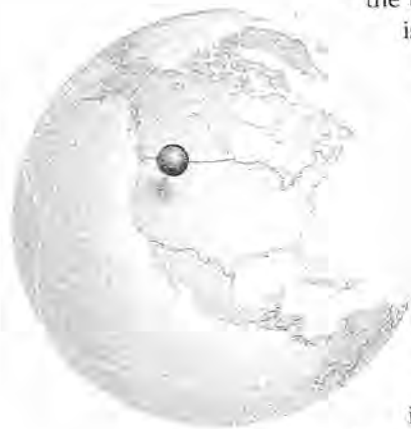


What strikes you first is the smell in the air. There is nothing quite like the scent of burning wood—almost like incense. It fits perfectly with the chill. You walk farther, beyond the clearing that surrounds the house, and suddenly you are on a path beneath tall pine trees. As a strong breeze rises, the trees make an eerie, whispering sound. It is not exactly a rustle; it is more like a rush. You recall reading once that the sound of wind in pines is the sound of eternity.



Moving on, you find yourself walking along the mountain's ridge. To your left, you see the evening star against the blue-black sky. To your right, it's still light and you see why you are cold: you are literally above the clouds. You sit down on a flat rock, pull up your hood, and watch the pine tree silhouettes disappear as darkness spreads its thickening veil.

It's difficult to pull yourself away. All around you stars begin to pop out, and soon they are blooming thick as wildflowers. Overhead, the mass of stars resembles a river—it must be the Milky Way. You get up and slowly turn full circle to take it all in.

You had almost forgotten about stars. You don't see them much back home, let alone think of them. Where you live, stars appear in movies. Here, though, stars are mysterious points of light. You remember what you once learned: stars are so distant that their light can take millions of years to reach earth. You realize that some of the stars you see may no longer exist. Only their light remains.

At last you begin to walk back to the cabin. A cluster of clouds emerges on the horizon, lit from behind by the rising moon. You see your friends' wooden cabin in the distance. From here it looks so small. The stars seem like the permanent, real world, while the house appears little and temporary—more like a question mark in the great book of the universe. Questions flood your mind. Who are we human beings? Do we make any difference to the universe? Are we part of any cosmic plan? Is there any point to the universe at all? What is it all about?

WHAT IS RELIGION?

The Starry Night, one of the world's most loved paintings, depicts a sky full of luminous, spinning stars. Painted near the end of its creator's life, the work summarizes the vision of Vincent van Gogh (1853–1890). Van Gogh was an intensely religious man who had planned to be an ordained minister in the Dutch Reformed Church, as was his father. But he struggled with his studies and had a falling-out with Church authorities. For a time, he lived as a lay preacher, working with poor miners in Belgium. When he was 27, his brother Theo, an art dealer, encouraged him to take up painting.

Despite his new career, van Gogh continued to think of himself as a minister. If he could not preach in words, he would preach in pictures. His

subjects were the simple things of life: trees, sunflowers, a wicker chair, a bridge, his postman, a farmer sowing seeds, peasants eating a meal, workers bringing in the harvest. His paintings express a quiet awe before the wonder that he sensed in everyday objects and ordinary people. It was his special sense of the sacredness he saw all around him that he wanted to share. Almost as a reminder, in *The Starry Night* van Gogh placed the little church tower below the night sky, pointing like a compass needle upward to the stars. The heavenly realm with its spinning fires illuminates van Gogh's vision of the sacred character of the entire universe.



Vincent van Gogh's *Starry Night* provides a startling perspective. A familiar and comforting earthly neighborhood is dwarfed by the vast, mysterious, even daunting, cosmos.

Key Characteristics of Religion

When people begin their study of religions, they bring ideas from the religion in which they were raised or from the predominant religion of their society. They may assume, for example, that every religion has a sacred book or that it worships a divine being or that it has a set of commandments. Indeed, many religions do share all these characteristics, but some do not. Shinto, for example, does not have a set of commandments, nor does it preