understand how religious believers become violent in order to see how important religion's message of peace is.

The Christian theologian and world religions scholar John Bowker noted that religion, as well as inspiring great art and architecture and seeking to address the big questions of life, has proved dangerous in human history. It has been used as the justification for many wars and acts of violence. There is a tendency for religious people to deny that their religion has any connection to violence and to believe that it is only 'bad' Christians, Muslims or Hindus who use their religion as an instrument for violence. The Catholic theologian, Hans Kung, said, 'Religion often is misused for purely power-political goals, including war'. To deny a connection between religion, politics, war and violence is at one level to take a very simple view of life, while at another level to excuse religions of their violent dimensions is to seriously misread history.

On the other hand, there is no doubt that religion brings inner peace. As Nobel Prize winning scientist Alexis Carrel noted, 'Religion brings to man an inner strength, spiritual light and ineffable peace'. The question is, how can religions influence our future so that the peaceful sides of their doctrines prevail? Moreover, a more profound question is: would the banning of war and violence in all ways make the world a better place? Or is it the case that war and violence are sometimes acceptable in a world where injustice and oppression still exist?

Two contradictory ideas underlie the study of religion and peace. One is the idea of warfare, the human desire to fight with others, especially in the sophisticated arena of international warfare. Often, this has been carried out in the name of religion. Yet there has also been a desire to seek inner peace, especially in the face of conflict or inner turmoil, again often sought through religion. The official teaching of most religious traditions is to encourage peace on Earth. The desire for peace is one of the identifiable teachings of all religious traditions and peace is the aim of most truly religious people.

Source 15.1 The Atomic Dome in Hiroshima, Japan; the ruins of the building serve as a memorial

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 15.2 The Christian Crusades were wars conducted in the name of Christianity.

Source 15.3 Religious experience, meditation or prayer can be ways of discovering inner peace and transferring that inner peace to the world.

Peace

Peace is a difficult concept to define. Peace includes the lack of war, but it is more than simply the absence of war and conflict. Peace also refers to inner peace and the lack of personal conflict within oneself and one's community. Each religious tradition has its own perspective and understanding of peace. 'Shalom' in Judaism means peace, but is also a term of greeting. The word 'islam' in the Muslim faith is connected with the word *salm*, which has the root meaning of 'peace', and also with the language root *slm*, which means 'submission' (that is, submission to God's will).

'Peace' will be used in two ways in this chapter. It refers to absence of war but, more than that, to the absence of preparation for war – the tranquillity of the social order. Peace will also be used to refer to inner peace within the soul or mind of a person. This is often typified as quietness of heart, the absence of a troubled mind, or an understanding of the mind or heart of God.

This chapter of the print book discusses the three religious traditions of Christianity, Hinduism and Islam. Buddhism and Judaism are discussed further in the digital versions. In the HSC examination, students may be required to answer a question in relation to TWO religious traditions, so students must study two religious traditions and their teachings about peace.

15.2 BUDDHISM AND PEACE

A detailed discussion of Buddhism and peace is included in the digital versions of this book.

15.3 CHRISTIANITY AND PEACE

Christianity has sought to present itself as a religious tradition that champions peace. Its language often reflects the desire for peace. A salutation between the priest and the congregation in many Christian services is 'Peace be with you' and the reply is 'And also with you!' Christians see Jesus as the prince of peace. Yet even a superficial examination of human history can identify many wars fought in the name of Christianity. In Europe, most wars for the past thousand years have been between Christians, blessed by their churches. The Crusades of the eleventh to thirteenth centuries; the conflict in Northern Ireland between Catholics and Protestants; and the ongoing liberation struggles in Uganda conducted by the Lord's Resistance Army are further examples of religious groups claiming to have 'God' on their 'side'. The section on religion in Australia pre-1945 (see Chapter 2)

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

in this book also examines the role religion played in events surrounding Australia's involvement in World War I.

The Christian understanding of peace

Within Christianity, both aspects of peace are important – world peace and inner peace. Over the years, however, differing interpretations and emphases have occurred. Christians draw from the teaching of the Bible and interpretations of it by the Church, as well as the views of Christian theologians, to develop a more complex understanding of peace.

How the understanding of peace is informed through sacred writings

The Bible is the sacred text used by Christians to formulate their doctrines, their ideas of peace and their theology of war. This is supplemented by the reflections of other theologians and the decisions of Church councils. The Bible is made up of the Old Testament (a translation of the Hebrew Bible) and the New Testament (which is used to understand the life and teachings of Jesus and the early Church). The New Testament is the designated text for this topic in the syllabus.

Old Testament background

While Christians emphasise the importance of the New Testament, they also regard the Hebrew Bible as part of their scriptures. For a more detailed explanation of Old Testament teachings on peace, see the section on Judaism and peace in the digital versions of this book. However, some observations are appropriate here:

- The Old Testament has many stories of war and conflict, often commanded by God or done in his name (see Joshua 1:1–9, 8:1–2, 10:32).
- Israel experienced many attacks and great suffering, often by nations who were considered under the authority and control of God (2 Kings 24:1–4; 2 Chronicles 36:17).
- God sought peace for his people, but that depended on their obedience to him (Jeremiah 14:19; Isaiah 32:17).
- Peace will be possible under the reign of the Messiah, the 'Prince of Peace' (Isaiah 9:2–7).

The New Testament

The Christian New Testament sees Jesus as the Messiah of the Jews, the promised deliverer of peace to God's people. Thus the title 'Prince of Peace' is applied to Jesus, as well as other significant titles given to the Messiah that are mentioned in the Old Testament.

The ultimate expression of peace in the New Testament is the peace that is achieved in the relationship between God and human beings in the forgiveness of sins. Thus peace is ultimately a reference to the death of Jesus, the most significant work of Christ (see Romans 5:1–11). This is the ultimate expression of 'inner peace', peace with God. The inference

Source 15.4 The Order of Cistercians of the Strict Observance, more commonly known as Trappists, constantly pray and work for peace

INVESTIGATE

It seems strange that the cross, an instrument of cruelty, torture and execution, has become the recognised symbol for Christianity. Research and discover why such a controversial object has become the religious symbol for the Christian faith that has been carried into battle since Constantine in 312 CE.

Source 15.5 As Jesus was crucified by the Romans, the crucifix (cross) is a symbol of redemption and peace for Christians.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

here is that the peace of Jesus will come to all who follow him. The idea of peace for those who do not follow Jesus is left unmentioned.

It is from that forgiveness of all sins, won by Jesus on the cross, that Christians can achieve peace, and then spread that peace to others. Peace is one of the 'fruits of the spirit' that are to be displayed in Christian lives (Galatians 5:22). In the New Testament, peace is a personal quality to be developed and shown in relationships with others.

In the Gospels, peace is a recurrent theme in the teachings of Jesus. Major references include the Beatitude: 'Blessed are the peacemakers, for they are the children of God' (Matthew 5:9). Jesus developed this in what is possibly the most radical thing he said: he told his followers to 'love your enemies' (Matthew 5:38–40). He also linked the idea of peace with universal love:

Militant
Combative, aggressive

> A new commandment I give unto you: love one another. As I have loved you, so you must love one another.
> JOHN 13:34

Jesus suggested that there was real danger in resorting to violence. In the context of his arrest, when Peter cut off the ear of the high priest's servant, Jesus healed the wound and stated, 'Those who live by the sword will die by the sword' (Matthew 26:52), which is taken by many Christians as a prohibition for the use of weapons. Jesus recognised that his disciples would face difficulties and persecution, and left them with his peace, which would empower and guide his followers in the years ahead (John 14:27–31). This peace is different from the commonly understood human concept of peace. Jesus' idea of peace is developed further in the New Testament where, for example, in Philippians 4:7 it is the basis for relationships and called 'peace beyond understanding'. Christians are to live at peace with everyone (Hebrews 12:14), particularly in the Christian community (Ephesians 4:3), and this idea is expressed in Paul's greeting as he begins his letters: 'May God our father give you grace and peace' (Colossians 1:2; see also 1 Timothy 1:2; 2 Timothy 1:2; and 1 Thessalonians 1:1). Jesus and the early Christians encountered Roman soldiers but, except on one significant occasion, did not condemn or try to dissuade them from being soldiers. Jesus also advised his followers to follow the laws and pay the taxes of the Romans: 'Give to Caesar that which belongs to Caesar' (Matthew 22:21). After Jesus' crucifixion, Paul suggested that

FURTHERMORE

As pointed out in Chapter 6 on Christianity, although it was the Romans who executed Jesus, Christians were quick to blame his execution on the Jewish people. This was not denied by the Vatican until the twentieth century. This has led to a long and violent tradition in Western Christianity of the persecution and murder of Jews. This is called anti-Semitism.

Christians should accept Roman authority and should pray for the civil authorities (Romans 13:1–7).

Often religious traditions encourage both peace and violence at the same time. Jesus had a **militant** message as well. Jesus did not carry a weapon, but he advised his followers to sell their cloaks and buy swords (Luke 22:36). Jesus also caused social disruption by violently driving merchants from the Temple (Luke 19:45–48; Mark 11:15–17). It was probably this act of social disobedience that led to his arrest and execution by the Romans. Jesus recognised that his words would bring conflict, even turning family member against family member: 'I did not come to bring peace, but a sword' (Matthew 10:34).

The New Testament is primarily focused on the idea of inner peace, but the idea of world peace underlies many of the teachings of the Bible. While there are many references in the Old Testament to war and warfare, most New Testament references come back to the idea of inner conflict. Christian teachings on war have developed through theological study, Greek philosophy and the application of biblical principles to everyday life and issues.

The principal teachings about peace in Christianity

Additional to the information relating to the understanding of peace from the Christian sacred texts above, there are several key additional teachings that have been developed by Christians. These include the concepts of 'just war' and pacifism.

St Augustine's doctrine for 'just war'

By the fifth century CE, the Roman Empire had become mostly Christian. At that time, however, forces from northern Europe began attacking Italy and the fall of Rome was close at hand. Against this background St Augustine, one of the great thinkers of the early Catholic Church, came up with the idea of the morally just war, in his substantial and

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CONSIDER

Try to think of a recent war where forces that are predominantly Christian have adhered to these principles. Do you think St Augustine was being too optimistic? What rules of war would you institute? Is it similar to international covenants on war such as the Geneva Convention? Is it possible to have a 'just war'?

influential work *Civitas Dei* (The City of God). Augustine divided his theory into *Jus ad Bellum* (The Right to Go to War) and *Jus in Bello* (Correct Behaviour while at War). Augustine's ideas became known as the 'just war' theory.

Taking a practical approach, Augustine suggested that certain conditions must be met before a war is started. It must have a justifiable cause, that is, it cannot be aggressive – for more land or power – but must right a serious injustice. In fact, the grounds for a war have to be obvious to all. War must be carried out by a legitimate government, not just any rebellious group. The right intention must be held throughout the war; that is, all efforts must be directed at correcting the injustice that caused the war. A war should only be started if the killing of people is not futile and there will be a clear outcome. Finally, war should only be entered into as the last resort.

There are three main directives as to how war should be waged by Christians. It should be directed against those who caused the wrong – that is, a government or an army – and not against civilians. The use of force should be in relation to the wrong caused and, finally, the minimum amount of force needed to win should be used. Many would argue that 'just war' has not been experienced since the mid-twentieth century.

Christian pacifism: the Quakers

St Augustine devised his theory to mediate between the message of Jesus (in many respects a pacifist approach) and the practical need to defend the Roman Empire (which was turning Christian and seriously under threat from forces to the north). His theory of the just war was only haphazardly applied by the Christians who came after him, but there are other interpretations of Jesus' message for peace.

From the 1500s, many Protestant Christian groups emerged. One of these was the Society of Friends, founded by George Fox in 1648 in the light of the protracted English Civil War.

Source 15.6 A member of the Friends Ambulance Unit in World War II. This service was founded by a number of Quakers at the start of World War I, although independent of the main organisation and open to non-Quaker volunteers. Its work was referred to during the 1947 Nobel Peace Prize award.

This group underlines its approach to personal peace in its worship. Quiet contemplation is the basis of its ritual. Friends mainly sit in quiet groups waiting for the 'inner light' of Jesus to move them. Some members may occasionally shudder or quake in these peaceful meetings and so their nickname arose: Quakers. This group has no priests and manages its organisation through the consensus of members. The peace of worship transfers to the Quaker attitude to war. Quakers hold to a 'Testimony to Peace' and refuse to participate in war.

Quakers have refused to fight and have sometimes been imprisoned by governments for refusing military service. Many Quakers have also died on battlefields when they have served in conflict situations, working in non-combatant positions. In World War I, many Quakers lost their lives serving as ambulance drivers and medical officers. Quakers worked tirelessly throughout the twentieth century to promote non-violent means of conflict resolution. In 1947 two charity organisations through which the Quakers operate were awarded the Nobel Peace prize.

INVESTIGATE

See if you can you find a Quaker meeting house near you. Most congregations organise open days for visitors, so why not visit them, speak with them and discover what their attitude to peace is? Also, access Quaker websites (go to http://cambridge.edu.au/redirect/?id=5774 for an online link).

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

How Christianity guides the individual in achieving inner peace

Inner peace is central to the teachings of the Christian churches. World peace can only come from the desire of individuals to be at peace with God and each other, and that can only come from the inner peace of the individual.

The New Testament links the idea of peace with others with the inner battle that human beings face (James 4:1–3). Relationships with other people are said to be linked with individual relationships with God. The Two Great Commandments make this clear:

> Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength
> and
> Love your neighbour as yourself
> MARK 12:30–31

Inner peace is peace with God, and that is expressed in relationships with others and ultimately in world peace.

Ecumenism
Movement within Christian churches towards unity between different Christian denominations

Interfaith dialogue
Move to greater cooperation and harmony between different religious traditions

How Christianity contributes to world peace

Christians aim to express their inner peace in their attitudes to the world. Christians are part of a spiritual kingdom that is expressed in peace (Romans 14:17); the command to Christians is to live at peace with others (Hebrews 12:14). Christians use a variety of means to achieve and maintain inner peace. Some of these are conducted by ordinary Christians, such as prayer and meditation; others seek retreats and monasticism as special forms of achieving God's peace.

The Christian concept of peace has been interpreted in many different ways over time. It has included the early Christians who accepted the persecution of the Roman Empire, the aggression of the Christian state–sponsored religious wars of the Middle Ages, the chaplains of the armed forces in the world wars and the pacifism of the Quakers.

Christian involvement in movements for peace includes many different groups. Many work on an **ecumenical** basis and others at a denominational level, while still others are involved in **interfaith dialogue**. Some are formal groups; others are informal working relationships. Some of these organisations include:

- Pax Christi (Catholic)
- Justice and International Mission of the Uniting Church of Australia
- Religious Society of Friends (Quakers)
- Australian Student Christian Movement
- National Council of Churches in Australia – Decade to Overcome Violence
- Ecumenical and Interfaith Commission.

EXERCISE 15.1

1. Outline the New Testament's comments about peace, noting the development and application of the key concepts.
2. Explain the principal teachings about peace in Christianity, noting different understandings of the teachings.
3. Describe a Christian understanding of inner peace and how that applies to world peace.

EXTENSION ACTIVITY 15.1

1. Interview a Christian minister or an active Christian layperson and discuss their understanding of peace. Note the reasons why they hold their point of view.
2. Prepare a ten-minute talk on the Christian understanding of inner peace and how that is linked to the sacred texts.
3. Visit the websites of the Christian organisations that are involved in promoting world peace. Detail their rationale, their contributions and assess their effectiveness.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

15.4 HINDUISM AND PEACE

Peace and harmony are core to Hindu philosophy. The idea of peace in Hinduism is not just limited to the outer world. Hinduism teaches the importance of inner peace as well, and arguably this very idea is the origin of Yogic sciences. Another major contrast in the Hindu understanding of peace is that it teaches to be peaceful to not only to people within the faith, but to all humankind (*Om Sarve Bhavantu Sukhinah...*) and even beyond to the whole universe, incluing earth, sky, flora and fauna (*Yajurveda* 36:17).

Images or statues of some Hindu deities may lead to misunderstanding about Hinduism in relation to peace. For example, Maa Kali (Mother Kali) can be shown holding an ancient weapon in one of her many hands. However, such images or statues are poetic depictions of a multi-faceted role or personality of that particular deity. Each of the hands in the image symbolically shows a quality or role: lotus for wisdom, conch shell for piousness, or a weapon for protection of righteousness and peace.

The Hindu understanding of peace

In the Hindu *varna* system, the Kshatriyas (warrior class) are dedicated to the protection of society. The *Bhagavad Gita* advocates four methods of persuasion for the the fulfilment of their duty: *Sāma* (gentle persuasion), *Daana* (giving gifts, negotiation, bribery), *Bheda* (creating division) and *Danda* (sanctions, punishment, using force). This suggests that, in the face of evil and injustice, Hinduism allows for the use of force.

In Hinduism the ultimate expression of social peace is harmony, co-operation and contentment. Individual peace is achieved through *moksha* – liberation from desire, craving, attachment – all of which contribute to one's suffering here and now. In achieving *moksha*, freedom from *samsara*, one truly finds peace.

Peace in Hinduism has the connotation of balance, order, harmony, reciprocation and universal well being, internal and external. Internal peace is a state of mind attained by meditation, yoga, etc. The peak of human evolution for Hindus is to achieve the state of one who is dedicated to the welfare of all sentient beings (*loka-sangraha*). Lord Krishna repeatedly says in the *Gita* that all one's actions should be dedicated to the welfare of others (*sarva bhuta hite rata*). Hinduism also contains the doctrine of *ahimsa* or non-violence. This doctrine is most cherished and promoted by members of the Jain religion, but as Mahatma Gandhi's use of the term shows, it is essential in Hindu thinking also, the first of the Ten Commitments. *Ahimsa* means non-violence to all aspects of the world.

Yet, Hinduism recognises the natural state of violence which is inherent in existence itself. Even the *Trimurti*, by their very nature, embody a natural balance – Brahma strives to keep creating, Vishnu tries to preserve everything that Brahma creates and Lord Shiva completes by transforming everything that is created – again illustrating the inherent cyclical nature of all existence. Additionally, Kali is a particularly fearsome goddess who is often identified with killing demons, and she personifies the principle of time and change. She wears a garland of skulls, representing all the egos we assume, and a skirt of human hands, representing all the happiness projects we engage in. She is armed with a sword, which represents wisdom, and a noose, symbolic of all the attachments which bind us to the cycle of births and deaths, and she drinks the blood of the demon Rakta-bija who represents the endless multiplication of our desires.

Moksha
Release from the cycle of rebirth; reunification of the *atman* with *Brahman*

Samsara
Cycle of rebirth, or reincarnation

Ahimsa
Non-violence

Ten Commitments
Ten actions that have been developed to express Hindu ethical behaviour

Varna
Concept commonly known as 'caste'; the four *varna* form the basis of Hindu society

Source 15.7 The goddess Kali, in the guise of the fearsome multi-headed Mahavidya Mahakali (the sculptor has used multiple heads to represent vast wisdom)

INVESTIGATE

Hinduism seems to emphasise peace, especially inner peace. Investigate the Hindu goddess Kali. How does she represent the natural violent tendencies inherent in humans? How does Hinduism define the path to peace, internal and external?

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 15.8 A statue of Lord Krishna and Arjuna in the chariot before the great battle of the *Mahabharata*

Atman
The Hindu 'Self', similar to the concept of the individual soul

Mahatma Gandhi is well known as an advocate of non-violence and sought to live according to the principle of *ahimsa*. Gandhi suggested that peace, as non-violence, could be interpreted as a form of struggle. He also interpreted the *Mahabharata* as an anti-war epic; by the end of the book almost all of the major characters have been killed, and Gandhi saw this as an argument for the futility of war, the price of the folly of revenge and violence.

Hinduism draws a distinction between the concepts of inner peace and world peace. It is primarily concerned with the inner spiritual life of the individual and the *atman*. The concept of *dharma* brings the idea of peace to the issue of world peace. What is peace in Hinduism? It is ultimately the achievement of *moksha* – freedom from suffering, through the fulfilment of *dharma* and spiritual exercises and devotion that lead to inner peace.

How the understanding of peace is informed through sacred writings

The Hindu sacred writings contain many accounts of warfare, particularly the great Hindu epics. The *Ramayana* climaxes with the war between Lord Rama and Ravana to rescue Sita. The *Mahabharata* is essentially the story of the conflict between cousins the Pandavas and the Kauravas. The Pandavas' cause was just, and Lord Krishna took their side and ensured their victory, yet the victory proves ultimately empty when the Kauravas ascend to heaven. The most recognised Hindu writing is the *Bhagavad Gita*, a section of the *Mahabharata*. It consists of the conversation between the Lord Krishna and Arjuna, one of the Pandavas, on the eve of the great battle. It reminds humanity about the importance of discharging one's duty without expectation or anxiety about its consequences, delivered in the form of a lecture to Arjuna by Lord Krishna. The *Bhagavad Gita* is the sacred text indicated in the syllabus for Hinduism.

The Bhagavad Gita

The conversation between Arjuna and Lord Krishna recorded in the *Bhagavad Gita* also contains much about peace – both inner peace and world peace. This relates to the context of the conversation, the impending battle that Arjuna wishes to avoid. The following sections are a sample of passages that refer to the issue of war and peace:

- Arjuna, treat happiness and sorrow, gain and loss, wining and defeat alike and perform your duty. (*Bhagavad Gita* 38).
- Arjuna suggests that war can be avoided and that his enemies are so overcome with greed and evil they cannot escape their own destruction (*Bhagavad Gita* 1:37–39).
- Lord Krishna says the evil people are already dead, and Arjuna is simply his instrument (*Bhagavad Gita* 11:33).
- Inner peace is probably the major theme developed in the *Bhagavad Gita* and there are many passages that relate to it, for example: there are extensive sections in the *Bhagavad Gita* 2:55–71, an extensive discussion of desire, pleasure and passion. It concludes with 'The man who forsakes all desires and abandons all pride of possessions and of self reaches the goal of peace supreme' (*Bhagavad Gita* 2:71).
- The cause of conflict, as suggested in the previous verses, is desire and anger (*Bhagavad Gita* 3:37).
- Wisdom and self-harmony are also ways of achieving inner peace (*Bhagavad Gita* 4:38–39).
- Peace is knowing God (*Bhagavad Gita* 5:29).
- Chapter 8 contains an extensive discussion of inner peace, concluding with: 'A far greater reward is attained by the Yogi who knows the truth of light and darkness: he attains everlasting peace' (*Bhagavad Gita* 8:28).
- Everlasting peace is gained by total devotion, when *atman* is incorporated into *Brahman*: 'When he knows me in truth he enters into my Being' (*Bhagavad Gita* 18:55, and see 11:55).

Other writings

The *Mahabharata* also notes that the reason human beings are at war, and not peace, is because they are 'slaves to lust and greed' (*Mahabharata* 6.4.41). Brahma sends a Goddess to destroy human beings but, rather than perpetuate such violence, she asks

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

that humans be allowed to kill each other (*Mahabharata* 12:248–250).

The *Rig Veda* notes that the God Indra, as the king of the gods, presides over peace when evil and chaos is destroyed. The *Artharva Veda* calls for peace to reign: 'May not the din of frequent battle carnage arise, may the arrow not fly when the day of Indra has arrived!' (*Mahabharata* 7.52.2).

The principal teachings about peace in Hinduism

Inner peace is the ultimate aim of every Hindu and is achieved through a number of ways, including devotion to the Gods, meditation and prayer, following one's *dharma* and practising the virtues of life as expressed in the Ten Commitments. *Yoga* is one of Hinduism's practical tool to inner peace, which is very popular in the West, though many practitioners are limited to seeing it as a mere exercise for the physical self.

As Hindus develop inner peace, this flows into their relationships with others. This is part of the *dharma* of everyday life. But peace is ultimately achieved when they experience release from the cycle of rebirth, known as *moksha*.

World peace will ultimately be achieved when the cycle of existence draws to an end. The tenth *avatar* of Vishnu is Kalki, who will come at the end of *Kali Yuga* (the time of darkness, often identified with the present era) to usher in an era of peace and prosperity.

How Hinduism guides the individual in achieving inner peace

The spiritual exercises and devotion related to Hindu life can lead to inner peace. Devotion to the gods, the fulfilling of *dharma*, striving to achieve the Four Aims of life and the practice of *yoga* are all ways of achieving inner peace. Inner peace is the central aim of every Hindu's existence and most Hindu practices are ways of helping to develop this. The six great enemies of peace are *kama* (self-centred desire), *krodha* (anger), *moha* (delusion), *mada* (arrogance or hubris), *lobha* (selfishness) and *matsarya* (malicious envy). The spiritual life is one of a constant battle against these afflictive emotions.

Source 15.9 Close-up of Mahatma Gandhi on an Indian paper currency

INVESTIGATE

Read the section in Chapter 9 on Mahatma Gandhi. Supplement that with additional research on Gandhi. Note down his contribution to peace and discuss why he was so influential.

Source 15.10 The white stripe in the centre of the Indian flag symbolises peace.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Satyagraha
'Soul force' or 'truth force', interpreted by Gandhi as non-violent resistance

How Hinduism contributes to world peace

Hinduism has been involved in seeking world peace through a number of organisations, often in dialogue with other faiths. The white stripe in the centre of the Indian flag symbolises peace. In Australia, groups such as the Hindu Council of Australia and the Hindu Heritage Society seek to develop understanding of Hinduism and peaceful relationships with others.

The mantras from the *Taittiriya Upanishad*, *Shikshavalli* I.20 include 'atithidevo bhava' (revere the guest as God), and *Vasudhaiva Kutumbakam Maho Upanishad* VI.71-73 preaches 'the whole world is one family'. Following these, Hindus have traditionally provided refuge and shelter to persecuted people including Jews, Zoroastrians, Syrian Christians and Tibetan Buddhists.

Mahatma Gandhi and his followers had a significant role to play in the establishment of modern India. They saw their nation, once free of British colonial control, as an unaligned nation during the Cold War. That is, India had no wish to side with either the United States and her allies or the Soviet bloc.

Gandhi

Hinduism made one of the greatest contributions to the understanding of world peace through one person, Mohandas (Mahatma) Gandhi, who taught and practised the doctrines of *ahimsa* (non-violence) and *satyagraha* (non-violent resistance). See Chapter 9 for a detailed discussion on the work of Gandhi.

Certainly Gandhi is a significant example of one individual who had a huge impact on the world in his attempts to bring peace. He was largely successful in achieving Indian independence through peaceful civil disobedience and quelling the violence at the partitioning of India and Pakistan, and provided a model and inspiration for others such as Martin Luther King Jr. and Nelson Mandela.

EXERCISE 15.2

1. Detail the *Bhagavad Gita*'s comments about peace, summarising them under headings that relate to the different aspects of peace.
2. Develop the principal teachings about peace in Hinduism and illustrate with more detailed information and examples.
3. Discuss the Hindu understanding of inner peace and how it relates to world peace.

EXTENSION ACTIVITY 15.2

1. Discuss the concept of religious acceptance given by Hinduism and how it is different from religious tolerance.
2. Prepare a ten-minute talk on the Hindu understanding of inner peace, with references to the Hindu sacred writings.
3. Search the internet for Hindu organisations and modern Hindu movements. Discuss, using examples, how they encourage, or discourage, movements towards world peace.

15.5 ISLAM AND PEACE

Islam began with the revelation of the Qur'an to Muhammad. There was considerable initial resistance to the message that Muhammad brought. In the seventh century CE when Muhammad began to spread the message of Islam, there were many warring tribal groups and clans in the Arabian Peninsula. It is not surprising then, to learn that Islam's beginnings are surrounded by stories of warfare and violence. Muhammad had to fight to survive personally and fight for the survival of his message. Yet, Islam sought to live at peace with all who accepted the message of this new faith.

The early centuries of Islam are stories of expansion, often involving political intrigue and warfare. By the end of the first century after Islam began, it had spread through the Middle East into Northern Africa and Spain in the west and through Persia towards India in the east. Many conquered peoples converted to Islam although this was not a requirement

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

and quite a few remained in their older faiths. The Qur'an speaks directly against forced conversions, such as the following verses:

> Invite all to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious
> QUR'AN 16:125

> Let there be no compulsion in religion: truth stands out clear from error
> QUR'AN 2:256

> Will you compel mankind, against their will, to believe?
> QUR'AN 10:99

As Islam spread into southern Europe, the Christian faith felt threatened and the early relationship between Christianity and Islam was tarnished by violence. This was particularly evident in the eleventh century when the **Crusades** were conducted to win the Holy Land for Christianity. While early Crusades did achieve some success, they soon became more of a political movement than a truly religious war, aiming to disguise problems in European society and the Church. The Crusades have affected congenial relationships between Christians and Muslims for the past millennium.

Islam is often depicted as a religious tradition bent on conquest, but that is a misunderstanding of its desire for humanity to submit to the will of Allah. In this way it resembles many other religious traditions that seek converts in the belief that they are the true faith. Muhammad is an example of the merciful nature of Islam. While he endured the violence and opposition of others, he sought to show mercy. When he won victory over Mecca only four people were killed, and through his twenty-three years of struggle it is said by Muslim historians that fewer than 200 people were killed during all the wars in which he was involved.

The Muslim understanding of peace

In Islam, peace is only possible when the individual achieves inner peace, which is the result of true 'Islam', that is, submission to Allah (Qur'an 5:15–16). This impacts on relationships with others: first, the family, and then the community and, finally, peace within society (Qur'an 30:21). The justice that results from such peace and obedience to Islamic law will then result in world peace. The breakdown of nationalistic boundaries, economic injustice and racial divisions will mean there is no need for war. The final achievement of peace will be the attainment of paradise, 'the home of peace' (Qur'an 10:25).

How the understanding of peace is informed through sacred writings

Both the Qur'an and the Hadith contain references to peace and are designated as the sacred texts in the syllabus. As both are considered the sacred writings of Islam and revelations of the will of Allah, the references contained within them are considered to be significant. Yet, some passages have been misinterpreted by those who wish to use violence as a means of bringing Islam to the fore, or as a means of revenge against the West. The Arabic words for 'war' are *harb* and *qital*. War is spoken of 36 times in the Qur'an and peace is mentioned 67 times. The Qur'an is clear that Allah is peace; it is one of his 99 names: 'Allah is the … source of peace and perfection' (Qur'an 59:23).

The Qur'an

Many references to peace in the Qur'an refer to the concept of inner peace, which in Islam is the idea of submission to the will of Allah. Some passages have been mentioned above, but other relevant passages include:

- The greeting to men of faith is 'Peace' (Qur'an 7:46, 10:10).
- If an enemy inclines to peace, so should Muslims (Qur'an 8:61).
- Tranquillity (peace) is given by Allah (Qur'an 48:4, 18, 26).

The concept of greater *jihad* or inner struggle (striving) is central to developing inner peace:

> Those who believe, and suffer exile and strive with might… They are the people who will achieve salvation
> QUR'AN 9:20

This passage from the chapter 'Al Hajj' is a reminder that the *Hajj* itself is a means of striving to achieve inner peace:

> Strive in his cause as you ought to strive, with sincerity and under discipline
> QUR'AN 22:78

Crusades
A series of attacks by European Christians to recapture the Holy Land, which was at that time held by Islam, in the eleventh to thirteenth centuries CE

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 15.11 The Qur'an, the sacred text of Islam, contains many references to peace.

> And those who strive in our cause – we will certainly guide them into our paths: for truly Allah is with those who do right
> QUR'AN 29:69

World peace is addressed in several passages in the Qur'an, some of which seem to advocate war. There is a lengthy section that begins with the command: 'Fight in the cause of Allah those who fight you …' (Qur'an 2:190).

This passage has often been used to demonstrate that Islam is a violent religion. However, this passage clearly had a particular context in mind, which was the attack on the Prophet Muhammad by the people of Mecca. Even with this knowledge, there are clear limits on the violence mentioned (Qur'an 2:190) and the reminder that Allah is forgiving and merciful (Qur'an 2:192).

The Qur'an suggests that war should be a last resort (see Qur'an 2:109 and 4:77). When Muslims were forced from their homes and had been abused, Allah gave permission for them to fight (see Qur'an 22:39–41). War must be conducted only when there is a righteous intention, and it then becomes an obligation to defend religious freedom (Qur'an 22:39–41), for self-defence (Qur'an 2:190) and in defending those who cannot defend themselves (Qur'an 4:75). When warfare is ended, treaties are to be respected (Qur'an 16:91–92).

Jihad
'Striving'; related to the concept of effort, struggle or resistance. It is a religious duty

CONSIDER

What images come to mind when the word *jihad* is mentioned? They are often images of violence and terrorism. *Jihad* has a greater definition than this. Read as widely as you can to develop an understanding of greater and lesser *jihad* and their meanings. Discuss the importance of a true understanding of *jihad*.

Passages from the Hadith include the following:

> Hate your enemy mildly; he may become your friend one day.
>
> The most excellent jihad is to speak the truth in the face of a tyrant.

When Muhammad returned from one of his military campaigns, he said:

> We have returned from the lesser jihad to the greater jihad – the struggle of the individual with his own self.

The principal teachings about peace in Islam

As noted in the introduction, the word '*islam*' is linked to the root words *salm* (peace) and *slm* (submission). Thus peace is part of the submission of humanity to the will of Allah. Throughout Muslim history, that submission has sometimes been reflected in attempts to impose conversion, despite prohibitions in the Qur'an.

Jihad

The term *jihad* has become well known in the media and is often applied to the violence perpetuated by Muslims in terrorist attacks on the West. *Jihad* is thus interpreted by many as 'holy war', which is actually a Christian concept from the Crusades. However, this is a generalisation that does not faithfully describe the meaning and concepts of *jihad*. *Jihad* has been used by terrorist groups to give a religious focus to their attacks and it has also been misunderstood by the West, thus confusing acts of terrorism with *jihad*. The word *jihad* actually means 'striving' and is related to the concept of effort. It refers to the effort made by each Muslim in striving to serve Allah through devotion, self-sacrifice and ability, and through their love and compassion for others. The Qur'an differentiates between 'greater *jihad*' (personal striving) and 'lesser *jihad*' (violence). See Chapter 10 for a discussion of the 'sixth pillar' (*jihad*).

Greater *jihad* is the struggle against the desires and passions of the individual, the

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 15.12 The attack on the World Trade Center on 11 September 2001 was considered *jihad* by some Muslims.

avoidance of selfishness, and obedience to the commands of Allah. Greater *jihad* then refers to personal peace. Lesser *jihad* refers to the act of fighting for the religion, and thus refers to a striving for world peace.

It is important to remember that peace in Islam is more than simply the absence of war, and *jihad* is only one aspect of war and peace. The word for peace is contained in the traditional Muslim greeting, *As salamu alaykum*, which means 'Peace be upon you'.

How Islam guides the individual in achieving inner peace

The Muslim struggle for inner peace, 'greater *jihad*', has been described above. Personal peace should be developed by individual submission to Allah, expressed in relationships with the individual's family and society, and demonstrated in obedience to Islamic law and peaceful relationships with society as a whole. Finally, it is achieved in the realisation of a place in paradise after the day of judgement.

CONSIDER

Islam is often depicted as a violent religious tradition in the media. Consider why it has come to be depicted this way. Ask the question: What evidence is there that many of the acts done in the name of Islam are, in fact, done in the name of Islam? Is Islam a religion of peace?

How Islam contributes to world peace

Islam, as it developed, became aware that it needed peaceful relationships with other nations. This began when the first of the four caliphs, Abu Bakr, established rules for war that drew from teachings in the Qur'an, but developed them into principles that related to practical applications. These rules covered many aspects of war and sought to protect civilians, those who had sought monasticism, the environment and the bodies of the dead.

Islam is also involved in groups seeking interfaith dialogue and the development of a greater understanding of peace in Islam that can be promoted in the wider community. This has been particularly important in the light of popular media implications that Islam promotes violence.

Many Muslim organisations seek to contribute to peaceful coexistence and actively promote an image of a religious tradition concerned about peace. Some of this takes the form of interfaith dialogue, while other organisations are specifically Muslim. Some of these include:

- Muslim Peace Fellowship
- World Assembly of Muslim Youth
- Islamic Council of NSW
- Islamic Friendship Association
- Affinity Intercultural Foundation
- Islamic Sciences and Research Academy (ISRA).

As salamu alaykum
Arabic greeting that means 'Peace be upon you'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

EXERCISE 15.3

1 List verses from the Qur'an about peace.
2 Outline the principal teachings about peace in Islam, noting the concepts of greater and lesser *jihad*.
3 Discuss the relationship between the understanding of inner peace and world peace in Islam.

EXTENSION ACTIVITY 15.3

1 Visit a mosque and talk to a Muslim leader. Discuss their understanding of peace and how it relates to the everyday life of a Muslim adherent.
2 Build up a scrapbook of media reports of Muslim terrorism. Prepare a summary of the current controversy about Muslim terrorists. Discuss how the reports relate to an understanding of Islam and a Muslim understanding of peace.
3 Visit the websites of several of the Muslim organisations that are involved in promoting world peace. Detail their contributions and assess their effectiveness.

15.6 JUDAISM AND PEACE

A detailed discussion of Judaism and peace is included in the digital versions of this book.

15.7 CONCLUSION

Source 15.13 World peace is the ultimate aim of almost every religious tradition – to give the world to the next generation.

Peace is the often-stated aim of all world religions. However, in practice it has often been difficult to separate the peace teachings of the religious traditions from the violent actions of their followers, leading to the comments such as that of Richard Dawkins that introduces this chapter. People of faith, no matter what religious tradition, have always had some difficulty in putting their beliefs into practice in relation to peace. The issue of world peace is complicated by many other aspects of life at a personal and national level such as nationalism, economic demands and societal changes. If peace is hard to find as a solitary human being, it is much more difficult in relationships with others. Yet, while religion may be considered to have failed to achieve world peace, it may be helpful to consider how the human race would be without the moderating influence of religious teachings. Religious traditions seek peace and, while they have difficulty in achieving this aim, the followers of religious traditions are among the loudest voices calling for peace in a violent world.

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- Religion speaks of peace but is often associated with violence.
- 'Peace' includes the concepts of inner peace and world peace.
- Peace is an important issue in all world religions.
- Christianity is a religious tradition that champions peace.
- The Bible speaks often of peace.
- The New Testament has a great emphasis on peace: 'Blessed are the peacemakers.'
- In Christianity, peace with God is demonstrated in inner peace and that leads to world peace.
- In the face of violence, St Augustine developed a concept of 'just war'.
- Some Christians, such as Quakers, are pacifists.
- Many Christian groups promote world peace.
- Non-violence is a theme that underlies Hindu teaching.
- The *Bhagavad Gita* contains many references to peace.
- Hinduism has a great emphasis on inner peace.
- Mahatma Gandhi was a significant person who promoted peace in Hinduism.
- The Qur'an contains many passages that speak of peace and others of war.
- The concept of *jihad* includes 'greater *jihad*', the struggle with oneself, and 'lesser *jihad*', sometimes expressed in warfare.
- Islam seeks peaceful relationships with other faiths and world peace.
- Religion has been blamed for much violence in the world, but also has had a moderating influence in different times and places.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTION

In the HSC examination, students will be required to answer one 20-mark extended-response question.

SECTION IV – RELIGION AND PEACE

Marks

Question 1 (20 marks)

Explain how ONE religious tradition contributes to an understanding of both inner peace and world peace.

20

OR

> Many of us saw religion as harmless nonsense. Beliefs might lack all supporting evidence but, we thought, if people needed a crutch for consolation, where's the harm? September 11th changed all that.
>
> RICHARD DAWKINS

With reference to the quotation and sacred texts, evaluate the response of TWO religious traditions to an understanding of world peace.

20

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

16

Religion and non-religion

[HSC 2 UNIT (16 HOURS)]

Isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?

DOUGLAS ADAMS, *THE HITCHHIKER'S GUIDE TO THE GALAXY*

CHAPTER OVERVIEW

In this chapter we will discuss:

- The religious dimension in human history: animism; polytheism; and monotheism
- The place of the religious dimension to provide:
  - Meaning and purpose for the individual
  - Social cohesion
  - Social transformation
- Global distribution of five major religious traditions, with statistical data
- New religious expressions, looking at reasons and influences:
  - Search for personal fulfilment
  - Seeking ethical guidelines
  - Clarifying relationships with society
  - Rise of materialism
  - Scientific progress
  - Growth of ecological awareness
  - Disenchantment with traditional religions
- Non-religious worldviews:
  - Atheism
  - Agnosticism
  - Rational humanism
  - Scientific humanism
- The difference between religious and non-religious worldviews:
  - Concept of the transcendent
  - Human person
  - Social responsibility

16.1 INTRODUCTION

Religion has always been part of human civilisation, but there have long been people who reject a religious worldview or approach to life. This is done on numerous grounds. It is important at various historical periods to distinguish between hatred of superstition, promotion of rationality, the discounting of human emotions regarding the spiritual, and the outright criticism of religion as part of the denial of gods and heavens, and thus religion. In recent years, for example, there have been attempts to promote a non-religious worldview by people such as the biologist Richard Dawkins, a well-known atheist. The search for meaning through non-religious systems of belief will be considered here, first by consideration of the religious dimension to human history, then an examination of new religious expressions, and finally a consideration of non-religious worldviews.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

16.2 THE RELIGIOUS DIMENSION IN HUMAN HISTORY

The expression of the religious dimension in human history

Animism
The belief that spirits inhabit all objects and have influence on people and natural events

Roman Empire
The Roman Empire, at the time of Jesus, controlled all the lands surrounding the Mediterranean Sea including Judea and Jerusalem; the Romans spoke Latin, but the Greek language was as important as Latin

Polytheism
Worship of many (*poly*) gods (*theos*)

Religion has always formed a complex aspect of human history. The task of expressing its place is more difficult than merely identifying monotheistic, polytheistic and animistic systems. The first difficulty is that despite religion being present in most societies, the actual word 'religion' is only used by some. 'Religion' derives from Latin and was originally used by the **Roman Empire** to describe several separate faiths coming together to form one system. This word can be difficult to translate, especially in non-Western societies. This is mainly because, historically speaking, the religious, social and political aspects of life were so connected that it became impossible to separate religion from the general worldview of societies. Even in Western societies it is difficult to cleanly separate culture, politics and religion.

The Romans developed the concept of incorporating belief in divine beings into religion, with these beings having the ability to inspire awe, reverence and fear, and to influence people to behave in a moral way. These particular Western ideals became significant in the development of what has been called 'the Protestant work ethic' and related rationalistic religious expressions. However, believing that religion can act as an internal motivation for people is often inappropriate in other religious settings. The sociologist Emile Durkheim proposed that religion works to promote social cohesion, manifesting in the customs, totems and laws that help the general operation of society. See Chapter 1 for discussion of many aspects of the information needed for this section.

Animism

Animism is the idea that nature reveals the divine, or gods. Thus spirits inhabit trees, rocks and water, and events such as earthquakes, famine and drought are evidence of the gods' anger. One of the main practices of animism is to appease the spirits so they will stop bringing calamity and bring good things such as rain, abundant crops and a prosperous community.

Durkheim based a lot of his studies on Indigenous societies. In these communities, the idea of the 'sacred', 'religious' or 'mystical' is hard to separate from the working of society as a whole. The spiritual may be connected through different personalities of spirits to many parts of society. Animism relates to this, believing all of the environment is in some way animated by spirits. Japanese Shinto (see Chapter 14) is often spoken of as animistic because trees, groves, mountains, the sun, the moon and even the emperor are all understood as deities. Modern pagan religions (see below) also believe that aspects of the universe are represented by gods and goddesses.

Polytheism

Polytheism means 'many gods' and polytheists are those who worship many gods. The religions of the Romans and ancient Greeks were polytheistic, as are most early religions, including many described as animism. The Greeks and Romans recognised Zeus (Greece)

Source 16.1 A man of the Huli tribe in Papua New Guinea where tribal religion is practised

Source 16.2 A sculpture of the god Zeus and his children, an example of polytheism

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

and Jupiter (Rome) as the fathers of the gods, and worshipped many other gods as well. In the **Classical Age** many spirits, gods and goddesses were recognised. Their **pantheon** (official family of gods) had twelve gods and goddesses in it; some of the major gods include (we give the Greek and Roman names): Zeus/Jupiter (the sky 'father'), Aphrodite/Venus (love), Poseidon/Neptune (the sea), Dionysus/Bacchus (wine, theatre and frenzy), Hermes/Mercury (messenger of the gods), Aries/Mars (war) and Apollo (the creative arts). Hinduism could be considered a form of polytheism, but many Hindus describe their religion as a **henotheism**. That is, although many gods exist, only one needs to be worshipped. (Some would even suggest it is a form of monotheism.) This term was coined by the student and teacher of religion Max Müller (1823–1900). Some forms of monotheism may be considered a complex form of henotheism.

Monotheism

Monotheism is the worship of one god or, more specifically, a religious system where only one god is said to exist. Usually that god is understood as the creator of the universe. Until recently, Western scholars considered that monotheism was the only valid religious form and polytheisms and animistic systems were nothing more than systems of **superstition**.

Perhaps the greatest influence on monotheism was from Zoroastrianism. Zoroastrianism developed in Persia (Iran) from the teachings of Zarathushtra, who probably lived about 2000 BCE. Some people believe that Zoroastrianism influenced the formation of Judaism, Christianity and Islam. This Persian faith was a dualism with a beneficent (good) god (Ahura Mazda) and a malignant (evil) god (Angra Mainyu), but recommended the worship of only one of these.

Generally Judaism, Christianity and Islam are understood as monotheisms, but this may not completely be the case, as it could be argued by some that they are more complex than that. Judaism is usually described as the first monotheistic religion. There was a short period when Muslims were allowed to worship the three daughters of Allah, who were goddesses in their own right. But the 'satanic verses' that permitted this were revoked. Christians believe their religion is a monotheism, but this is complicated by the doctrine of the **Trinity** which attributes godhood to God the Father, God the Son (Jesus) and God the Holy Spirit, which are separate but are also one God. This, for Christians, is a holy mystery, but for others it muddies Christianity's claim to being pure monotheism.

FURTHERMORE

The three religious traditions of Judaism, Christianity and Islam are always described as monotheistic. Investigate the suggestion that they may represent related concepts that are not completely monotheistic.

The significance of the religious dimension in human history

Religion has had a significant impact on the lives of human beings and human history. As well as affecting individuals, there has been a strong cultural and social dimension to religious expression and experience. This can mean that religion is both a radical and a conservative element in society bringing change (social transformation) and also maintaining the status quo (social cohesion).

Meaning and purpose for the individual

Religion has been defined as:

> A system of symbols which acts to establish powerful, persuasive, and long-lasting moods and motivations … by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.
>
> CLIFFORD GEERTZ, *RELIGION AS A CULTURAL SYSTEM*, 1966

Classical Age
The ages of the Greek (circa 400 BCE to 300 BCE) and Roman (to 300 CE) empires

Pantheon
A set of all the gods in a religious tradition

Henotheism
Belief that one god is greater and is selected to worship from among a number of gods

Monotheism
Worship of only one god

Superstition
Fear of the unknown or acting according to some unknown spiritual force or prejudice

Trinity
The concept of one god and three persons (Father, Son and Holy Spirit)

Source 16.3
Atashkadeh is a Zoroastrian fire temple in Iran

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Religion is a set of assumptions that enables social cohesion but also has an impact on the life of the individual. In Rome, for example, a god such as Jupiter Optimus Maximus could be said to represent Rome itself. State rituals often celebrated this god through communal sacrifice. This did not mean that the ancient Romans had no personal religion. They may also have worshipped other gods in the official pantheon to make requests and be favoured by another god or goddess. Additionally, from around 200 BCE a number of more personalised religions began to develop. These were usually secretive and allowed the individual to gain secret knowledge about such things as the layout of the afterlife and how to access the more pleasant realms of that world. When Christianity arrived in Rome, it appealed to some Romans on a very personal level. Eventually, however, the god of the Christians, Jesus, replaced Jupiter Optimus Maximus. Throughout this period, people also had recourse to astrology, magic, fortune tellers and other more personal forms of connecting with the **metaphysical** and the mystical.

Metaphysics
A branch of philosophy that centres on the ultimate nature of reality

Although religion is often concerned with group cohesion rather than personal religious expression, from the 1800s personal fulfilment was increasingly emphasised. Religion came to be seen as personal. William James (a nineteenth-century psychologist and philosopher) defined religion as:

> The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.

Religion does have an effect on religious people's lives, either at an intellectual level (the big questions about the meaning of life), an emotional level (reassurance and comfort in times of upheaval and trouble) or an ethical level as an influence on their behaviour (obedience to the commandments of God and showing love for others).

In recent times, Western society has emphasised the individual. Religion has responded to this in various ways. Evangelical Christianity has stressed the idea of personal salvation, for example.

Social cohesion

Religion is not only concerned about the life of the individual, but is an important factor in social cohesion. As Durkheim suggested, 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 … [Religion is] the self-validation of a society by means of myth and ritual.
>
> EMILE DURKHEIM, *THE ELEMENTARY FORMS OF RELIGIOUS LIFE*, 1912

Religion can be a very conservative influence on society. Religious ideas are intended to maintain order in society. The family unit can be seen as a religious institution to preserve this basic foundation of human society. Religion can provide the impetus for communal action, as in the Christian Crusades or the Muslim *Hajj* (pilgrimage) to Mecca. Social cohesion can also be demonstrated in community celebrations such as the Christian Christmas or the Hindu Diwali.

Experiences of disaster are also times when religious rituals can provide cohesion, such as ecumenical or interfaith services for victims of the Bali bombings (2002) or the remembrance of the September 11 attack on the Twin Towers in New York.

Sometimes religious cohesion is demonstrated in attempts to use religion to stop people from breaking away from society, such as the condemnation of new religious movements, or to support controversial actions, such as prayer support for the armed forces in times of war.

Social transformation

Religion can also transform society. Religions are, in the main, conservative systems that uphold tradition. In times of crisis, however, they can be adapted to provide structure for movements of radical change. In the 1800s, for example, the Christian Bible was used by

Source 16.4 Memorial to the victims of the Bali bombings, London

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

white American Christians to justify slavery. Despite the American Civil War (1861–65) being fought on the issue of slavery, the status of black Americans had remained low. America operated under a system of **segregation** in the Southern states. Whites and blacks kept to their own areas and buses, trains and restaurants were segregated. This was the case even after black Americans had served and sometimes died for their country in both world wars. However, Christians, such as William Wilberforce (1759–1833) in England, also used the Bible to oppose slavery and because of their Christian faith sought successfully to make slavery illegal. In the USA, segregation continued for at least 100 years after the Civil War.

On 1 December 1955, Rosa Parks, a black American, refused to give up her seat for a white person on a bus, and a new stage in the Civil Rights Movement began. Her act of civil disobedience was similar to Mahatma Gandhi's campaigns against the British in India earlier in the century. No violence was promoted but, following her example, black Americans across the nation began to ignore rules of segregation. Martin Luther King Jr used his Christian ethics and training as a minister to lead this new movement for black rights. He was able to use his church to gather support from people across America. He emphasised those parts of the Bible that justify the brotherhood and sisterhood of humanity, rather than those that support slavery, to seek change. King was one of those rare people, influenced by Gandhi, who was able to use a conservative religious system to bring about radical change.

The life of Martin Luther King Jr and the development of his message from a Christian perspective stands in marked contrast to the career of Malcolm X. Originally Malcolm Little, Malcolm X became involved in a new religious movement called 'The Nation of Islam'. While purportedly Muslim, this was not really an Islamic organisation. It claimed that white people were genetically inferior to black people and the movement sought to separate black people from the rest of United States culture. The *Autobiography of Malcolm X* is a very profound examination of racism in America and of Malcolm X's journey from his new religious movement to conversion to standard Islam before his assassination in 1965.

Source 16.5 Rosa Parks being fingerprinted by police

Segregation
Any system where racial groups are kept apart from each other

People of different religious beliefs have sought to transform society in Australia and throughout the world through activity in social justice, social welfare, education and political action. In Australia, religious leaders have been at the forefront in seeking to address the rights of Aboriginal and Torres Strait Islander peoples. Religions have also spearheaded campaigns to support public morality. This last case has not always been appreciated in the Australian community, where moral campaigners have sometimes earned the **pejorative** nickname 'wowsers'.

Pejorative
Term of criticism or deprecation

Source 16.6 Monument to slaves in Zanzibar. Slave auctions were held near this location for many years. After slavery was outlawed, an Anglican church was constructed here. English Anglicans helped abolish slavery.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

16.3 GLOBAL DISTRIBUTION OF THE MAJOR RELIGIOUS TRADITIONS

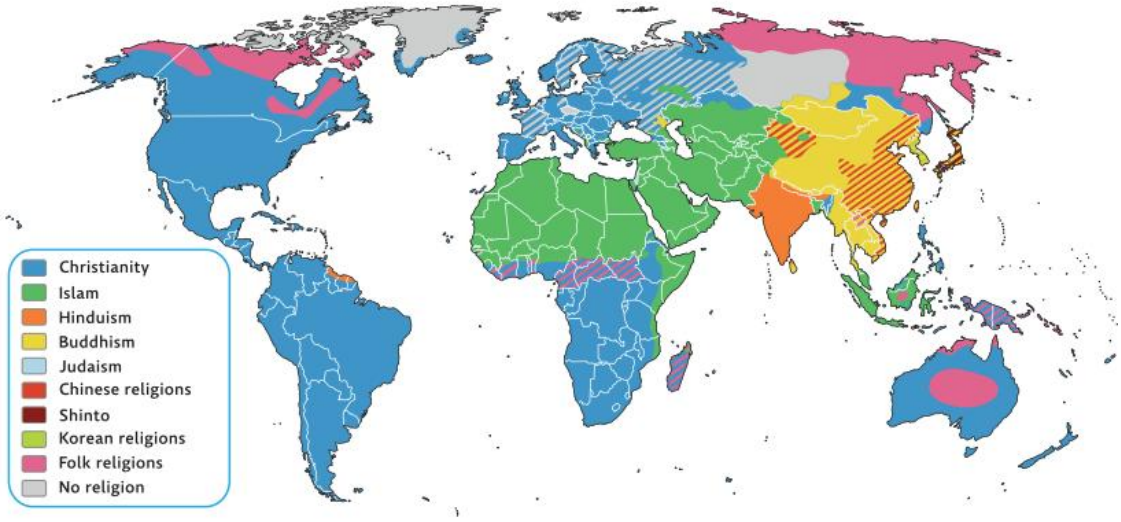
Religion, as a part of human expression, exists in some form in every part of the world. Animism, as the earliest expression of religious thought, underlies every religious expression through its emphasis on the spirit world. The spread of religious traditions reflects the movement of peoples. Some, such as Hinduism, have remained in the same area, around the Indian subcontinent. Others, such as Buddhism, Christianity and Islam, have spread through the evangelising work of King Asoka and the popularisation of Mahayana Buddhism, or the conquests of early Islam, or the colonising efforts of Christian Europe. The map in Source 16.7 charts the distribution of the major religious traditions across the modern world.

Charting the global distribution of major religious traditions can be difficult. Many countries do not include relevant questions on their census relating to religion. Governments can be prevented from collecting this information by a state's constitution or because people do not want a government to collect information on religion so do not answer those questions. The question about religion on the Australian census is optional. Until the late 1980s, Eastern Europe, Russia and China had atheist governments and because this was the official position on religion for communist countries, that meant citizens in these countries were not considered adherents of a religious tradition. After the breakdown of the communist system in the 1990s, many of these countries experienced religious revivals.

Yet, their populations were not all atheist before, and they are not suddenly religious now. One of the major difficulties with 'official statistics' is that they can be misleading. See, for example, the pie chart in Source 16.8 which indicates the number of adherents of the major world religions, expressed as percentages. Judaism and Sikhism are both significant and influential religious traditions, the former being the source of both Christianity and Islam and consequently studied as a major religious tradition, yet together they make up less than 1 per cent of the world's population. Buddhism is indicated to be about 7 per cent of the world population. This is only possible if the 1 billion people in China are considered to be atheist, the official government policy. This is unlikely. If China is largely Buddhist, as may really be the case, Buddhism could in fact be larger than Islam. Nonetheless, the information contained in the map, chart and table in this section does give an 'official' indication of the religious groups in the world.

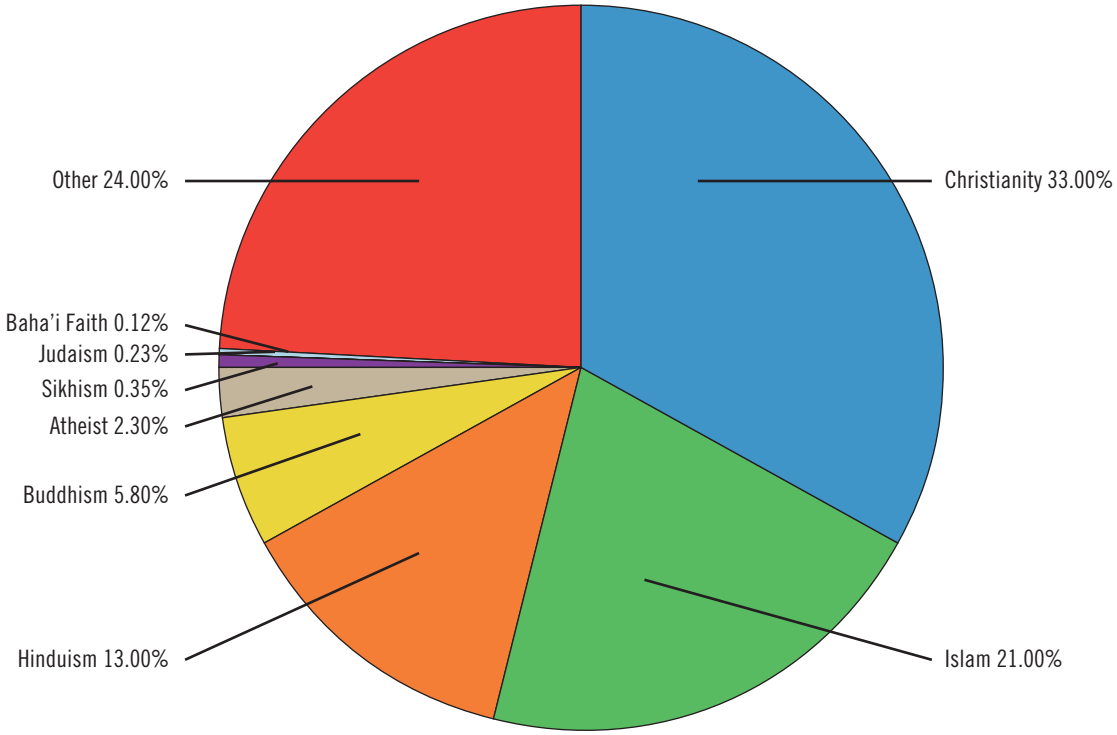
INVESTIGATE

Go to the internet and see what figures you can find to give you a general understanding of the distribution of religions across the world. Think carefully about why these religions are found where they are. What factors have influenced their distribution?



Source 16.7 The distribution of major religions across the world

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.



Source 16.8 Adherents of the major world religions

Source: WolframAlpha Knowledgebase, 2014, http://www.wolframalpha.com/input/?i=global+religion+percentage

Source 16.9 Population of the continents of the world

Continent	*Population*
Asia	4216000000
Africa	1072000000
Europe	740000000
The Americas (North and South)	942000000
Oceania	37000000

Compare the pie chart with the table in Source 16.9. This gives context to the information in the pie chart when looking at categories, distribution and breakdown of the information. In this chapter global trends and figures are discussed. Current Australian details are discussed in Chapter 3, Religion in Australia post-1945.

EXERCISE 16.1

1 Name a religious tradition that could be identified as animistic, polytheistic and monotheistic.
2 Explain how religion gives purpose and meaning for individuals.
3 Describe how the distribution of world religions reflects human history.

EXTENSION ACTIVITY 16.1

1 Investigate how religion has provided social cohesion for a community, using examples.
2 Plan a debate with the following topic: 'Religion resists change in society.' Use the information in this section for both the affirmative and the negative.
3 Research the distribution of religious traditions across the world, with special reference to the Australian experience.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

16.4 NEW RELIGIOUS EXPRESSION

There are a number of terms for trying to identify the change over time of religious movements. Old religions and new religions can be compared. Some religions break away from others, and definitions of religion can be open or closed. One of the fastest-growing religious movements in the world, the Church of Jesus Christ of the Latter-day Saints (known as the Mormons), refers to itself as Christian. It uses its own scripture (the *Book of Mormon*) in addition to traditional Christian scriptures, and so many Christians would not call them Christian even though this religion believes its members to be Christian. Many people refer to new religious movements as **cults**, that is as fringe groups that should not have the status or 'respectability' that the word 'religion' implies. The word 'cult' is usually used as a pejorative term and the term 'new religious movement' is preferred.

Cult
An extreme religious group that is often considered dangerous, but is also used as a term of disdain for many valid new religious movements

Sect
A subgroup of a religious tradition, usually emphasising a particular aspect that makes it different from other groups of the same tradition

The rise of new religious expressions and spiritualities

As societies change, people have to adapt to new ways of thinking. In adapting to change, they may find that their religious system does not meet their expectations and thus they convert to another faith. If enough people convert, then the old religious tradition ceases to exist, or a new faith is developed with the old one often fighting for survival. As old religious traditions become less relevant to the times, new religions will come into existence. Some of these arise because of splits in older traditions, or because a leader appears and forms a new religion. All religions that are traditional today were once new religious movements. Buddhism and Islam were once despised for being new and innovative. Christianity was initially attacked as a group with strange rituals such as incest and cannibalism (a misunderstanding of the Christian ideas of 'brothers and sisters in Christ' and Holy Communion).

In a similar way, new religions today are often attacked as cults. Many of these groups make people fearful simply because they don't understand them. A few of these groups are genuinely dangerous, and so it is important to discriminate between those groups that are dangerous (that is, cults), those groups that are **sects**, and those that are genuine new

Source 16.10 Baha'i Shrine in Haifa on the coast of Israel. The Baha'i Faith is a new religious expression that preaches unity of all world religions.

CONSIDER

Many new religions are referred to as cults and thus dismissed as dangerous. Should all religions that are new be discriminated against in this way? Can you identify groups, originally called cults, and now identified as respectable religious groups? What are the features of new religions? How different are they from old religions?

FURTHERMORE

If you ask people who were alive in the 1970s to name a cult, they may mention 'Jonestown' to you. Jonestown was not a new religion, but a community established in the South American nation of Guyana by the Reverend Jim Jones, a Christian minister from the United States. Jones was mentally unstable and eventually died by poison, with around 900 others, in a mass suicide of his followers in 1978. Other recent religious disasters include around 100 dead in Waco in 1993, a group that broke away from the Christian-based Seventh Day Adventists. Up to 600 people died in Uganda in 2001, part of a group called 'The Restoration of the Ten Commandments', a breakaway group from the Catholic Church. Monitor the media over the next few weeks and see whether any controversial religious groups are reported. Conduct some research and decide if they could be dangerous to their followers. Groups such as the Baha'i Faith are an attempt to express common religious concepts in a new and different way.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

expressions of religious belief. Sometimes, that determination can only be done by watching the new religion carefully and seeking to understand its goals and operations.

Social crises often drive the rise of new religious expression. War, defeat and colonialism have all played parts in the formation of new religions. Just as Christianity was partly a reaction to Rome's thrust into Judea, and Buddhism a reaction to changes in Indian society, new religions such as **theosophy** and **Scientology** have grown as a result of wars, and from the increased connection between the West and the East during the twentieth century.

During the 1960s and 1970s, growing dissatisfaction with traditional religions in light of the global arms race, the possibility of nuclear war and the horrors of the Vietnam War drove many young Americans, Europeans and Australians to join new religions. This was known as the 'Age of Aquarius', an age that its followers declared saw the birth of a new understanding of spirituality and universal love. Many of these religions became what is now called the **New Age movement**. The basis of this movement is the fluidity of religious ideas and a wariness of old-style religious institutions. Many 'new agers' would say they focus more on 'spirituality' than 'religion', but what do they mean by this? Is there really a difference between 'spirituality' and 'religion'?

Christianity has also felt the rise of new spiritualities, in the growth of the **Pentecostal** churches. Beginning in the early twentieth century, these groups emphasise the gifts of the Holy Spirit (see Chapter 6). Pentecostal churches do away with traditional practices such as parish churches, traditional liturgy, organ music and robed clergy. Instead, they opt for large regional churches, flexible and contemporary services with modern music and a relaxed style of leadership with specialised ministry leaders. They aim to reach young people and their approach emphasises enthusiastic worship, often accompanied by raised hands, healing, repetitive choruses and **speaking in tongues** or prophecy. They have grown significantly through *denominational switching* and their entertaining approach to worship has been very successful in the Australian context (see Chapter 3 for additional comments on Pentecostalism).

Source 16.11 The logo at the Berlin headquarters of the Scientology Church

INVESTIGATE

Theosophy was established in the late 1800s when Western societies were becoming increasingly interested in spiritualism and Eastern religions. **Scientology** on the other hand began in the 1950s out of a self-help book called *Dianetics* by L. Ron Hubbard, a journalist. Visit the websites about theosophy and Scientology that are accessible via the links at http://cambridge.edu.au/redirect/?id=5775 and http://cambridge.edu.au/redirect/?id=5776. One could argue that, as with theosophy, a similar motivation of linking Eastern and Western ideas helped Scientology to grow, as this religion recognises Eastern ideas such as reincarnation. Find out how the rise of these new religious expressions reflected the concerns of their times.

INVESTIGATE

Access the Centre for Studies on New Religions (CESNUR) website via the link at http://cambridge.edu.au/redirect/?id=5777. This is a comprehensive resource for studying new religious movements. See what you can learn about some of the new spiritualities mentioned in this chapter, or others that may be of interest to you. You will discover there are many new religious movements you can choose from.

The search for personal fulfilment

New religions are attractive to people who seek personal fulfilment but cannot find that fulfilment in more traditional forms of religious expression. New religions are often led by charismatic leaders. Sociologist Max Weber spoke of a distinction between charismatic and bureaucratic leadership; bureaucratic leadership is leadership through established positions, such as the Pope and the Archbishop of Canterbury. Charismatic leadership, however, comes into existence outside of bureaucracies; the charismatic leader seems naturally gifted and able to solve problems immediately, without the machinery of large institutions.

Theosophy
Spiritualist group founded in the late nineteenth century, following Hindu and Buddhist teachings

Scientology
A religious group begun by L. Ron Hubbard in the 1950s

New Age movement
Promotes and develops individual 'spirituality' rather than (institutionalised) religion; New Age can include astrologers, *yoga* practitioners, séance attendees, shamans, neo-pagans and a whole range of other religious practitioners

Pentecostalism
Movement within Christianity that places emphasis on the possibility of direct contact with the Holy Spirit

Speaking in tongues
Speaking in the 'language of the Holy Spirit', a mark of the Pentecostal movement

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

TWO EXAMPLES OF NEW RELIGIOUS EXPRESSION

Rastafari

When Jamaican musician Bob Marley burst onto the world music scene in the 1970s, few people realised that he was a prophet of a new religion. Most thought he was simply introducing the world to a new style of music, reggae. His songs included numerous religious terms such as **Exodus**, **redemption** and **Zion**.

Marley was a member of the **Rastafarian** religion that has its origins in the writings of Marcus Garvey. A black Jamaican nationalist, Marcus Garvey (I887–1940) taught that people descended from African slaves (particularly those in the United States) should return to Africa. He was considered by many to be a religious prophet and said: 'Look to Africa, for there a king will be crowned'. When the Ethiopian Ras (meaning 'Duke') Tafari Makonnen (from which the name Rastafari comes) was crowned Emperor Haile Selassie I of Ethiopia in 1930, many saw this as a fulfilment of that prophecy. Garvey himself became a Catholic and is celebrated as a national hero of Jamaica.

Haile Selassie I was the emperor of Ethiopia, the only independent state in Africa at that time, and a member of the Ethiopian Orthodox Church. At his coronation he took the title of 'King of Kings, Lord of Lords and Conquering Lion of Judah'. He is considered the Messiah in Rastafarian teaching. Haile Selassie never officially endorsed that idea, or the Rastafarian faith, but on a visit to Jamaica in 1966 he was greeted by 200 000 Jamaicans as a Messianic figure. His language took the tone of a spiritual leader and his aspirations for Africa were similar to those of the Rastafarians. His death in 1975 was not accepted by Rastafarians, who believe he is still alive. Rastafarians believe they should return to their spiritual homeland of Ethiopia.

Rastafarians have a complex set of beliefs. They believe the African people are descendants of the tribes of Israel (Zion) and that white people are the Babylon of the Bible, the evil influence in the world. Many Rastafarians live by the dietary laws of Leviticus and Deuteronomy and are vegetarians or vegans (their dietary laws are called *Ital*). They believe that *Jah* (a shortened form of Jehovah – the name for God) blessed the herbs of the field, and thus smoking cannabis is a sacrament and some courts have agreed with this, essentially decriminalising the use of this drug for those in the religion. They do not wish to cut the hair or body, so they grow dreadlocks and spurn tattoos. In their use of language they use unique Rastafarian expressions. Rastafarians also emphasise the colours red, for the blood of the martyrs, green, for the vegetation of Africa, gold, for the wealth of Africa, and black, for the black people, and often use these colours in clothing and decorations. These colours are also found on the Ethiopian flag.

Rastafarians have their own sense of social cohesion, believing they belong to a good black society opposed to an evil white world. They have developed their own ethical responsibility to each other, often referring to 'I and I' rather than 'we' to emphasise that responsibility. They seek redemption in the land of Africa where they will rule a new society.

Rastafarians do not have a structured organisation and many seek simple lifestyles. They do meet for ethical and religious discussions and conduct services, often using elements from the Ethiopian Orthodox Church. At their gatherings Nyabinghi music is played, and this has emerged, in popular terms, as 'reggae' music. Bob Marley became one of the best-known proponents of reggae until his death in 1981. Listening carefully to his music and lyrics, in songs such as 'Exodus' and 'Redemption Song', will reveal the religious basis to his music.

Source 16.12 Statue of reggae musician Bob Marley, in Kingston, Jamaica

Exodus
Literally, 'departure'; it refers to the event where, led by Moses, the people of Israel left Egypt for the Promised Land

Redemption
Concept of salvation

Zion
Referring specifically to Jerusalem, taken to refer to any holy or ideal place

Rastafarian
Member of a Jamaican religious movement, which believes in black supremacy and the back-to-Africa movement

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

New Age religions

During the 1960s and 1970s there were significant changes in Western society. Cheap travel and global communications meant people were becoming aware of the world as a whole and differences between people were being understood in more personal terms. In the 1960s, British rock band the Beatles visited the Maharishi Mahesh Yogi in India and Western people became more aware of Eastern mysticism and other religious traditions. The musical show *Hair* told of the coming of the 'Age of Aquarius', and traditional Christian churches were being rejected by the baby boomers in their search for freedom from institutionalised religion and for personal fulfilment.

This was when New Age religions began to develop. They include a mix of very old ideas, such as astrology, Hinduism, Buddhism and paganism, and new developing ideas such as the human potential movement, holistic medicine and environmentalism.

New Agers use no sacred texts and have little organisational structure. They do have significant spokespersons, including actress Shirley MacLaine and motivational speakers Deepak Chopra and Anthony Robbins. New Age spiritualities include concepts such as *karma*, reincarnation, universalism, pantheism and ecological responsibility. Practices involve a variety of religious influences and include channelling (contacting 'spirit guides'), astrology, meditation, ambient music, using crystals for healing and 'pop' psychology.

Many moved to New Age spiritualities because of lack of personal fulfilment in traditional churches or perceived failings of traditional churches, such as sexism and child abuse. Some see the New Age movement as an opportunity to explore new spiritualities along with old ideas, ranging from traditional Eastern religions, to animistic Native American religious ideas, to Wicca and astrology. Emphasis on the individual and the search for personal fulfilment fit with the trend towards postmodernism and the rejection of external authority and the absolutes of traditional Christianity.

Universalism is the doctrine of the New Age movement (all religions are the same path to God or reincarnation) and to be in harmony with nature is the dawn of the New Age, a new society where evil will be eradicated and everyone will be happy. As those in the New Age movement come to have a greater influence on society, they expect that a New Age will come when war, disease and poverty will end and discrimination will be eradicated.

New Age practitioners in Australia range from the hippy communities of Nimbin to business executives in the Sydney CBD, both those who rejected the materialism of the consumer society, and those who embraced the human potential movement with the wealth practitioners could achieve. While it was treated with some suspicion when it first emerged, the New Age movement has been very influential in Western society (it is, after all, a Western movement) and has influenced the traditional churches including, for example, the growth of Pentecostalism with its emphasis on prosperity doctrine and reaction against the mainstream institutional churches.

Source 16.13 Those associated with the New Age movement are sometimes described as 'hippies'.

Charismatic leaders, such as A. C. Bhaktivedanta Swami Prabhupada (the founder of the Hare Krishnas), are able to build large movements from their attractive personalities and leadership skills, and help people to find an immediate sense of meaning in their lives. Charismatic leaders often have an enthusiasm that is harder to find in older, more structured religious traditions. Charismatic leadership, however, can be unstable, and occasionally leads to disaster; for example, the aforementioned Reverend Jim Jones, and David Koresh, who led new religious groups that met violent ends including the deaths of their followers.

Sometimes people are not even aware that they are being introduced to a new religion. The charismatic Bob Marley was accepted as a fine musician and rock star before many people realised he was promoting a new religion, Rastafari.

New religions are often able to respond quickly, and adapt to pressing social issues, while more traditional religions are generally bound by rules and procedures that often take considerable time to result in decisions.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 16.14 The Caodaist Temple in Wiley Park, NSW: Caodaism began in 1926 in Vietnam as a religion blending global religious ideas together into a single structure (syncretistic). Its leadership developed with hierarchies of both men and women.

Wicca
The religious tradition of modern witchcraft

Eco-spirituality
Spirituality that links with concern for the environment

During the twentieth century, new religions attracted high levels of participation from women. Groups such as theosophy and Caodaism are noteworthy because of the access they afford women to leadership positions. This contrasts with the Christian churches, such as the Catholic Church and sections of the Anglican Church, which still only ordain men to the priesthood. Traditional churches are slow to accept change and seen as hostile to issues that are current concerns in the community.

Many of the new spiritualities also emphasise contemporary social issues long forgotten by the traditional religions, such as ecological awareness and social justice.

Seeking ethical guidelines

In upholding tradition, older religions are seen by contemporary spiritual seekers as unable to adapt to new ethical positions. This was especially the case in the second half of the twentieth century. In the West, older religions supported governments that were involved in two major world wars and, from 1945, a terrifying race to accumulate weapons. Other issues also emerged, such as the growth of alternative lifestyles, the breakdown of traditional concepts of marriage and family, homosexuality, social awareness and the rejection of traditional organisational structures. Small groups of people tried to find a new understanding of spirituality that did not include traditional religion.

In the 1940s and 1950s, Englishman Gerald Gardner claimed to possess knowledge of ancient European paganism and witchcraft. Although this was untrue, Gardner started a new interest in religions that had existed in places such as Britain before the arrival of Christianity. This new spirituality was without an official church or priests, and gave a great deal of freedom to those who practised it. This witchcraft/paganism (now called **Wicca**) sought spirituality from the land and nature. It sought a return to the ancient solstice rituals and pagan rituals such as Easter, which had been Christianised. In these and in their pagan deities, Wiccans sought a spirituality that was in tune with the planet and nature and influenced the rise of New Age religion.

A new ethics based on respect rather than exploitation of the planet was built out of these postwar movements. The Christian god was seen as male, warlike and all-dominating, and pagans built their ethical system with gods and goddesses who upheld respect for the planet, feminine values and care for other humans. Paganism and the later New Age movement in turn gave rise to other movements such as **eco-spirituality**. Care for the planet and its people were more important than following a list of rules and regulations. Traditional religions were seen as rules-based and unable to respond to perceived needs.

The relationship of new religions with society

New religious movements offer the chance to escape mainstream society. Groups such as the Hare Krishnas (more correctly, the International Society for Krishna Consciousness) encourage communal living away from the complexities of modern-day life. Sometimes these groups seek a total break with society, leading to accusations of being cults. But this movement away from society is not always complete. Hare Krishnas can become deeply engaged in charity work, running kitchens that provide free meals for those who can't afford food. People who participate in new spiritualities that evolved out of the Age of Aquarius/ New Age movement often seek to effect changes in their own lives that will help

Source 16.15 The Hare Krishna movement is a new expression of Hinduism and has sought to spread its message in Western countries.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

change the planet. This includes working in jobs focused on the care of people and the environment, joining charity groups, being involved in organic food cooperatives and refusing to engage in activities that encourage unnecessary consumption of products and resources.

Influences on the growth of new spiritualities

A number of factors outside individual human experience have been influential on the growth of new spiritualities and religious expressions. These include changes in society as a result of development at a more global level.

The rise of materialism

During the twentieth century, the economies of the West evolved to an extremely sophisticated level. The consumption of goods and services is often no longer a means to a better life, but the goal of life itself. Individuals often define themselves less by how they are connected to the community, and more by what they own. This is the rise of **consumerism** or **affluenza**. In a vicious cycle, one sacrifices family and community time in order to be at work, thus earning more money, and trying to find satisfaction in the purchase of more goods.

Traditional religions tend to encourage this cycle. Some new religions, or new developments from old religions, also try to copy this model of consumption. David Lyon, in his book *Jesus in Disneyland*, suggests that people legitimise their identities, on a religious level, through the purchase and consumption of religious ideas. Pentecostal Christianity operates by the selling of books, audiotapes, DVDs and self-help guides to make consumers better Christians, and endorses what is called 'prosperity doctrine'. This teaches that people show they are 'blessed by God' by having success in work and material possessions. It can be argued that some Western Buddhists are Buddhist not because they go to temples, but because they buy Buddhist statues and books on Buddhism that they don't necessarily read. New religious movements can thrive by opposing this system of consumption, or joining with it. The Church of Scientology, with its expensive self-improvement courses, is often cited as one example. Non-consumerist new religions, such as the Hare Krishnas, emphasise self-sufficiency and the rejection of obsessive consumption.

INVESTIGATE

The Wicker Man (1973) is one of the most well-known and exceptional movies examining paganism in the United Kingdom. Although built around a fascinating murder mystery, the film is very well researched and contains numerous references to aspects of religious life in England before the arrival of Christianity, giving insight into the development of Wicca and New Age spirituality.

Scientific progress

Professor Eric Sharpe (founding Professor of Religious Studies at the University of Sydney) outlined what he cheekily called his 'aspirin theory' of religion: that religion exists, in part, to make life comfortable and healthy, particularly in societies where advanced technology does not exist to provide health and comfort with the flick of a switch or the swallowing of a pill! In this way, Professor Sharpe suggested, the more science explains the operation of the world, the less likely people are to need magical and religious explanations for how the world works.

But science and technology can also cause great anxiety. Recent developments in the mapping of the human genome suggest that scientists are beginning to understand the essential nature of humanity and may be able to control it through cloning. It is not only old religions that suggest this is something to be wary of. New religions and spiritualities also show concern about the unchecked progress of science and technology. People in new religions often look to developing self-sufficiency to avoid being dependent on technology.

In some ways, the advance of scientific progress has created more interest in religious aspects of life, particularly when science cannot provide all the answers that it is expected to. Some people feel that science does not provide for the mystery that is so necessary in life, although many scientists dispute this. The rise of holistic medicine and popular psychology, particularly the human potential movement, are examples where people, especially those influenced by the New Age movement, are choosing not to accept scientific progress. In the minds of some, science and religion are both important ways of understanding the world and are not necessarily incompatible.

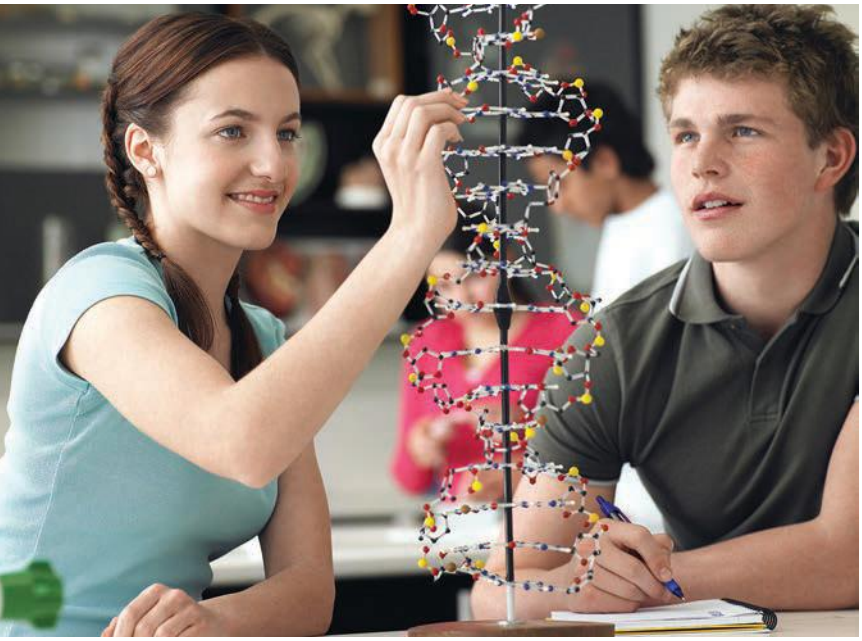
Growth of ecological awareness

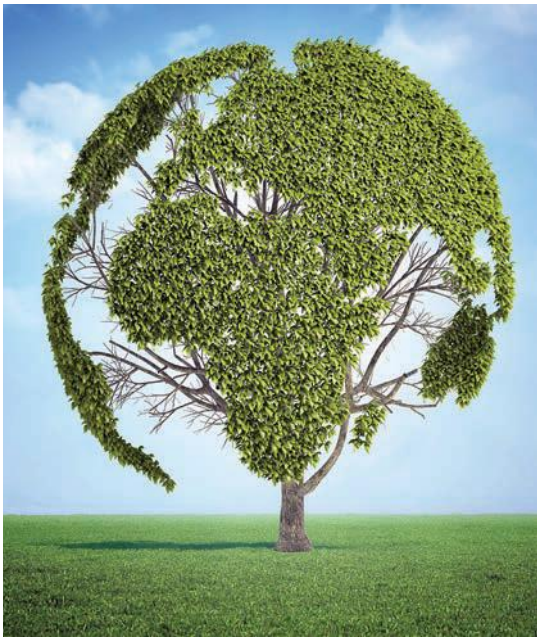
As suggested above, the New Age movement has championed the cause

Consumerism
Preoccupation with the accumulation of consumer goods

Affluenza
Combination of the words 'affluence' and 'influenza'; a growing and unhealthy preoccupation with money and material goods

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.





Source 16.16 Scientific discoveries have the effect of both undermining religious belief for some and increasing it for others.

Source 16.17 The growth of the ecological movement has only gradually been taken up by traditional religious traditions. New religious expressions have responded much more quickly.

INVESTIGATE

Go to http://cambridge.edu.au/redirect/?id=5778 for a link a to website about the Raelian religion. In recent years this group has gained much notoriety by claiming it will start cloning humans to permit eternal life. Is this a publicity stunt or is it possible? What else do they believe? Are their beliefs based on science or is it 'pseudo-science'?

of environmentalism. There have been Christian ecologists throughout the history of Christianity (see Hildegard of Bingen in Chapter 7); the Church has been often seen as identified with big business and so is one of the institutions that have exploited the environment. While Christians emphasise the command to 'have dominion over the world' (Genesis 1:28), this is often seen as an excuse to abuse it.

New spiritualities emphasise the need for environmental care, and this perspective is seen in the Greens political party and lobby groups such as Greenpeace. New Agers are often actively involved in seeking green alternatives to fossil fuel energy (wind and solar power), chemical-free agriculture (permaculture and organic farming) and other areas ranging from architecture to biodiesel fuels.

CONSIDER

Does religion exist just to make people feel better (the 'aspirin theory')? How do people use religion in this way? Does that invalidate religion? Why or why not?

Disenchantment with traditional religious practice and guidance

In recent years it has become obvious that many Australians are choosing to leave the traditional Christian churches. In the 2011 census, more than 1 in 5 Australians declared they have no religion. Other religions grew in numbers and new spiritualities such as Pentecostalism also experienced significant growth.

Christianity declined from 71 per cent in 1996 to 61 per cent in 2011, and this was reflected in the more traditional denominations of Christianity. There are a number of reasons for this. First, there is a general decline in people identifying with organisations, including everything from the churches to service organisations, such as Rotary, to other groups such as the Scouts and the Country Women's Association. People are also less inclined to accept membership of a religious tradition simply because they were raised in one or their parents belong to it. Mainstream religion has also become less important because of materialism, consumerism or other commitments, such as sport, at the same time church services are usually held. The decline of Sunday schools and youth groups reflects the sense that it is no longer popular to be involved with a church. Other perceived problems such as sexism, hypocrisy and child abuse have led to disenchantment with traditional churches. The new spiritualities are not seen as having the structures that reinforce these problems.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

In seeking to identify with a religion, loyalty has been replaced by a desire for people to feel they gain something from their religion, that is, personal fulfilment.

EXERCISE 16.2

1 List two new spiritualities and explain how they are different to traditional religious expressions.
2 List several reasons for the growth of new religious expressions.
3 Explain how disenchantment with traditional religious expressions has influenced the development of new religious expressions.

EXTENSION ACTIVITY 16.2

1 Visit a bookshop and write down the examples of the books in the 'spirituality/religion' section. How many deal with traditional religions and how many reflect the rise of new religious expressions?
2 Note media articles or TV programs that show the rise of new religious expressions. Try to determine the implications of those articles and programs. Are they positive or negative? What reasons and influences are evident in these reports?
3 Reread 'The characteristics of religion' in Chapter 1. Try to design your own new religion. How would it reflect those characteristics, and how would it address the issues raised in this section?

16.5 NON-RELIGIOUS WORLDVIEWS

Search for personal fulfilment through non-religious practices

Religion is becoming a less important part of society and it is no longer unusual for people not to have a religious **worldview**. In recent years the number of people who have no religion has been increasing in Australia. In the 2011 Australian census, 22.3 per cent said they had no religious affiliation. Several terms are used to describe the varieties of non-religious perspectives. These will be discussed in the following paragraphs.

Atheism

Atheism is based on the statement that gods are unproven. People often make a conscious, considered decision not to believe in God or sometimes, through circumstance, have lost their belief. Atheism is different from agnosticism, which will be discussed below.

Well-known atheists include environmentalist David Suzuki, comedians Wil Anderson and Ricky Gervais, actor Jodie Foster, singer Björk, and scientists Peter Singer and Richard Dawkins.

Perhaps the first sign in Western civilisation of an atheistic worldview emerged with the Greek philosopher Epicurus (circa 340–270 BCE). His writings were celebrated by the Roman poet Lucretius (circa 100–55 BCE). These two writers suggested that, although gods may exist, they play no part in human affairs.

Lucretius sought to explain all phenomena through human reason alone, and gave a range of arguments for why the soul does not exist and why death should not be feared. The idea of living one's life with a focus on how we can make our lives and those of others as good as possible came to be known as **humanism**. Although Lucretius was not, strictly speaking, an atheist (because he supposed that gods existed), he believed that one should live an atheistic life, one that does not take the will of the gods into consideration.

In Eastern societies, philosophers have often held atheistic views. Early Buddhist texts, written in India, show that the Buddha argued against Indians who did not believe in God or gods 2500 years ago. However, it is possible to be a Buddhist and not believe in gods. Similarly, China has had a long history of atheism branching from the teachings of Confucius.

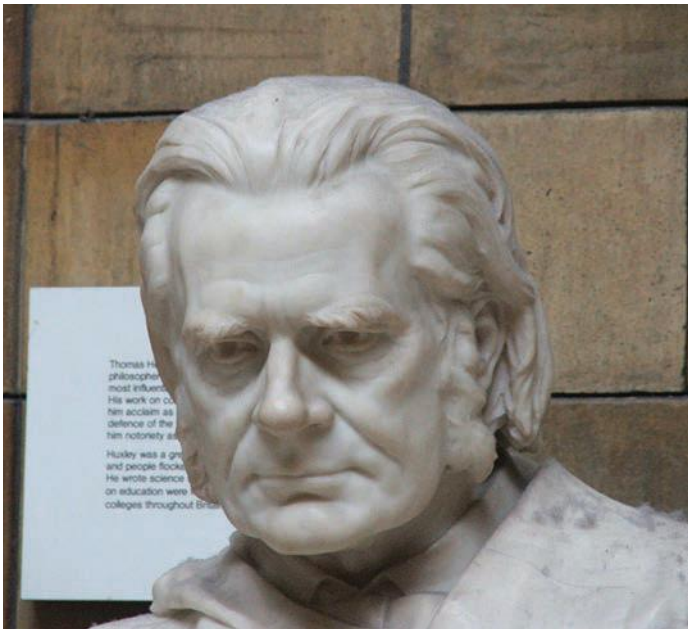
Some people suggest that atheism is, in itself, a faith system; just as one believes in God, then one can only believe in the nonexistence of God. One counter-argument to this view is that all unproven propositions, including religious propositions, cannot be supported. Another counter is the fact that

Worldview
An ideological means of understanding the world and its people

Humanism
Philosophy of life that emphasises the importance of human beings

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 16.18 Richard Dawkins, an atheist, speaks at the National Press Club, 30 September 2013 in Washington, DC



Source 16.19 Thomas Huxley

INVESTIGATE

George H. Smith is the author of books such as *Atheism: The Case Against God* and *Why Atheism?* Look up reviews on the internet, and you will find some interesting debates by both those who love and those who loathe the ideas presented in these texts. Make note of the things that are said and form your own opinion. Are his arguments convincing? Why or why not?

the un-provability of a religious or any other proposition does not automatically mean that either possibility is equally likely.

Agnosticism

Agnosticism
Doctrine that it is impossible to know whether God, gods or spirits exist

Agnosticism is more of a concept than a philosophy or religious perspective. Agnosticism reflects the idea that suggests the person does not believe, nor do they disbelieve, in the existence of any god. It is not the definite rejection of the concept of god that defines atheism. Rather, agnostics generally believe that should god be proven to exist, they would be willing to change their minds.

Agnosticism is a term created by T. H. Huxley in 1869. Huxley was an ardent promoter of Darwin's evolutionary theories and was nicknamed 'Darwin's bulldog'. He believed that his rejection of all spiritual knowledge was consistent with modern scientific progress. Huxley described how he came up with the term *agnostic* as follows:

> When I reached intellectual maturity, and began to ask myself whether I was an atheist, a theist, or a pantheist; a materialist or an idealist; a Christian or a freethinker, I found that the more I learned and reflected, the less ready was the answer; until at last I came to the conclusion that I had neither art nor part with any of these denominations, except the last. The one thing in which most of these good people were agreed was the one thing in which I differed from them. They were quite sure that they had attained a certain 'gnosis' – had more or less successfully solved the problem of existence; while I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble. And, with Hume and Kant on my side, I could not think myself presumptuous in holding fast by that opinion.

Humanism

Humanism is a general term that refers to the philosophy of life that emphasises the human spirit and the dignity of human beings. Not all forms of humanism are non-religious and they are usually further defined as literary humanism, secular humanism, rational humanism or scientific humanism. The last two of these will be discussed here.

While humanism, as such, is a relatively modern concept, it has existed for many centuries. It has been linked with Greek philosophy and may have ancient roots in China. The East has never really followed the idea of a single, all-powerful deity.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

There are various religions and philosophies that focus on the question of how to run a society so as to achieve the greatest possible good for its members. This is the goal of rational humanism, and elements of it can be found in philosophical Taoism, aspects of Buddhist philosophy and, most importantly, Confucianism.

Confucius was the greatest of Chinese philosophers, and lived during a period of turmoil in China between 551 and 479 BCE. His system of good government is recorded in a series of questions and answers called the *Analects*. In Book 11, he is asked by a disciple about heaven and the gods; the dialogue goes thus:

> Chi-Lu asked how the spirits of the dead and the gods should be served.
>
> The Master said, 'You are not even able to serve man. How can you serve the spirits?'
>
> 'May I ask about death?'
>
> [Confucius replied] 'You do not even understand life. How can you understand death?'
>
> CONFUCIUS, *ANALECTS*, 11.12

Confucius neither accepted nor denied the realm of the gods and spirits. He suggested that they are irrelevant to ensuring the good operation of society. In the *Analects*, he demonstrates how the Chinese concept of *ren* or 'loving kindness' should be the guiding element of a good society. The wise and educated should use *ren* to make society complete. *Ren* does not come from, or depend upon, a deity. It is simply the best way to run a society as proved by ancient sages and as adapted to present circumstances.

From the 1500s, the Jesuits, a Catholic order, began sending reports of their travels in China back to Europe, and Europeans became very excited by the humanistic nature of Chinese thinking. Confucius' ideas were mixed with the teachings of Europeans who had been investigating Classical humanism (derived from the works of Epicurus and Lucretius; see above). Leading thinkers of the Age of Reason, such as Voltaire (1694–1778), celebrated both Confucius' open attitude and the humanistic attitude of Europeans inspired by the humanism of Greece and Rome. Voltaire was the most outstanding figure of what is called the 'European Enlightenment', a period that saw a decrease in religious fanaticism and superstition, and an increase in rationalism, humanism and atheism.

Source 16.20
Confucius presenting the young Gautama Buddha to Lao Zi

Rational humanism

Rational humanism is often identified with secular humanism; it refers to those who emphasise human reason in providing answers to the questions of life. Rational humanists emphasise the importance of rational human thought and reasoning in all aspects of life, including belief and behaviour. Rational humanists are not necessarily non-religious, but they do say that the concept of God and religion is only acceptable if it has been achieved by human reasoning. Rational humanists live good moral lives, not because of a belief in God and religious standards of behaviour, but because of their respect for human life and dignity. This is suggested in the 'Ten commandments of rational humanism' that can easily be found on the internet.

The positive aspirations and behaviour of individuals are then encouraged because of the importance of human beings, and the consideration that doing good to others is the obvious way to show respect and because, rationally, it is the best way to behave.

Scientific humanism

While rational humanism emphasises the priority of reason over revelation (the province of religion), scientific rationalism emphasises that reality can be discovered through scientific research and experimentation. This

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

has become known as scientific humanism. Julian Huxley suggested that it is futile to seek answers to questions about the meaning of life, usually the focus of religion, questions that include terms such as 'cause' or 'creation or 'ultimate' or 'reality'. Rather, he suggested that people should use a scientific-based philosophy as an approach to life.

Scientific rationalism/humanism believes that reality is what can be touched, measured or numbered, and that things which cannot be seen, such as emotion, beauty and thought, should not be regarded as knowledge or truth.

Carl Sagan (1934–96), one of the modern proponents of scientific rationalism, did accept the possibility of spirituality, comparing it with breath, which he accepted as 'matter'. He stated:

> Science is not only compatible with spirituality; it is a profound source of spirituality … The notion that science and spirituality are somehow mutually exclusive does a profound disservice to both.

CONSIDER

Some say science is the new religion. It does, at times, claim similar authority. But how do we know that science is valid? What happens when science disagrees? Investigate a controversial subject such as global warming and research scientific methodology. Do scientists line up on both sides of the argument? Can science be manipulated? Do the arguments for rejecting religion also apply to science? Is science also a matter of faith?

As science explores new fields we must be careful that ethical considerations are not overridden by the possibilities of scientific endeavour.

Scientific humanism sees the ethical behaviour of individuals as the result of proven patterns of behaviour over time rather than some religiously motivated behaviour. It has been shown, through experimentation and experience, that to be an ethical person is best for the individual and for the human race.

16.6 THE DIFFERENCE BETWEEN RELIGIOUS AND NON-RELIGIOUS WORLDVIEWS

In the West, the biggest distinction between religious and non-religious worldviews arises from the belief (or lack thereof) in the **transcendent**. This concept can be explained as a spiritual realm, a realm for ancestors, heaven, and imaginary and ideal space, or an emotion of an unworldly presence. People with religious beliefs often hope to reach this realm either through meditation, prayer, magical journeys, ritual dreams or else upon their death. It is in the transcendent that 'God' can be found. Through religion, access from everyday life into the transcendental realm is expressed through agreed-upon gates, which filter both who can access the non-human realm and when. Many humanists suggest that undue focus on accessing the transcendent means religious people ignore the concerns of the world. The religious, however, fear that, without the promise of heaven and the fear of hell, humanity will have no incentive to behave morally. Source 16.21 illustrates the response of several religious and non-religious worldviews to several aspects of life.

Transcendence
Existence above or apart from the material world

INVESTIGATE

Choose another religious and non-religious worldview. Compare them under the same headings as in Source 16.21.

Human beings have an underlying worldview, a construct that helps them to understand life. For many, this reflects their religious background and their own religious belief. For others this is a rejection of a religious perspective in favour of the search for truth, primarily through science and philosophy.

Chapter 1 of this book discussed the nature of religion and beliefs, and that provides a good background to understanding the worldview of both those who are religious and those who are non-religious. However, as Source 16.21 shows with the discussion of only a few religious and non-religious belief systems, people's beliefs are reflected in their understanding of the transcendent, the importance of the person and the responsibility people have to others.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Source 16.21 The response of religious and non-religious belief systems to several aspects of life

Belief system	*Concept of transcendence*	*The human person*	*Social responsibility*
Christianity (religion)	God/Jesus manifests through his church to offer either an earthly paradise at his second coming, or access to heaven at the end of time. God is a being who transcends human experience, but has entered humanity through the person of Jesus Christ.	The human should remain the humble creation and servant of God in the hope of accessing the kingdom of God/heaven. Humanity has 'fallen' and needs salvation. Yet humanity is considered the high point of creation and God's intervention in the world is to save humankind.	Responsibility to family, the Church and other Christians overrides concern for members of other religions and the planet more generally, although Christians are called to be God's influence in the world: 'God's people in God's world'.
Humanism (non-religion)	A certain transcendence may exist within the human, and encourages the improvement of the world. The rationale, however, is for the good of humanity. God is irrelevant.	The human being is an agent of reason and thought who can improve his/her existence and the existence of others. The responsibility of people is to ensure the welfare of humankind.	Responsibility is to improve society. The emphasis is on providing for other human beings to improve their quality of life.
Atheism (non-religion)	There is no transcendent being.	Human beings have a purpose only in this life, to live a life of personal and social fulfilment and satisfaction for this existence only.	Social responsibility is part of caring for other people and this world. Good people do good to others.
Buddhism (religion)	Everything is Buddha nature, and enlightenment allows one to perceive this. The transcendent is actually immanent, dwelling in the person.	The human is a manifestation of the self-deception of the senses. As an illusion, life is a gate to another life, or *nirvana*. Everything is impermanent.	Charity in general, and the need to encourage all to realise the truth of Buddhist teachings. It is a means of generating *karma* and to help others on their path to enlightenment.

EXERCISE 16.3

1 Detail the fundamental features of agnosticism and atheism.
2 Outline the views of rational humanism and explain the differences with scientific humanism.
3 Discuss how atheism, agnosticism or humanism direct the behaviour and aspirations of people.

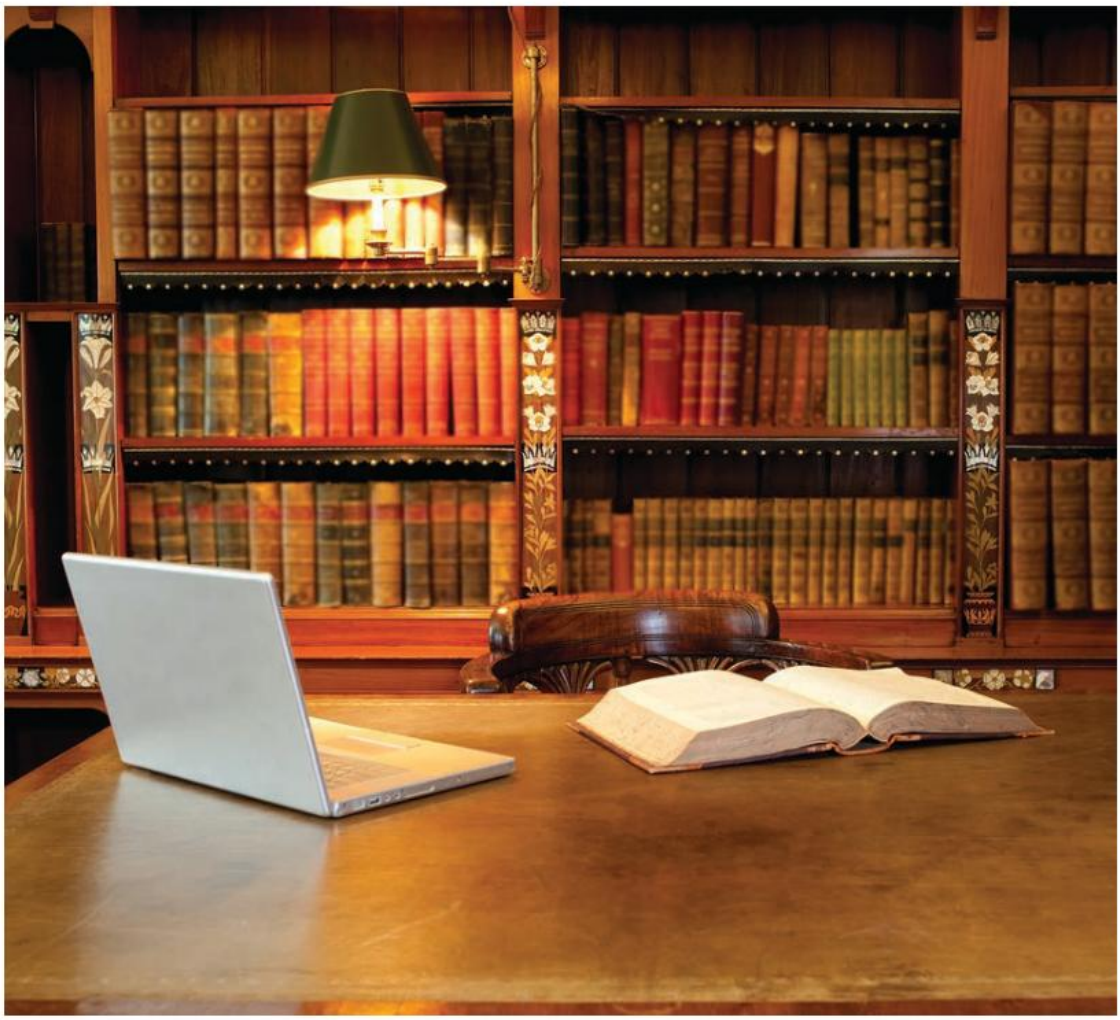
EXTENSION ACTIVITY 16.3

1 Debate the following topic: 'Non-religious worldviews are simply different expressions of what could be called a "religious" worldview.'
2 Investigate the differences between atheism, agnosticism and humanism in relation to a particular aspect of life. How do the differences or similarities influence people's lives?
3 Write three paragraphs comparing the response of one religious and one non-religious worldview to: the human person, social responsibility and the concept of the transcendent.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

16.7 CONCLUSION

It could be argued that religion is universal, that it challenges people's motivations and profoundly influences history at every level. Others would say that there is no need for a religious worldview, especially in this modern age. The word 'religion', however, is a culturally framed term. It may be asked, 'Is religion a separate entity to culture?' It is important to understand the interactions between religion and culture, and between religious and non-religious worldviews. Professor Sharpe of Sydney University recommended that understanding of various historical ages comes, not simply through history books, but through biographies and personal accounts left to us. Only in such personal works can one acquire a deep understanding of the times and their effects on the personal lives of significant men and women. History is, after all, the collective summation of our personal thoughts and public actions. Biographies also tend to be more interesting to read. The worldviews of people are revealed in beliefs and theories, but also in the words and actions of people at various times and places in human history. See if you can find the personal confessions of religious men and women and atheists. What are their ultimate interests and concerns? What are yours? As you continue to read and study you will discover the key to understanding religion and how it relates to life.



ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

CHAPTER SUMMARY

- The religious dimension is a complex, but important idea in human history.
- Animism is the belief that spirits are an integral part of nature.
- Polytheism is the belief in many gods.
- Monotheism is the belief in one God.
- Religion provides meaning and purpose for many human beings.
- Religion maintains the status quo, keeping society together (social cohesion).
- Religion can also bring radical and dynamic change to society (social transformation).
- The five major religions are represented in all regions of the world, reflecting the history of the world.
- New religious expressions have difficulty being accepted in society.
- Social crisis is significant in the rise of new religious expressions.
- The New Age movement, the Rastafarians and Pentecostalism are examples of new religious expressions.
- Charismatic leadership, innovation and justice are ways of seeking personal fulfilment.
- New ethical issues influence new religious expressions.
- New religious expressions need to clarify their relationship with society.
- Influences on new religious expressions include scientific progress, increase in materialism, ecological awareness and discontent with traditional religions.
- Several non-religious worldviews are significant.
- Atheism is disbelief in God.
- Agnosticism is a belief in the unknowability or irrelevance of God.
- Humanism has many expressions, of which two are rational humanism (the belief in reason) and scientific humanism (the belief in science).
- The difference between religious and non-religious worldviews is evident in their understanding of the concepts of the transcendent.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

HSC EXAM-STYLE QUESTIONS

In the HSC examination, students will be required to answer 10 multiple-choice questions (1 mark each) and one short-answer question (5 marks).

SECTION I – MULTIPLE-CHOICE QUESTIONS (10 MARKS)

Marks

1 The belief in many gods is known as:
(A) Polytheism
(B) Animism
(C) Monotheism
(D) Transcendence

1

2 Which of the following religious traditions is thought to be monotheistic?
(A) Hinduism
(B) Islam
(C) Buddhism
(D) Tribal religion

1

3 'Martin Luther King and Mahatma Gandhi both used religious principles to effect radical change in their societies.' This is an example of:
(A) Social cohesion
(B) Social transformation
(C) Atheism
(D) Agnosticism

1

4 Which of the following religious traditions has the most limited global distribution?
(A) Islam
(B) Hinduism
(C) Buddhism
(D) Christianity

1

5 Traditional churches in Australia have declined from 71 per cent in 1966 to 61 per cent in 2011. One significant cause for this would be:
(A) Disenchantment with traditional religious practice
(B) Pentecostalism
(C) Evangelism
(D) Social cohesion

1

6 How has scientific progress influenced the rise of new religious traditions?
(A) It has explained away religious experience
(B) It shows people do not need God
(C) It suggests religion may not have all the answers to life's questions
(D) It has discovered the 'God gene'

1

7 Simon believes that God does not exist. Joanne believes that God may exist but it is not significant to her. Which of the following is correct?
(A) Simon is an atheist, Joanne is a humanist
(B) Simon is a theist, Joanne is agnostic
(C) Simon is an atheist, Joanne is an agnostic
(D) Joanne and Simon are both rational humanists

1

8 Scientific humanism believes in:
(A) The importance of research and experimentation
(B) The delusions of the human mind
(C) The importance of rational human thought
(D) Revelation from God

1

9 Non-religious worldviews emphasise:
(A) The role of God in creation
(B) The revelation of God's will in sacred texts
(C) The idea of social irresponsibility
(D) The idea that people are important because of themselves

1

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

10 What influences the rise of new religious expressions?
(A) The need to clarify the big questions of life
(B) Responsibility for other people
(C) Atheism and agnosticism
(D) The rise of materialism

1

SHORT-ANSWER QUESTION (5 MARKS)

Explain, using examples, how the distribution of religious traditions across the world reflects the major events of human history.

5

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Glossary

95 Theses
Pamphlet written by Martin Luther against the selling of papal indulgences

99 names of Allah
The names used in the Qur'an to refer to Allah

abomination
State of disgust and hatred; abhorrence, detestation, loathing

adharma
Opposite of *dharma*: all that is bad, wrong, wicked

adherent
Person who supports or gives allegiance to a religious tradition

advaita
Literally, 'not two', an expression of Vedanta Hinduism

affluenza
Combination of the words 'affluence' and 'influenza'; a growing and unhealthy preoccupation with money and material goods

age of ignorance
Islamic term for pre-Islamic life, a translation of the word *Jahiliyyah*

agnosticism
Doctrine that it is impossible to know whether God, gods or spirits exist

ahimsa
Non-violence

alb
A white linen robe with close sleeves worn by an officiating priest

alchemy
Early form of scientific experimentation and philosophical investigations, particularly involving chemistry, metallurgy and mysticism

amrita
Special drink of the gods, the nectar of immortality

anatta
The absence of self or soul

anchoress
An anchorite (male) or anchoress (female) is one who gives themselves over to total seclusion

androgynous
Reflecting both male and female characteristics; either a mix of, or neither, masculine and feminine

angel
Comes from a Greek word and refers to a (heavenly) messenger being

Anglicare
National network of care and social justice agencies of the Anglican Church in Australia

anicca
Impermanence

animism
The belief that spirits inhabit all objects and have influence on people and natural events

anti-Semitism
Prejudice against Jewish people

apostles
Students whom Jesus had chosen and trained for a mission of healing and preaching

Apostolic Succession
The unbroken handing on of authority and belief from the time of the apostles

arhat
The final goal of Buddhist practice – the attainment of *nirvana*. An *arhat* is an enlightened and saintly person

arati
The ritual which is usually done at the end of Puja. Flames of lamps with sacred oil or butter are waved before the images of the gods. It is a symbolic gesture of the desire for enlightenment and the overcoming of ignorance.

archetype
A model upon which subsequent behaviour and attitudes can be based

ark
A special cabinet where Torah scrolls are kept

Aryans
An early European people who are thought to have invaded India several thousand years ago according to some Western Indologists

As salamu alaykum
Arabic greeting that means 'Peace be upon you'

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

ascetic
Someone who practises severe self-discipline and possibly retires into solitude in order to achieve this

Ashkenazim
Jews originally from northern and eastern Europe

atheism
Doctrine that there is no evidence for the existence of God; that gods and spirits do not exist; from the Greek 'a' (against/no) and (*theos*) god; an atheist is a person who holds that view

atman
The Hindu 'Self', similar to the concept of the individual soul

avatars
Forms or manifestations of the Hindu gods, especially Vishnu

B'nei Yisrael
The Children of Israel

Bali
A demon who was subjugated by Lord Vishnu in his manifestation as Vamana

baptism
A religious act of purification by water that allows recipients membership of Christianity

Baptist
A denomination of Christianity that rejects infant baptising, believing that followers should choose to be Christian of their own accord

bardo
An intermediate plane of existence or period, which in Buddhism translates as the semi-conscious state of the time between death and rebirth

Bardo Thodol
A text that guides a person through the experience of death until rebirth; also known as the Tibetan Book of the Dead

beatification
A declaration by the Pope that a soul is blessed in heaven; it is a stage towards the canonisation or sanctification of a person's soul

Bedouin
Arab desert nomad

Bhakti movement
Devotional movement in Hinduism

bid'a
'Innovation'; a term used to refer to those who seek to bring new ideas and interpretations into Islam. It generally has a negative connotation

bimah
Raised platform

bisexual
A person who is attracted to both sexes

bishop
An authority figure of the Christian clergy

blasphemous
Speaking disrespectfully of God or sacred things

bodhisattva
One who has achieved enlightenment but forgoes *nirvana* to help others achieve enlightenment

Brahman
Concept of the ultimate god, sometimes called 'the great world soul'

Brahmin
One of the four castes – the priestly class

Buddha
'Enlightened one', usually applied to Siddhartha Gautama as 'the Buddha' but there are numerous Buddhas in this tradition

caliph
Means 'successor'; this entitled the holder of the office to make religious and political decisions for the Muslim community

canonisation
The process whereby a person is declared a saint in the Roman Catholic Church

caravans
Company of travellers journeying together

cardinal
A senior figure of the Roman Catholic Church

Cathars
From a Greek word meaning 'pure ones' – a group of Christian Gnostics, dedicated to charity and poverty whose practices were significantly different from the Catholic Church

Catholic
Spelt with a lower case 'c' it means 'universal'; the denomination usually called Catholic is the Roman Catholic Church

celibate
Living a life of sexual abstinence

Chan
A series of Buddhist schools in China focusing on meditation – they advocate self-contemplation and wisdom in striving towards awakening

chaperone
Older guardian who accompanies young women in public to ensure that they restrict their behaviour (particularly with the opposite sex)

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

chasuble
A sleeveless outer vestment worn by the celebrant at Mass

Christ
Greek word used for the Jewish term 'Messiah', the anointed one

Christos
A Greek term meaning 'anointed one'

Church of England
The official established church in England

circumambulate
To walk around something, usually as an act of worship

clan
A small group of families

Classical Age
The ages of the Greek (circa 400 BCE to 300 BCE) and Roman (to 300 CE) empires

communion
Literally, 'fellowship'; has become applied to the sacrament of Holy Communion

companions
Those who followed the Prophet as Muslims in his lifetime

Confucianism
The religious/philosophical system based on the teaching of the Chinese philosopher Confucius (551–479 BCE)

conscription
A legal act by a government to force its citizens to enlist in the defence forces, mainly with the objective of sending them to war

consumerism
Preoccupation with the accumulation of consumer goods

contextualisation
The context of the expression; for example, expressing a religious tradition in a way that can be easily identified with its cultural context

coolie
An unskilled labourer, used in a derogatory way by the British in the colonial era

corroboree
An Aboriginal ceremony, usually in the form of a dance

cosmos
The universe viewed as an ordered system

Council of Nicaea
The first council of the Christian Church; also produced the Nicene Creed, the Christian statement of faith. After this council Christianity became closely associated with the state in the Roman Empire.

covenant
'*Brit*' in Hebrew; a promise or agreement between God and human beings. Stronger than a 'contract', it involves an ongoing relationship between the parties.

creed
A statement of religious belief, often summarising the major concepts of that religion

Crusades
A series of attacks by European Christians to recapture the Holy Land, which was held by Islam, in the eleventh to thirteenth centuries CE

cult
An extreme religious group that is often considered dangerous, but is also used as a term of disdain for many valid new religious movements

Dalit
Meaning 'the oppressed', someone who has no *varna*. Traditionally regarded as 'untouchable', although this term is no longer in use.

darsan
To be in the presence of a deity

Decalogue
Literally, 'ten words'; a translation of the Hebrew term used to refer to the Ten Commandments

deity
A god or goddess

denomination
An organised subgroup of the Christian church

***Dharma* (Sanskrit; *dhamma* – Pali)**
Right way of living, righteousness; the totality of the Buddha's teachings

Dharma Wheel
Eight-spoked wheel representing the Noble Eightfold Path, the way of life for Buddhists

dhikr (or zikr)
Ritual utterance of God's name or God's praise

dhyana
A Sanskrit term for meditation; one of the stages in *yoga*

diaspora
The Jewish community outside Israel

disciples
Jesus' students during his time on Earth

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

doctrine
A body of teachings that form the basis of a belief system

dowry
Goods or money that a wife, or her family, brings to her husband in marriage

dukkha
Basic element of the human condition, translated as 'suffering' or 'distress' or 'anguish'

eco-spirituality
Spirituality that links with concern for the environment

ecotheology
A theology that relates to the care of the environment

ecstatic state
A state of connection with Allah, achieved using body movement and music

ecumenism
Movement within Christian churches towards unity between different Christian denominations

El
A Hebrew word meaning 'God', also used in other cultures from the Near East

Epistles
Letters, a term used in the Bible, from the Greek word for letter or message

esoteric
Intended to be understood by few people; private (or inner) knowledge

Essenes
A separatist religious group in Israel in the first century CE

Eucharist
The consecrated elements of the Lord's supper; the communion

evangelical
Originally, 'from the Gospels'; from the eighteenth century CE it refers to a Protestant movement that believes one's soul can be saved only by having faith in the atoning death of Jesus

Exodus
Literally, 'departure'; it refers to the event where, led by Moses, the people of Israel left Egypt for the Promised Land

exoteric
Intended to be understood by the general public; public (or outer) knowledge

experiential
Relating to experience

feminist theology
A movement to look at religious teachings, particularly within Judaism and Christianity, from a feminist perspective

filioque clause
Literally, 'and from the Son'; this clause was added to the Nicene Creed and caused great debate about the divinity of 'the Father' compared with that of 'the Son'

fornicators
Men and women who have sex outside of marriage

genocide
Planned extermination of a national or racial group

gentiles
Those who are not Jewish

get
A Jewish bill of divorce

Gnostic
From the Greek word '*gnosis*' meaning wisdom; Gnostic doctrines hold that the world and humanity are corrupt and only wisdom of secret matters allows humans to connect with the small spark of the divine within them

***gongan* (or *koan*)**
Question-and-answer riddles that challenge thinking and can lead to enlightenment

Good Friday
The Friday before Easter that commemorates the day Jesus died

Gospels
The story of Jesus' life and teachings, especially as in the first four books of the New Testament

Great Schism
The split between the Western and the Eastern churches in the eleventh century CE

Greek mystery religion
Mystery religions only divulge their secrets to those who achieve initiation

Guide for the Perplexed
A theological and philosophical work that discusses issues such as the existence and nature of God, God's knowledge and the nature of evil

Hadith
Narrations of the words and deeds of the Prophet Muhammad

hagiography
A biography of the life of a holy person or saint; can imply a biography that includes only good things about its subject

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Halacha
Legal code of Judaism based on the teachings of the Torah and interpretations and applications by rabbinic authorities over the generations

halal
A term meaning permissible, often applied to food including meat; however, it has a wider meaning that suggests what is permissible under Islamic law and applies to many aspects of life and behaviour

haram
Forbidden under Islam

Harijans
'Children of God'; this term applies to the *Dalits*

Hassidim
Pious ones

Havdalah
Meaning 'differentiation'; a ceremony to mark the end of the *Shabbat*

Hebrew
The tribes that later became the Jewish people, also called 'the Children of Israel' or the Israelites

Hellenise
To make something Greek or bring it within the sphere of Greek culture

henotheism
Belief that one god is greater and is selected to worship from among a number of gods

hereditary
Passed down within a family

heterosexual sex
Sex between a man and a woman

Hijra
The year Muhammad left Mecca (622 CE); this became the first year of the Muslim calendar

Holocaust (Shoah)
The persecution and attempted genocide of the Jews during World War II. Six million Jews, including 1.5 million children, were murdered during the Holocaust.

homa
giving offerings to a sacred fire, usually on the floor

homogenous
Having a common origin

homosexual sex
Sex between people of the same gender

humanism
Philosophy of life that emphasises the importance of human beings

icons
Stylised pictorial representations of saints, biblical characters or stories, used as aids to worship in the Orthodox churches

idolater
A worshipper of idols (an idolater breaks the Second Commandment not to worship graven images)

ijma
Consensus of scholars

imam
Prayer leader

Immaculate Conception
The doctrine that Mary, the mother of Jesus, was free from sin from her conception

immanence
The idea that gods or spiritual forces pervade the universe and are present in every aspect of life, as compared with the idea of transcendence

indentured labour
Work under a fixed-term contract with repressive conditions, often involving bringing a person to a country for a certain period of time to do a certain job

indulgence
In Roman Catholicism, a pardon from the expectation of punishment in Purgatory after the sinner has been absolved

insights
Understanding or revelations

interfaith dialogue
Move to greater cooperation and harmony between different religious traditions

intersex
A person with attributes of both sexes

Islamic jurisprudence *(fiqh)*
The scholarly interpretation and human understanding of *Shari'a*

Jain
Follower of Jainism, a non-theistic religion founded in India in the fifth century BCE by Jina Mahavira

Jataka
Tales of the Buddha in his former existences; they are Buddhist parables

jati
Term used to describe sub-castes in India

Jerusalem
Capital city of Israel; was also the capital city of Judea

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Jewish
Name given to the people of Israel after their exile in Babylon; the survivors were mainly from the tribe of Judah

jihad
'Striving'; related to the concept of effort, struggle or resistance. It is a religious duty.

Jinn
Spirits that can be good or malevolent

Judea
Part of a mountainous area (now divided between Israel and Palestine) that Jews believed had been promised to them by God

juxtaposition
Thoughts or images of two things not normally considered together

Ka'ba
Literally 'cube'. A building in Mecca believed by Muslims to represent the presence of Allah.

kaddish
Jewish liturgical prayer in Aramaic

Kama Sutra
An ancient Sanskrit text giving instruction on the art of lovemaking

karma
The effects of one's actions in life, be they good or bad; the natural consequences of actions

ketubah
Jewish marriage contract with terms and conditions, similar to modern prenuptial agreement

khatib
Speaker, who delivers the sermon in the mosque

khirqa
Woollen robe associated with Sufis; can also refer to initiation of a Sufi

khutba
The message at the mosque, delivered by the *khatib* (speaker)

Kiddush
A prayer used to bless wine drunk at the *Shabbat* meal

kidushin
Betrothal. A more serious arrangement than engagement by which a marriage is made holy.

kinship
Family relationships that exist between people, and the rights and obligations associated with those relationships

***koan* (or *gongan*)**
Question-and-answer riddles that challenge thinking and can lead to enlightenment

Kshatriya
One of the four castes; traditionally, the ruling or military class

kumbha
A pot that is symbolic of the womb

Last Supper
The final meal Jesus had with his disciples before his crucifixion

legalistic
Rigid adherence to the law

lesbian
A female homosexual

lingam
Phallic symbol associated with Shiva in Hinduism

literalist
A strict, exact approach to understanding religion and religious writing with little room for interpretation

liturgy
A collection of rituals forming public worship

liwat
Homosexual acts

lutiyya
A term that relates to lesbianism

magistra
(Latin) A female teacher

Mahatma
A title given to people of outstanding character and spirituality, meaning 'great soul'

mala
String of prayer beads, usually made up of 108 beads

mandalas
Symbolic representations of the cosmos, often drawn as an aid to meditation

martyr
To put someone to death who will not give up their religion, or views or beliefs

Mecca (sometimes Makka or Makkah)
City in modern Saudi Arabia where Muhammad lived and received his revelations; spiritual centre of the Muslim world and focus of the *Hajj*

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Medina (Madinat al-Nabiy)
'City of the prophet' (also sometimes Madina or Madinah) is a few hundred kilometres north of Mecca; the Prophet Muhammad migrated there in 622 CE

meditation
The practice of emptying the mind to think or reflect on an aspect of God or religious belief

menorah
Seven-branched candlestick

Messiah
The promised deliverer of the Jewish nation

metaphysics
A branch of philosophy that centres on the ultimate nature of reality

middle way
The middle way of Buddhism avoids the extremes of indulgence and asceticism; it is the ideal life for a Buddhist

mikvah
Ritual bath

militant
Combative, aggressive

minaret
A tower at a mosque where traditionally the *muezzin* calls Muslims to prayer

minyan
Quorum of ten Jews needed to form a synagogue

miracle
A physical event that goes beyond all known human or natural powers, and so is attributed to a divine agency

Mishneh Torah
Code of Jewish law compiled by Moses Maimonides

misogynistic
Expressing a hatred of women

missionary
A person who works to convert others to their religious faith, often in a place where that religion is not widely practised

mitzvot
Keeping the commandments of God

moieties
Skin name subsections in many Aboriginal tribes

moksha
Release from the cycle of rebirth; reunification of the *atman* with *Brahman*

monasteries
Places where monks and nuns live

monastic life
Spiritual recluse as monks and nuns

monism
The view that everything (including religion) is one; there are no divisions

monogamy
Having one spouse at any one time

monotheism
Worship of only one god

muezzin
The one who calls Muslims to prayer

multiculturalism
Policy that recognises cultural diversity within an overall cultural structure rather than expecting a nation to only reflect one particular cultural position

murti
An image in which the divine spirit is shown

Mutawwa'in
Muslim religious police

mysticism
The process of developing a profound connection with an ultimate reality, be it heaven, God, a deity or so on

myth
A spiritual or religious idea expressed in human terms

nafs
The individual self, psyche, ego or soul

nagid
Hebrew term meaning prince or leader

necromancy
Magical communication with the dead

Neo-Platonic
A movement that developed the theories of the Greek philosopher Plato into a religious and mystical expression

nepotism
Undue encouragement or support of one's relations (often in an employment or political sense)

ner tamid
A light that represents the eternal flame that was continually burned in the Temple in Jerusalem

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

New Age movement
Promotes and develops individual 'spirituality' rather than (institutionalised) religion; New Age can include astrologers, *yoga* practitioners, séance attendees, shamans, neo-pagans and a whole range of other religious practitioners

niddah
State of 'impurity', according to *Halacha*

nikah
Complex term often translated as marriage, but has connotations of embracing and sex

nirvana
State of no suffering, desire or sense of self, resulting from enlightenment; the extinction of desire (*dukkha*)

nisuin
Formal marriage

Noahide Laws
The seven basic laws that apply to all people, not only Jews

Noble Eightfold Path
The Fourth Noble Truth, the middle way, the way of life for Buddhists

nominalism
Referring to those who take the name of a religion, but do not necessarily practise that religion, usually for the political and social benefits that accrue

non-conformists
Those who do not conform to the state religion; in the case of England, the Church of England

om
The sound with which creation began; the symbol for Hinduism and a common symbol used in most eastern religions which originated in India

omnipotent
All powerful

omnipresent
All present

omniscient
All knowing

Orthodox
Literally meaning keeping to the correct teachings of the Church; has come to refer to the Eastern church

Pali Canon
Buddhist sacred text, otherwise called the Tripitaka; Pali is the language in which it is written

palliative care
Palliative care is medical care that relieves pain, symptoms and stress experienced by patients that in most circumstances are dying

Panentheism
A belief system in which the divine extends to all parts of the universe and beyond it

Pantheism
The idea that God is in everything and the natural world

pantheon
A set of all the gods in a religious tradition

parable
A short story containing a religious lesson

Parinirvana
The Buddha's achievement of *nirvana*, in its final form, the day of his death

parthenogenesis
A divine being born from a virgin without sexual intercourse

patriarchal/patricarchy
From the Greek and Latin '*pater*' (father); refers to the power structure of men in a society or in reference to the fathers of religious traditions

Pauline Christianity
'Pauline' is a term used critically to suggest that Paul and his followers unduly corrupted the message of Jesus or at least reinterpreted Jesus' message from a Greek perspective

pedagogical
Relating to the science of teaching

pejorative
Term of criticism or deprecation

penal
Relating to punishment

Pentecostalism
Movement within Christianity that places emphasis on the possibility of direct contact with the Holy Spirit

persecutor
Someone who oppresses or punishes others for following a particular faith

Pesach (or Passover)
Festival that celebrates the Exodus and the ideal of freedom

Pharisees
A religious sect that was active in Jesus' day

philosophy
The study of the general principles of knowledge

pilgrimage
An opportunity for Buddhists to share in the life and events of the Buddha. Most places of pilgrimage are associated with the life of the Buddha.

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

plagiarise
Copy someone's ideas or writing without acknowledgement

polyandry
A wife having many husbands

polygamy
Having more than one spouse at one time

polygyny
A husband having many wives

polytheism
Worship of many (*poly*) gods (*theos*)

Pope
Head of the Roman Catholic Church

prajna
Sanskrit word meaning 'wisdom'

Presbyterian
State Church of Scotland and others which follow a Presbyterian form of church government, governed by elders (or presbyters)

priest
Someone who performs religious rites and makes sacrificial offerings

primary source
A document or other material that comes directly from a person or place of interest

procreation
Bringing into being, creating life

prophet
An inspired teacher, guide sent by God

proselytising
Encouraging converts from one religion to another

Protestant
Churches that split from the Catholic Church in the sixteenth century in protest at the Church's teachings

puberty
A period of change in young men and women, usually in their early teens, that marks the transition from childhood to adulthood and the ability to sexually reproduce

puja
Making offerings: rituals that may be carried out at a public temple or in the home

Puranas
A body of Hindu sacred writings that mainly tell legends about the Hindu gods

purgatory
The intermediate state between death and heaven, according to Roman Catholic theology

purity
Freedom from evil or guilt

Q
From the German Quelle meaning 'source'; Q is believed to be an early collection of Jesus' sayings and is apparently used by Matthew and Luke in the common words of their Gospels

qiyas
Analogy, reasoning and precedents

rabbi
A community leader schooled in the intricacies of Jewish law and ritual; a rabbi often leads Jewish worship

***rak'a* (or *rak'at* – plural)**
A unit or cycle of Islamic prayer (i.e. the prescribed movements and words followed by Muslims during worship)

Rastafarian
Member of a Jamaican religious movement, which believes in black supremacy and the back-to-Africa movement

redemption
Concept of salvation

reincarnation
The concept of rebirth in physical form to the Earth – see *samsara*

religious
Relating to religion: a set of common beliefs held by a group of people which may include a system of prayers and religious laws

resurrection
The bringing of a person back to life

rite of passage
A ritual to mark the progression of an individual through various status stages in a community

Roman Empire
The Roman Empire, at the time of Jesus, controlled all the lands surrounding the Mediterranean Sea including Judea and Jerusalem; the Romans spoke Latin, but the Greek language was as important as Latin

rta
The divine pattern in nature, the universal presence that governs nature, human ethics, conduct and justice

sacrament
A religious ceremony that celebrates an outward sign of an inner spiritual grace

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Sadducees
A high-status religious group of Jesus' day

sadhu
An ascetic solely devoted to achieving liberation (*moksha*) through meditation

salvation
Christians believe Jesus died to save them from the punishment of sin

samatha
A meditation technique that aims to increase the voluntary attention span

samsara
Cycle of rebirth or reincarnation

samskara
A series of rituals that serve as rites of passage and mark the various stages of human life and often signify entry to a particular *ashrama*

Sangha
The community of Buddhists, including the monastic community and the broader Buddhist community (usually refers to the monastic community when spelt with an upper case 'S' while a lower case 's' refers to the more general community of Buddhist adherents)

sannyasi
One who renounces life and dedicates themselves to strictly spiritual pursuits

Sanskrit
Ancient language of India used in litugy and science, philosophy, mathematics, etc.

sati
Past practice where a widow threw herself onto her husband's funeral pyre

satori
Japanese word for enlightenment

satyagraha
'Soul force' or 'truth force', interpreted by Gandhi as non-violent resistance

Scientology
A religious group begun by L. Ron Hubbard in the 1950s

sect
A subgroup of a religious tradition, usually emphasising a particular aspect that makes it different from other groups of the same tradition

sectarianism
Excessive devotion to a particular sect or religious faith

segregation
Any system where racial groups are kept apart from each other

self-effacement
Making oneself inconspicuous, through modesty or timidity

Sephardim
Jews whose families were expelled from Spain in 1492 and mainly joined communities around the Middle East and North Africa

Septuagint
Greek translation of the Hebrew Bible (often represented by the Roman number LXX)

Sermon on the Mount
The large section of Jesus' teaching contained in the Gospel of Matthew (Chapters 5 to 7)

sexual morality
Conforming to particular rules of conduct; often, chastity

Shabbat
Important ritual observance for Jews beginning at sunset on Friday night and concluding at nightfall on Saturday. It represents the day God rested after he created the world, that is, the seventh day of creation as recorded in Genesis. *Shabbat* (the Sabbath) literally means 'cease'.

shahada
The first pillar of Islam, the statement of belief that 'There is no God but God and Muhammad is his messenger'

Shari'a
The moral and legal code of Islam based on the teaching of the Qur'an and other Islamic sources

Shi'a (or Shi'ite)
The second-largest Islamic group, Shi'a Muslims believe that Muhammad's descendants are best suited to lead the Muslim community

Shiva
One of the three chief Hindu divinities, known also as 'the Destroyer'

shramanas
Wandering teachers, monks or philosophers

sin
An act considered a transgression of divine law, an offence against God

sodomy
Another term for homosexual practices; from a particular interpretation of the story of Sodom

speaking in tongues
Speaking in the 'language of the Holy Spirit', a mark of the Pentecostal movement

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Stolen Generations
Term applied to the Aboriginal and Torres Strait Islander children in Australia taken from their families and raised to be assimilated into the white community

stupa
A burial mound or monument that usually has a relic contained within

Sunni
The majority variant of Islam

superstition
Fear of the unknown or acting according to some unknown spiritual force or prejudice

surplice
A loose-fitting broad-sleeved white vestment, usually of linen, worn by certain members of the clergy and choristers

sutras
Sacred texts containing the words of the Buddha

symbiotic
Referring to an interaction or interdependent relationship

symbology
The study of symbols

synagogue
Jewish place of worship

syncretism
Process of new religious systems developing out of the combination of two or more prevailing religions

Synoptic
Literally, 'seen together'; the Gospels of Matthew, Mark and Luke, which share many common features

tallit
Prayer shawl

Tanakh
Acronym for the Hebrew Bible that is made up of the Teachings (Torah T), the writings from the Period of Prophecy (Nevi'im N) and the writings from the remaining books (Ketuvim K)

Tao Te Ching
Chinese classic text fundamental to Taoist philosophy

Taoism
Major Chinese religion/philosophy, founded about 600 BCE; also known as Daoism

Tasawwuf
An area of Islamic study focusing on spiritual development

tasbih (subha)
String of prayer beads comprising 99 beads, representing the 99 names of Allah

tefillin
Leather box and straps

temple *puja*
Making offerings in a temple; part of the ritual of Buddhists, often reflecting the particular cultural background of the adherents

Ten Commandments (or 'Decalogue')
Key components of the law given to Moses

Ten Commitments
Ten actions that have been developed to express Hindu ethical behaviour

terra nullius
Literally 'land belonging to no one'; the doctrine that Australia was owned by no one, and thus open to European settlement

textual
Relating to a text

The Dreaming
The belief system of the Australian Aboriginal peoples

The Temple
The temple built in Jerusalem

theology
The study of the nature of God and religious doctrine – usually with an emphasis on Christianity

theosophy
Spiritualist group founded in the late nineteenth century, following Hindu and Buddhist teachings

Thirteen Precepts
Moses Maimonides' principles of faith, which he believed every Jew should maintain

tikkun olam
Jewish concept of the repair of the world; the need for social justice

tithe
A tenth part of some amount, specifically as a donation to a church

Torah
First five books of the Hebrew Bible

tori (or torii)
A gate of two columns and two beams that separates the sacred area of the shrine from the ordinary world outside

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

totem
Object, such as an animal, plant or particular landmark, through which an Australian Indigenous person is linked to the ancestral being responsible for his or her existence

transcendence
An existence above or apart from the material world

transgender
A person whose identity does not conform to general ideas of male or female gender

transubstantiation
In the Eucharist, the conversion of bread and wine into the body and blood of Christ

tribe
A group of clans

trimurti
The three Hindu gods, Brahma, Vishnu and Shiva, who make up the Hindu godhead, *Brahman*

Trinity
The concept of one God and three persons (Father, Son and Holy Spirit)

Tripitaka
Literally 'three baskets'; this is the Buddhist sacred text; sometimes called the Pali Canon

ulama
Scholars trained in Islam and Islamic law

Umayyad
The first Muslim dynasty that ruled from 661–750 CE

varna
Concept commonly known as 'caste'; the four *varna* form the basis of Hindu society

Vedanta
The highest teaching of the Vedas (*veda* means 'knowledge'), the ancient Sanskrit scriptures of India

Vedas
The earliest sacred writings of Hinduism

Vedism
The early religious system of India that developed into Hinduism

Vipassana
Meaning 'insight', *vipassana* is one of the most ancient meditation techniques

Vishnu
The supreme god for Vaishnavas, and a manifestation of *Brahman* in other traditions of Hinduism

Wesak (or Vesak)
Celebration of significant events in the life of the Buddha

West, the
Western civilisation refers to cultures of European origin

Wicca
The religious tradition of modern witchcraft

worldview
An ideological means of understanding the world and its people

wowser
Australian term referring to a puritanical fanatic or spoilsport

wudu'
Ritual washing of arms, face and feet before the daily prayers

YHWH
The 'Tetragrammaton', the four letters that are the name of God revealed to Moses; not able to be pronounced, so read as 'Adonai' meaning 'Lord' (or in some Christian sources read as Jehovah)

yoga
Any of various systems of discipline in the Hindu philosophical system concerned with achieving the union of the mind and body with the universal spirit

yoni
A vaginal symbol and site of sacrifice with a lingam

zaddik
Righteous man

zazen
Experiential meditation

Zen
The Japanese rendering of the Chinese term '*chan*'

Zion
Referring specifically to Jerusalem, taken to refer to any holy or ideal place

Zoroastrianism
A religion based on the idea that there is a continuous fight between a god who represents good and a god who represents evil

zuhr
Muslim Friday prayers held at noon

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Answers to multiple-choice questions

CHAPTER 1: THE NATURE OF RELIGION AND BELIEFS

1 D
2 B
3 D
4 B
5 A
6 D
7 A
8 C
9 D
10 B

CHAPTER 2: RELIGION IN AUSTRALIA PRE-1945

1 C
2 B
3 A
4 C
5 D
6 D
7 A
8 B
9 B
10 A

CHAPTER 3: RELIGION IN AUSTRALIA POST-1945

1 C
2 B
3 A
4 A
5 C
6 D
7 B
8 A
9 B
10 B

CHAPTER 4: BUDDHISM: THE BASIC FACTS

1 B
2 C
3 B
4 A
5 B
6 B
7 C
8 A
9 A
10 A

CHAPTER 6: CHRISTIANITY: THE BASIC FACTS

1 B
2 A
3 B
4 B
5 A
6 A
7 D
8 B
9 D
10 C

CHAPTER 8: HINDUISM: THE BASIC FACTS

1 A
2 B
3 D
4 D
5 A
6 B
7 B
8 C
9 B
10 C

CHAPTER 10: ISLAM: THE BASIC FACTS

1 B
2 C
3 C
4 A
5 C
6 B
7 D
8 C
9 A
10 D

CHAPTER 12: JUDAISM: THE BASIC FACTS

1 D
2 B
3 D
4 C
5 B
6 A
7 B
8 C
9 B
10 C

CHAPTER 16: RELIGION AND NON-RELIGION

1 A
2 B
3 B
4 B
5 A
6 C
7 C
8 A
9 D
10 D

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Index

Aboriginal Australians
  ceremonies, 50
  and Christianity, 49, 361
  dispossession, 50–1, *see also* Stolen Generations
  flag, 19
  kinship, 50
  and land, 19–20, 50
  the land rights movement, 53–5
  and missionaries, 36, 49
  reconciliation, 52, 64–5
  religion, *see* Indigenous beliefs, Australian
  symbolism and art, 17
abortion, *see* ethics, bioethics
Abraham, Prophet
  in Islam, 226–7, 233, 240, 269–71
  in Judaism, 277–9, 287, 313, 316
Abu ali Hussein ibn Sina, 255
Abu Bakr, 229–31, 248–50, 353
Abu Hanifa, Imam, 255
Adams, Douglas, 23, 357
advaita, 199–200, 202
afterlife, *see* life after death
agnosticism, 14, 372
ahimsa, 95, 190, 201–2, 205–6, 347, 350
  and Gandhi, Mohandas, 200–3
A'isha, bint Abu Bakr
  history of Islam, early, 230
  Islam, impact on, 250
  life, 248–50
akhira, 257–8
al-Adawiyya, Rabi'a, 253, 255
al-akhira, 232–3
al-Bukhari, 250
Al-Fatiha, 263
al-Ghazali, 255–6
al-Shafi'i, Imam, 255
al-Zahra, Fatima, 255
alchemy, in Taoism, 327
alcohol
  in Australia, early, 40–1
  in Islam, 238, 252
Alexander the Great, 121
Ali, Caliph, 229–31, 248–50
Allah, *see* Islam
  99 names of Allah, 232, 251, 266, 351
Amma, 211
Analects, The, 373, *see* Confucianism
anatta, 82
ancestor worship
  and Indigenous Australians, 15–16
  religions of ancient origin, 325
  Shinto, 331–2
  Taoism, 14, 327
Anderson, Wil, 371
angels, 232–3
Anglicanism (Episcopal Church), 128
  Australia, adherence in, 56–7
  in Australia, early, 24–6
  baptism, 164
  and Catholicism, 128
  ethics, 136, 154
  on homosexuality, 160
  Sunday worship, 169–72
anicca, 82, 88
animism, 358
  global underpinning, 362
  in Hinduism, 177
  New Age, 367
  in religions of ancient origin, 325
  see also Indigenous beliefs, Australian
anti-Semitism, 126
Apocrypha, 125, 135
apostles, 124
Apostolic Succession, 129
Aquinas, Thomas, 154, 163, 300
Arafa, Muhammad, 250
arhats, 78, 108
Aristotle, 301
Arius, 131
art, Indigenous Australian, 18
Aryans, *see* Indo-Europeans
Ashkenazim, 31, 282–3
Ashoka, King, *see* Asoka, King
ashrama, 190–1, 208, 212
Asoka, King, 76, 92–7
  Buddhism, impact on, 95
  evangelising work, 362
  life, 93–4
  pilgrimage sites, 110
  society, impact on, 95–6
  sources, 96
Assisi Declaration, 259, 309
Athanasius, 131
atheism, 1, 14, 371–2
  atheist states, 362
  and Buddhism, 73
  and *shramanas*, 74
atman, 71, 179, 183, 199, 347
Augustine, Saint, 345–6
Australia
  Buddhism, 59–60
  census data on religion, 3, 56–67, 371
  Christianity, 24–6, 33–5, 56–8, 371
  colonisation, 24–6
  Hassidism, 302–4
  Hinduism, 58–9
  Islam, 60–1
  New Age, 62, 367
Australian Inland Mission, 36–8, 64

Balinese Hinduism, 204
Bal Tashchit, 308
baptism, 163–6
Baptists
  Australia, adherence in, 57
  in Australia, early, 25
  and Anglicanism, 128
  baptism, 164
  Sunday worship, 169
Bar / Bat Mitzvah, 320
Beatles, The, 367
beatification
  of Hildegard of Bingen, 150
  of Mary MacKillop, 28–9
Beatitudes, the, 136–7, 153
Benevolent Society of New South Wales, 34
Bennett, Dennis, 152
Beruriah, 305, 311
Bhagavad Gita, 181, 187–8
  extracts, 189
  and Gandhi, Mohandas, 202
  and peace, 348
  and yoga, 186
Bhakti movement,177, 204
Bhakti yoga, 186
Bible, the, 133, 134–5, 360–1
  and the environment, 157
  ethics, 153
  and Judaism, 277
  and marriage, 167
  peace, 343
  and prayer, 138–9
  Protestantism, 130
  slavery, 360
  Sunday worship, 168–72
  see also New Testament, Old Testament
bias, 5–6
Bodhidharma, 98–9
bodhisattvas, 78–9, 84, 102, 107–8, 112–13
Book of the Dead, Tibetan, 79, 84
Books of Allah, 232–3
Booth, Catherine, 152
Bowker, John, 341
Brahma, 183, 210, 217, 347
Brahman,179, 182, 199–200, 204, 206, 348
Brahmins, 71, 180, 181, 185, 191, 192, 199, 209, 213
Buddha, the,
  in Hinduism, 181
  Kshatriya, 72, 191
  life and enlightenment, 72–4
  perception in different schools, 78
  qualities of, 74
  social context of, 73–4
  Three Jewels, 80
Buddhism
  adherence in Australia, 56–7, 59–60, 115
  appeal to modern Australians, 59–60
  in Australia, early, 32–3
  and atheism, 371
  councils, 75–6
  ethics, 86–7, 103
  gender roles, 108–10
  global distribution, 77, 362
  and Hinduism, 71, 181, 184, 219
  humanism, 373
  New Age, 367
  as a new religion, 365
  peace, 342
  people, significant, 93–102
  pilgrimage, 110–11
  puja, 87–8, 112–14
  sacred texts, 83–5
  schools, major, 77–9, *see also* Mahayana, Theravada, Vajrayana
  and Shinto, 331–2
  and Taoism, 328
  temples, 4, 112–14
  Western Buddhists, 78, 87, 369
  world view, 375
  Zen, *see* Soto Zen Buddhism
  see also dharma; *dukkha*; *karma*; middle way; *samsara*; *sangha*

Caliphs, Four Rightly Guided, 229–31
Calvin, John, 130
Camel, Battle of the, 249–50
Caodaism, 368
Carmichael, Aunty Beryl, 17
caste system, Indian, *see varnas*
Castle Hill, riots in, 25–6
Cathars, 149
Catholicism, 128–9
  adherence in Australia, 56–7
  and Anglicanism, 128
  in Australia, early, 24–6
  sectarianism, 33–4
  baptism, 165
  education , 38–40
  ethics, 136, 153–5
  marriage, 167
  medieval, 148–52
  and new religions, 364, 368
  peace, 344–6
  Sunday worship, 168–72
celibacy
  Buddhism, 106
  Christianity, 149
  Hinduism, 208
  Judaism, 310
Census, 1–2, 30, 53, 56–9, 61–2, 362, 370–1
charisma, 303, 365–7
Chinese religions, 14, 59, 326, 372–3, *see* Taoism, Confucianism
  in Australia, 32
  global distribution, 362
Chisholm, Caroline, 28
Chopra, Deepak, 367
Christ, *see* Jesus; Messiah
Christianity
  adherence in Australia, 56–7, 370
  arrival in Australia, 24–6
  beliefs, principal, 131–4
  bias, 6
  denominations, 24–5, 128–31
  ethics, 136–8, 153–63, *see* ethics
  on film, 121
  and Gandhi, Mohandas, 203
  gender roles, 162–3
  global distribution, 362–3
  influences, early, 121, 144–8
  and Islam, 225, 227, 350–1
  and Judaism, 120
  monotheism, 359
  and the New Age movement, 367
  as a new religion, 364
  Nordic religions, 333
  peace, 342–6
  people, significant, 144–52
  personal devotion, 138–9, *see also* prayer
  Roman Empire, *see* Roman Empire, Christianity
  social welfare in early Australia, 34–5
  sources, 125–6
  and Sufism, 352
  texts and writings, sacred, 134–5
  world view, 375
  see also Jesus; God; Bible; Gospels
Christmas, 360
Chuang Tzu, 327
Church Act (1836), 26, 38
Church of England, *see* Anglicanism
Church of Jesus Christ of the Latter-Day Saints, 364
Civil War, American, 361
Commandment of Love (Jesus), 137, 153, 158, 344
communion, 169–73
Congregationalists, in Australia, 24
Confucianism
  definition, 7, 10
  humanism, 373
  sexual ethics, 106, 108
  and Taoism, 326–8
  world view, 373
  and Zen Buddhism, 100
  see also Chinese religions
Confucius, atheism and humanism, 371–3
consciousness
  in Buddhism, 84
  in Hinduism, 186
Conservative Judaism, 283–4
Constantine, Emperor, 129, 131
consumerism, 369
contraception, *see* ethics, bioethics
convicts, *see* Australia, colonisation
coolies, 30, 201
corroborees, 50
Covenant, 277–80, 285, 305
  attributes of God, 284
  ethics, 305
  prophets, 287, 290, 304–5
  Ten Commandments, 288–9
Creationism, 13–14
Crusades, the, 282, 342, 350, 352, 360
Cronulla riots, 61
cults, *see* new religious expression

Dalai Lama, XIV, 63, 102
  and Gandhi, Mohandas, 203
  on homosexuality, 107
Daoism, *see* Taoism
Darwin, Charles, 13, 372
Darling River, Dreaming story, 17
David, King
  and Christianity, 121
  gender roles, 311
  homosexuality, 160, 310
  prophets, 287
David, Star of, 277
Dawkins, Richard, 340, 354, 357, 371
Dead Sea Scrolls, 122
Deane, Sir William, 144
death
  for Indigenous Australians, 50
  in Islam, 267–9
  in Judaism, 313–15
Deborah, 305
Democritus, 324
denominational switching, 61–2, 365
Devi, Hindu goddess, 184, 210
Devi, Sarada, 211
devil
  in Islam, 240, 271
  in Judaism, 354
  suffering, 14
Dhammadinna, Sister, 102
dharma (*dhamma*)
  in Buddhism, 76, 80, 85
  in Hinduism, 184, 205, 347
Dharma Day, 116
dialogue, interfaith, *see* interfaith dialogue
diasporas, definition, 11
disenchantment, 59, 370
dispossession, 49–52, 64
Diwali, 219, 360
divorces, Jewish, 310
Dixon, John, 26
Dreaming, the, 9, 15–19, 50, 55
dukkha, 74, 80–2, 85
Durkheim, Emile, 18, 358, 360

ecospirituality, 157, 368
ecological awareness, 94, 207, 368–70
ecumenism, 62–3, 157, 346
Eddas, see Poetic Edda, Prose Edda
education, early Australian school systems, 38–40
Eight Immortals (Taoism), 327

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Eightfold Path, *see* Noble Eightfold Path
Einstein, Albert, 203, 275
El, *see* Yahweh
Eliezar, Israel Ben, *see* Tov, Ba'al Shem
Elijah, 287
England, Church of, *see* Anglicanism
Enlightenment, European, 373
environment, *see* ethics, environmental
Epicurus, 371
Episcopal Church, *see* Anglicanism
Essenes, 121, 124
ethics
  bioethics
    Buddhism, 103–5
    Christianity, 153–6
    Hinduism, 205–6
    Islam, 256–7
    Judaism, 306–7
  environmental
    Buddhism, 104–5
    Christianity, 156–8, 370
    Hinduism, 206–8
    Islam, 257–60
    Judaism, 307–9
  sexual
    Buddhism, 105–10
    Christianity, 158–63
    Hinduism, 208–12
    Islam, 260–4
    Judaism, 309–12
Eugenius III, Pope, 150–1
euthanasia, *see* ethics, bioethics
Evangelicals
  and Anglicanism, 128
  immanence, 9
  and the individual, 360
evil, *see* suffering

Fatima, *see* Al Zahra, Fatima
Federation of Australia, 30–1
feminism, Jewish, 305
feminist theology, 133, 150, 152, 162
Five Precepts, 86, 103, 105
Flynn, Reverend John, 36–8, 64
Foster, Jodie, 371
Four Noble Truths, 75, 80–1, 103, 105, 110, 113
Fox, George, 424, *see also* Quakers
Francis, Saint (of Assisi), 157–8
free will, 233–4
Friends, Society of, *see* Quakers
Friday prayers, 238, 265–7
funerals, Islamic, 267–9

Gabriel, Archangel, in Islam, 227, 232
Gandhi, Mohandas, 197–8, 201–3
  ethics, 206, 208
  life, 201–3
  impact on Hinduism, 202
  impact on world, 202–3
  peace, 349–50
  social transformation, 361
Ganesha, 184 212, 216, 218–19
Ganges River, 178, 182, 206, 215, 218
Gardner, Gerald, 368
Garvey, Marcus, 366
Gautama, Siddhartha, *see* Buddha, the
Gayatri mantra, 193, 210
Geertz, Clifford, 11, 359
Geiger, Abraham, 305
gender roles
  and Buddhism, 76, 108–9
  and Christianity, 162–3
  and Hinduism, 210–12
  and Islam, 264
  and Judaism, 311–12
Gervais, Ricky, 371
'Ghans', 32, 232
Gilgamesh, 160, 280
Gnosticism
  John the Baptist, 124
  Sufism, 252
god
  in Christianity, *see* God
  existence of, 13–14, 300, 357, *see also* atheism
  in Hinduism, *see* Brahman
  in Islam, *see* Islam
  in Judaism, *see* Yahweh
  New Age, 367
God, 2
  in various Christian denominations, 128–30
  beliefs of Christianity, principal, 132–3
  Bible, 134
  on gender roles in Christianity, 162
  Pentecostalism, 130
  in prayer, 138–9
Gore, Al, 203
Gospels, 6, 122, 125–6, 132, 134–5, 147, 170
  and Islam, 227, 233
  and peace, 344
Graham, Billy, 152
Great Schism, the, 129
Greenberg, Blu, 312
Green politics, 370
gurdwara, 30
Gyatso, Tenzin, *see* Dalai Lama, XIV

Hadith, the, 229, 235–6
  on A'isha, 248, 250
  ethics, 237
  on homosexuality, 263
  peace, 351–2
Hafiz, 252–3
Hajj, 240, 269–72, 351, 360
Halacha, 12, 288, 291, 305
Halal and *haraam*, 237–8, 258–60
Harappan civilisation, 178
Hare Krishnas, *see* International Society of Krishna Consciousness
Harim Mosque, *see* Ka'ba
Hassidism, 302
  history, 302–3
  Judaism, impact on, 303–4
  in modern world, 304
  see also Tov, Ba'al Shem
heaven
  Buddhism, 83, 85
  Christianity, 125–6, 129, 133–4, 136–7
  Islam, 233
Hebrew Bible, *see* Tanakh
hell
  Buddhism, 84
  Islam, 233
  Nordic (Hel), 333–4
Herod, King, 124
Herrigel, Eugen, 101
Hertzberg, Rabbi Arthur, 309
Herzl, Theodor, 305
Hijra, 228
Hildegard of Bingen, 148–52
  Christianity, impact on, 149
  environmentalism, 157
  individuals, impact on, 149–50
  society, impact on, 149–50
  sources, 150–1
  writings, 149–51
Hillel, 285, 304
Hillsong Church, 61, 130
'hindoos', 30, 58
Hinduism
  astrology, 208, 212, 216,
  Australia, adherence in, 58–9
  in Australia, early 29–30
  beliefs, principal, 187–9
  celebrations, 219–20
  ethics, 190–2, 204–5, *see also* ethics
  gender roles, 210–12, *see also* gender roles, Hinduism
  global distribution, 363
  gods and goddesses, 181–4
  monotheism, 181
  New Age, 367
  and Nordic religion, 334
  origins, 178–80
  peace, 347–50
  personal devotion (*puja*), 192–3 217–20
  pilgrimage, 205, 212, 214–17
  polytheism and henotheism, 358–9
  practices, significant, 212–20
  sanatana dharma, 180
  sites, sacred, 214–17
  and Sufism, 252
  temples, 4, 192, 199, 217–20
  texts and writings, sacred, 187–9
  variants, main, 181–2
  yoga, 185–6
Holocaust, the, 302
Holy Spirit, 126, 130, 132–3, 145, 164, 365
homosexuality, *see* ethics, sexual
  Buddhism, 107–8
  Christianity, 160–2
  Hinduism, 209–10
  Islam, 262–3
  Judaism, 310–11
Hubbard, L Ron, 365
Hughes, Robert, 24, 27
humanism, 372–4
Huxley, Julian, 374
Huxley, TH, 372

ijma, 236–7,
Immaculate Conception, 129
immanence, 9, 375
immigration,
  to Australia, 58
  Immigration Restriction Act, *see* White Australia Policy
Indian independence, 201–3
Indian religions (including Buddhism and Hinduism)
  immanence, 9
  world view, 8, 14
  see also Buddhism, Hinduism
indigenous beliefs
  animism, 358
  Australian, 9, 15–20, 49–55
  global distribution, 362
Indo-Europeans, 178
Indus Valley civilisations, 178
International Society of Krishna Consciousness, 59, 186, 207, 367–8
interfaith dialogue, 63–4 259, 346
internet, 4–5
interviews, 3
Isaac, Prophet, 278–80, 287
Isaac, Rabbi Solomon (Rashi), 305
Isaiah, 304–5
ISKCON, *see* International Society of Krishna Consciousness
Islam
  in Australia, adherence in, 32, 56–7, 60–1
  beliefs, principal, 232–4, 235–6
  and Christianity, 350
  ethics, 236–8, 255, *see also* ethics
  five pillars, 238–42
  gender roles, *see* gender roles, Islam
  global distribution, 362
  growth after Muhammad, 229–32
  hijab, in Australia, 61
  monotheism, 359
  mosques, 4, 265–7
    in Australia, 32, 37, 60–1
  as a new religion, 227–8
  origins, 227–9
  peace, 350–3
  people, significant, 255
  prophets, 227, 233,
  origins and context, 225–9
  texts, sacred, 234–6
  see also jihad; law, Islamic; Muhammad; Shi'ites; Sufism; Sunnis; Qur'an
Islam, Yusuf, 223
Israel, 277, 304, 314, 366, *see also* Zionism

Jacob, Prophet, 278–80, 287
jahannam, *see* hell, Islam
Jainism, 71, 202–3, 347
jannah, *see* heaven, Islam
Jedi Knight, 1
Jehovah, *see* Yahweh
Jerusalem
  Christianity, 120, 124, 126, 128
  Islam, 309, 271
  Judaism, 282, 290
  Paul, Saint, 145–6
Jesus
  divinity and humanity, 131–2
  ethics, 136–7
  inner light of, 9, 345
  in Islam, 227, 233
  and Judaism, 124
  life of, 123–7
  on marriage, 166–8
  Nicene Creed, 132–3
  peace, 344–5
  Paul, Saint, 145–8
  prayer, 138–9
  revelation, 133
  as revolutionary, 126
  resurrection, 125, 132
  salvation, 133–4
  sources on life, 125–6
jihad, 241–2, 351, 353
Jinn, 232–3
John XXIII, Pope, 152
John the Baptist, 124, 126
John Paul II, Pope, 27, 157
Johnson, Rev. Richard, 24–6
Jones, Reverend Jim ('Jonestown'), 364
Judaism
  Australia, adherence in, 31–2
  in Australia, early, 31–2
  beliefs, principal, 11, 284–5, 287
  and Christianity, 11, 120, 123, 128, 146
  Conservative, 283–4, 311–12, 320
  divisions, major, 346–8
  ethics, 15, 356–9, *see* ethics
  gender roles, 282–4
  global distribution, 362–3
  henotheism and monotheism, 9, 280, 284, 288, 359
  identity, 11, 32, 281, 285, 306
  and Islam, 12, 225, 262, 277, 362
  mourning rituals, 313–15
  origins, 277–81
  Orthodox, 283–5, 291, 306, 310–11, 318
  Patriarchs, early, 278–9, 281
  Paul, Saint, 128, 146, 148
  peace, 341, 354
  people, significant, 304–5
  prophets, 285–7, 290
  Reform/Progressive, 283–4, 307, 311, 320–1
  salvation, 313
  Shabbat, 12, 292–4, 320
  texts, sacred, 11, 285–8
  see also law, Jewish
jurisprudence, 236, 256–7
'just war', 344–5

Ka'ba, 225–8, 238, 240, 247, 249, 265–6, 269–71, *see also* Mecca
Kabbalah, 291, 305,
  and gender roles, 311
  and Hassidism, 302–3
  and Sufism, 252
kaddish, 313–15
Kali, 184, 210, 347
Kama Sutra, 199, 208
kami, 329–32
Kant, 372
karma
  in Buddhism, 81–2, 85, 103, 107, 116, 375
  in Hinduism, 179–80, 184–7, 191–2, 205, 215–16
  in New Age, 59, 367
Karma yoga, 185
ketubah, 316–17
khilafa, 257–9
Khuwaylid, Khadijah bint, 225, 227–8, 248, 255
kinship, Indigenous Australian, 49–51
King, Martin Luther Jr., 203, 350, 361
Kingdom of God, 126, 145, 161, 375
koans, 88, 100
Kojiki, 330
Kook, Rabbi Isaac Abraham Hacohen, 305
Koran, *see* Qur'an
Koresh, David, 367
Krishna, 181, 186–9, 204, 206, 217, 219, 348
Kshatriyas, 181, 190, 347
Kumbha Mela festival, 215–17
Kung, Hans, 341
Kyi, Aung San Suu, 203

Lang, John Dunmore, 27–8
language, Indigenous Australian, 50–2
Lao Tzu, 327
Last Supper, 125–6, 170
law
  Jewish, 11–12, 281, 285, 290, 292, 300, 306, 318, *see also* Halacha
  Islamic, 12, 236–7, 250, 259–60, 262–4
  Le Guin, Ursula, 69
Lennon, John, 203
Leopold, Aldo, 157, *see* ecotheology
Leviticus, Book of, 11–12, 20, 153, 160, 285, 290, 294, 308, 310
Lewis, C.S., 143
liberation theology, 152, 157
life after death, 14, 134, 233, 313
Logos, Christianity, 125, 131
Lord's Prayer, 138
Love, Commandment of, 137, 153, 344
Lotus of the Good Law, 84
Lucretius, 371, 373
Luther, Martin, 129–30, 148, 152
Lutheran Christianity, 32, 36, 65, 171
  adherence in Australia, 57, 130
Lyon, David, 369

Mabo case, 54–5

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Macdonald, Sarah, 176
McKay, Rev. Fred, 63–4
MacKillop, Mary, 28, 39–40
MacLaine, Shirley, 367
McMahon, Reverend Dorothy McRae, 160
Macquarie, Lachlan, 26–7
Madhva, 204
magic, Indigenous Australian, 18–19
Mahavastu, the, 72
Mahabharata, 187–8
  ethics, 190–2, 205, 208, 210–11
  on film, 177
  and Krishna, 181
  and peace, 348
  in temples, 218
Mahapajapati, 76
Maharishi Maresh Yogi, 367
Mahatma Gandhi, *see* Gandhi, Mohandas
Mahayana, 77–9, 102
  ethics, 86, 103, 108
  formation of, 76, 78
  puja, 112, 114
  regional locations, 78
  sacred texts, 83–5
  Wesak, 115–16
  Zen Buddhism, 97
Maimonides, Moses
  ethics, 290, 306, 310
  Judaism, impact on, 300–1
  life, 299–301
  society, impact on, 301
  on the soul, 314
  and the Torah, 286
  writings, 300–1
Maitland, Sarah, 152
Malcolm X, 241, 361
Malik, Imam, 255
Makonnen, Ras Tafari, 366
mandalas, 88, 219
Mandela, Nelson, 203
Mannix, Daniel, Irish-Catholic priest in Australia, 33–4
Marley, Bob, 366
marriage
  Buddhist, 105–7,
  Christian, 129, 158–9, 163, 166–8
  Hindu, 208–10 212–14
  Islam, 260–2
  Judaism, 309–10, 316–18
Marsden, Rev. Samuel, 24–8
Mary Magdalene, 124
Mary, mother of Jesus, 123, 129, 133, 138
materialism, 367, 369–70
Maududi, Sayyid, 255
Mecca
  A'isha, 248–50
  funerals, 267–8
  Muhammad, life of, 227–9
  Muhammad's flight from Mecca, 252
  origins of Islam, 225–6
  peace, 351
  pilgrimage, 240–1, 269–71
  prayer, 238–9, 266
  Qur'an, 234
  social cohesion, 360
media, 4, 225, 352–3
meditation, 81–2, 87–8
  in Australia, 59–60
  in Buddhism, 78, 80–2, 84, 87–8, 102, 109, 111–14
  in Christianity, 138–9, 346
  in Hinduism, 182, 185–6, 347–8
  in Islam, 227
  in New Age, 367
  in Taoism, 327–8
  in Zen Buddhism, 97–101
Mendelssohn, Moses, 305
Mernissi, Fatima, 262
Messiah, 121, 123, 126, 145–6, 343, *see also* Jesus
  in Chassidism, 303–4
Methodism, 130
  in Australia, 24, 26, 34, 38
middle way, the, 70, 73–5, 78, 81, 104–5
Millikan, Rev. David, 46
Milton, John, 14
Mirabai, 204, 211
miracles
  Buddhism, 110
  Christianity, 130, 169
  Hinduism, 199
  Jesus, 124, 126
Mishnah, 286–8, 299–300, 305–6, 316
missionaries
  Australian, early, 36, 51
  Buddhist, 76, 94, 96–7
  Islamic, 241
  Jewish, 303
  Paul, Saint, 145–6
Miyazaki, Hayao, 331
Mizrachim, 282–3
moksha, 183–5, 189, 215–16, 347, 349
monasteries
  Asoka, King, 95
  Buddhist, 75–6, 79–80, 97, 99, 102, 109
  Christian, 150
monism, 199
monotheism, 9, 181, 227, 240, 280, 284, 288, 359
morality, public, in Australia, 27, 36, 40–2, 361
Mormons, 264
Moses, 280–1
  and Christianity, 134, 136
  Covenant, the, 280
  and Islam, 227, 233
  life, 280–1
  prophets, 11, 130
  Tanakh, 283, 286–7
mosques, *see* Islam, mosques
Movies,
  aboriginal spirituality, 18, 55
  Buddhism, 73, 93
  Christianity, 121
  Hindu, 177, 209
  Judaism, 281
  New Age, 369
  Nordic, 333
Muawiya, 230, 250
Muhammad, Prophet
  and angels, 232, *see also* Gabriel
  articles of faith, 232
  Hajj, 268–72
  life, 227–9
  origins of Islam, 225–6
  peace, 350–1
  and texts, sacred, 233–6
  wives, 248–50
  see also Hadith; Islam; Qur'an; shahada
Müller, Max, 359
multiculturalism, 58, 63
mysticism
  in Christianity, 148–9
  in Islam, *see* Sufism
  in Judaism, *see* Chassidism; Kabbalah
  in New Age, 367
  in Taoism, 327

Nan Tien Temple, 60, 105, 110, 114
Napoleon Bonaparte, 26
Nargajuna, 102
native title, *see* Aboriginal Australians, land rights movement
National Council of Churches in Australia (NCAA), 63, 157
Neng, Hui, 99
New Age movement, 10, 59, 62, 152, 365, 367–8, 370
  environmentalism, 367
  music of Hildegard of Bingen, 150–2
  yoga, 59, 185
  new religious expression, 364–9
  ethics, 369
  influences on, 369–71
  new religious expressions, 364, 366–7, 369–70
New Testament, 8, 123, 125–7, 132–5, 161
  and communion, 170
  ethics, 136, 153, 159, 166
  and Gandhi, Mohandas, 201–2
  and Paul, Saint (of Tarsus), 128, 144–7
  peace, 343–4, 346
Nicene Creed, 130–3
Nihongi, 330
nikah, 260
Nile, Reverend Fred, 160–1
nirvana
  Asoka, King, 95
  in Buddhism, 71, 75, 77–85, 88, 116, 189
  and pilgrimage, 110
  and sexual ethics, 106
  Wesak, 112, 115
Noahide Laws, 285
Noble Eightfold Path, 70, 81, 86, 88, 103–5
Noble Truths, *see* Four Noble Truths
nominalism, 94–5
non-religious world views, 357, 371–3, 376
  in Australia, 57, 453
  difference to religious world views, 374–5
  global distribution, 362
  see also atheism, agnosticism, humanism
Nordic religion
  beliefs, principal, 334
  meaning, human search for, 336
  nature of, 333
  origins of universe, 333
  rituals, 336
  society, influence on, 336
  supernatural powers and deities, 335
NSW Ecumenical Council, 63
Nungalinya College, 65

Old Testament, 11, 125, 134–5, 153, 156, 159–60, 170–1, 277, 343–4, *see also* Tanakh
Orthodox Christianity, 129–30, 135,139, 167
  adherence in Australia, 49, 57–8, 130
  baptism, 164–6
  ethics, 136, 154
  marriage, 167
  re-enactments, 127
  Sunday worship, 169–71
  Orthodox Judaism, 283

pacifism, 344–6
paganism
  animism, 358
  in Australia, 59, 62
  New Age, 62, 367–8
  Nordic religion, 333
  Wicca, 62, 368
Pali Canon, the, 76, 80, 83–4, 108
Palmo, Tenzin, 102, 109,
pantheism, 9, 199, 367
paradise, *see* heaven
Parks, Rosa, 361
Passover
  in Christianity, 124, 126, 170
  in Judaism, 281
Paul, Saint (of Tarsus), 122, 144–7
  Christianity, impact on, 182–3
  ethics, 153, 158–9, 161
  individuals, impact on, 181
  gender roles, 162
  on homosexuality, 161
  on Judaism, 146
  letters, 125, 128, 134–5
  life, 145–6
  peace, 344
  society, impact on, 147
  sources, 183
peace and religion, 340–54
  see also Christianity, peace; Hinduism, peace; Islam, peace
Pentateuch, *see* Torah
Pentecostalism, 128, 130, 161
  Australia, adherence in, 57, 61
  baptism, 165
  and consumerism, 369–70
  immanence, 9
  as new religious expression, 365
  New Age, 365, 367
  Sunday worship, 170–2
  see also Methodism
Persian Empire, 120, 129, 230
Personal fulfilment, 365, 367, 371, 375
Peter, Saint, 128, 344
Pharisees, 121–3, 125
Philosophy, 328
  of Buddhism, 60, 73–5, 78, 80, 82, 97–8, 101, 331
  and Christianity, 149, 360,
  Hindu, 71, 199–200, 204
  Indian, 7
  Islamic, 255,
  and Judaism, 282, 299–301, 303
  non-religious world views, 357, 371–5
  Taoist, 7–8, 78, 97, 326–8, 373
Pilate, Pontius, 125
pilgrimage
  Buddhist, 94–5, 110–12
  Hindu, 200, 205, 214–18, 253, 265–8
  Islamic, *see Hajj*
  Jewish, 281
plagiarism, 5
Plaskow, Judith, 312
Poetic Edda, 334
polytheism, 358–9
  early Islam, 226
Pope, the
  and Anglicanism, 128
  Apostolic Succession, 128
  charisma, 303
  ethics, 136, 154
prayer
  Christian, 138–9, 167–72, 346, 360
  Hindu, 179, 192–3, 201, 207, 210, 215, 217–20
  Islamic, 238–40 247, 252, 265–8
Presbyterianism, 170–1
  Australia, adherence in, 57
  in Australia, early, 26–7, 36–8
  baptism, 165
Progressive (reform) Judaism, 283, 305, 312, 320–1
prophets, 11, 121, 153, 227, 233, 285–7, 290–1
Prose Edda, 334
Protestantism, 128–31
  in Australia, early, 24–7, 38–41
  sectarianism, 33–4
  baptism, 171
  and Catholicism, 33, 38, 128
  peace, 342, 345
  Sunday worship, 169–72
  work ethic, 358
Proverbs, Book of, 291–2
Public morality, 40–2, 361
puja, 87–8, 112–14, 192–3, 204, 212, 217–20
Pure Land Buddhism, 102
Purgatory, 129
Purva Mimamsa, 204

Q, supposed Christian text, 125
Qabbalah, *see* Kabbalah
qiyas, 236–7
Quakers, 13, 162
  in Australia, early, 24
  baptism, 172
  peace, 345–6
  Sunday worship, 212
  'Questions of life', 13–14, 374
Qur'an, 234
  A'isha, 305–6
  Allah, 287
  articles of faith, 287–8
  codification, 284–5
  ethics, 237
  funerals, 329
  Hajj, 330
  on homosexuality, 322–3
  jihad, 297
  and Judaism, 339
  Muhammad, 280
  peace, 430–3
  prayer, 294
  in Sufism, 309, 311–12
Qutb, Sayyid, 242, 255

Rabi'a, *see* al-Adawiyya, Rabi'a
racism in Australia, 30, 32, 37, 63
Raelian religion, 370
Ragnarök, 334
rak'a, 239, 265–6
Ramadan, 295–6, 316
Ramakrishna, 204
Ramanuja, 204
Ramayana, 177, 181, 187–8, 202, 218, 347–8
'Rambam', *see* Maimonides, Moses
Rastafarian, 366
rational humanism, 372–4
reconciliation, *see* Aboriginal Australians, reconciliation
Reformation, the, *see* Luther, Martin
reincarnation, 14, 71
  in Australia, 59
  in Buddhism, 72, 81
  in Hinduism, 180, 183, 185, 191, 205
  in new religions, 365, 367
  see also samsara
religion
  characteristics of, 10
  contribution to society, 13
  definition, 7, 9–10, 360
  etymology of the word, 7, 359
  global distribution of religions, 362–3
  individual meaning, 359–60
  new religious expression, 364–71
  and science, 256, 369–73
  social cohesion, 358–60
  social transformation, 359–61
ren, 373
resurrection
  Christian, *see* Jesus, resurrection
  in Islam, 233, 268
revelation
  Christian, 133

ISBN 978-1-107-52668-6
© Christopher Hartney, Jonathan Noble 2016
Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.

Islamic, 227, 230, 234–6, 249–50
Jewish, 11, 290, 305
Rinpoche, Guru, 102
ritual
Buddhist, 87, 112, 115–16, *see also mandalas*
Christian, 128, 133, 163–73, 364
Hindu, 222
Islamic, 286, 291–4, 296, 310, 317, 325–30
Indigenous Australian, 22, 61
Jewish, 12, 357
Nordic, 336, 411–13
Shinto, 329–32
Taoist, 403
Robbins, Anthony, 367
Roman Empire, 358
Christianity, 120–1, 129, 131, 134, 344–6
and Judaism, 288
Paul, Saint, 144–7
religion, 9, 358
Roy, Ram Mohan, 204
Royal Flying Doctor Service, 36–7, 64
rta, 204
Rumi, 246, 253
Rusul, 233
Ruth, 311

Sabbath
Christian, *see* Sunday / Saturday worship, Christian
Jewish, *see* Judaism, Shabbat
sacraments, Catholic, 129, 164–6
sacred sites,
for Indigenous Australians, 16–17, 51
Sadducees, 121–4
Sagan, Carl, 374
sagas, Nordic, 334
St Vincent de Paul Society, 34–5
Sakyamuni, Prince, *see* Buddha, the
Salama, Umm, 248–9
Salat, 238–9; *see* prayer, Islamic
salvation, Christianity, 125, 129–30, 133–4, 163, 166, 360
Salvation Army, 35, 40, 166, 172
samsara
in Buddhism, 59, 82–3
in Hinduism, 71, 180, 185, 188, 205, 347
see also reincarnation
sanatana dharma, 7, 180, 183, 205
sangha
and Asoka, King, 94–5
celebration of, 116
formation of, 75–6
gender, 75–6, *see also* gender roles, Buddhism
origin of term, 74
Three Jewels, 80
Sangha Day, 116
sannyasi, 185, 190, 199, 202, 214–16, 347
Satan, *see* devil
sati, 204, 206, 210–11
satori, 99–100
Saturday/Sunday worship, *see* Sunday/Saturday worship
satyagraha, 201–2, 350
Sawm, 239–40
sceptics, Indian shramanas, 73–4
Schism, Great, *see* Great Schism, the
Schneerson, Rebbe Menachem M, 303–4
scientific humanism, 372–4
scientific progress, 206, 369
Scientology, Church of, 5, 8, 365, 369
sectarianism
in Australia pre-World War II, 26, 33–4, 42
in India, 202
secularism,
in Australia, 57, 62
Sephardim, 31, 282–3
September 11, 2001, 160, 340, 352, 360
Sermon on the Mount, 124, 126, 136, 202
Seven Social Sins, *see* Social Sins, Seven
Seventh Day Adventists, 165, 168–9, 364
sex, premarital and extramarital, *see* ethics, sexual
Shabbat, *see* Judaism, *Shabbat*
Shahada, 232–3, 238, 240, 251, 267
Shaiva devotion, *see* Shiva
Shaiva Siddhanta, 204
Shamai, 305
shamans, 325
Shankara
impact on Hinduism, 200
Kumbha Mela, 216
life, 198–200
Shari'a law, *see* law, Islamic
Sharpe, Eric, 369, 376
Shema, 284, 288, 319–20
Sheol, 313–15
Shi'a Islam, 231
in Australia, 60
ethics, 255
pilgrimage, 269
wives of Muhammad, 248–50
Shinto
animism, 9, 358
beliefs, principal, 330
meaning, human search for, 332
nature of, 329
origins of universe, 330
rituals, 331
society, influence on, 331–2
supernatural powers and deities, 331
Shiva, 178, 180, 182, 215–16
and marriage, 214
and other gods, 184
and peace, 347
Shaivite devotion, 182
and Shankara, 199–200
shramanas, 74
Sikhism
in Australia, early, 30
global distribution, 362–3
and Sufism, 252
Sinai, Mount, 11, 281, 283, 285, 305
Singer, Peter, 371
Smart, Ninian, 10–11
Smith, George H, 372
Social cohesion, 358–60, 362
Social Sins, Seven, 203
Social transformation, 359–60
Society of Friends, *see* Quakers
Solomon, 287, 291, 309
Solzhenitsyn, Alexander, 1
Sodom, 161, 262–3, 278, 310
Spirit, Holy, *see* Holy Spirit
Stevens, Cat, *see* Islam, Yusuf
Stolen Generations, 51–2, 55
studies of religion, 4
suffering, 14
in Buddhism, 81; *see also dukkha*
Sufism, 251–4
important individuals, 252–3
influence of, 252
prayer, 326
and the Qur'an, 253–4
society, impact on, 253–5
suicide
in Christianity, 154–5
in Hinduism, 205, 216
in Islam, 257
in Judaism, 306
Summers, Dr Anne, 29
Sun Tzu, 326
Sunday/Saturday worship, Christian, 168–73
Sunni Islam, 231
in Australia, 60
ethics, 255
wives of Muhammad, 248
Suzuki, David, 371
Suzuki, DT, 101
synagogues, 4, 319–21
in Australia, 32
Paul, Saint, 145
Shabbat, 293
Synoptic gospels, 125, 134, 170
syncretism, Christian-Aboriginal in Australia, 49
see also Chinese religions

Taj Mahal, 267
Talmud, 285–8, 291, 300, 305–6, 308, 310, 316, 318
Tanakh/*Tenach*, 11, 286–7
beliefs, principal, 288–9
and Christianity, 121
on death, 313–14
ethics, 305–6, 308, 310, *see* ethics
on homosexuality, 310
origins of Judaism, 340–1
synagogue services, 320
tantra, 211
Tao Te Ching, 326–7
Taoism, 8, 325–8
beliefs, principal, 326–7
and Buddhism, 78, *see also* Chinese religions
definition, 7
gender roles, 108
humanism, 373
meaning, human search for, 328
nature of, 326
origins of universe, 326
rituals, 328
society, influence in, 328
supernatural powers and deities, 327–8
and Zen Buddhism, 97, 100–2
tawhid, 232, 253, 255, 257–8
temples, *see* Buddhism, Hinduism
Temple, of Jerusalem, 11, 120, 124, 126, 282, 290, 318–19
Ten Commandments
in Christianity, 134, 136–7, 153, 158, 168
in Judaism, 281, 285, 288–290, 292–3, 308, 310, 319
terra nullius, 51, 54–5
terrorism, 352, *see also* September 11
Testament, *see* New Testament, Old Testament
theology, 2
Theosophical Society, the, 59
Theravada, 76–8
ethics, 106
gender roles, 108
and Mahayana, 79
and *nirvana*, 83
puja, 113
texts, sacred, 83–4
Therry, Joseph, 26, 38–9
Thirteen precepts, 301
Wesak, 115–16
Three Jewels, 80, 86, 114, 116
Tibetan Book of the Dead, *see* Book of the Dead, Tibetan
tikkun olam, 290–2, 308–9
Tillich, Paul, 2
time, nature of, 8, 277
Tolstoy, Leo, 202
Torah, 15, 290
in Australia, 31
and Christianity, 124, 134
ethics, 305–8, 310, 318, *see* ethics
Chassidism, 302
and Islam, 227, 322
moral law, 285
Moses, 280–1
in Orthodox Judaism, 283
Shabbat, 293
synagogue services, 319–20
Tanakh, 286
Ten Commandments, 288–90
totems, Indigenous Australian, 16, 18–19
Tov, Ba'al Shem, 302
transcendence, 9, 374–5
tree, universal, *see Yggdrasil*
trimurti, 182, 184, 347; *see* Brahma; Shiva; Vishnu, Lord
Trinity, Christian, 126, 131–3, 359
Tripitaka, *see* Pali Canon, the

Umar, 230, 249
Unitarians,
in early Australia, 24
Uniting Church of Australia, 37, 63–4, 130
Australia, adherence in, 57
baptism, 165
environmentalism, 157
on homosexuality, 160–1
peace, 346
Sunday worship, 169, 171–2
universalism, 367
untouchables, 190, 201–2
Upanishads, 179, 187
atman and Brahman, 179, 183
ethics, 204, 206
and Gandhi, Mohandas, 202
karma, 185
urban drift and urbanism, 32, 50
Uthman, 230, 235, 249–50

Vaishnava devotion, *see* Vishnu, Lord
Vajrayana, 79
mandalas, 88
texts, sacred, 84
see also Dalai Lama
Valhalla, 344–6
Varanasi, 199, 215
varnas, 180, 183, 185, 190–1
and peace, 347–9
see also Brahmins, Kshatriyas
Vasubandhu, 102
Vatican Council, Second, 152
Vedanta, 199, 204
Vedas, 178–9, 187
dharma, 184
ethics, 184, 205–6
extracts, 188
Lord Vishnu, 181
marriage, 213–14
personal devotion, 193
pilgrimage, 205
temple worship, 218–19
varna, 190
vegetarianism
in Buddhism, 60, 82, 86, 114
in Hinduism, 201, 206–7
in Judaism, 308
in Rastafarianism, 366
Vikings, 333, 336
Vinaya texts, 75–6, 84, 86–7
on gender roles, 108
on homosexuality, 107
on sexual ethics, 105
Vishnu, Lord, 58, 177, 180–3, 188, 206–7, 214, 218–19, 347, 349
Vaishnava devotion, 181, 218
Voltaire, 373

Waco, 364
warfare, *see* peace and religion
Weber, Max, 303, 365
welfare, social, in early Australia, 34–5
Wells, HG, 119
Wesak, 112, 115–16
Wesley, John, 130
West, the, 8
Aboriginal spiritualities, 49, 51
and Buddhism, 73, 77, 83, 87, 108–9, 112
and Hinduism, 7, 58, 186, 190, 207, 210
individualism, 369
and Islam, 60, 261–2, 351–2
Jewish foundations, 277, 283, 299
materialism, 369
New Age, 62, 365, 367
non-religion, 371
religions, traditional, 76, 368
and Zen Buddhism, 97, 101
religious expression, 358, 360
transcendence, 374
Whirling Dervishes, 253
White Australia Policy, 29, 31–2, 58, 60, 63
Wicca, 368
in Australia, 62
New Age, 367, 369
and Nordic religion, 333
Wilberforce, William, 361
Wise, Rabbi Stephen S, 298
women,
in early Australia, 28–9
see also gender roles
Won Buddhism, 100, 102
worldview, 2, 8, 13, 18–19, 49, 57, 62, 71, 357–8, 371, 374, 376
'wowsers', 40–1, 361
Wu Wei, 327

Yahweh, 132, 286
Yen, Chen, 102
Yggdrasil, 333–4, 336
yin and yang, 326
yoga
in Australia, 59
in Buddhism, 59, 87
in Hinduism, 182, 185–6, 189, 200, 349
Yogacara, school of Mahayana, 78, 102

zakat, 238–9
zazen, 99–100
Zen Buddhism, 97–101
Buddhism, impact on, 99–100
history, 98–9
individuals, impact on, 99–100
in Japan, 101
society, impact on, 100
and Taoism, 97, 100–1, 328
in the West, 101
Zion, 318, 366
Zionism, 283–4, 304–5, 308
Zoroastrianism
and Islam, 225
and Judaism, 288
and monotheisms, 359
three wise men, 124

ISBN 978-1-107-52668-6 © Christopher Hartney, Jonathan Noble 2016 Cambridge University Press
Photocopying is restricted under law and this material must not be transferred to another party.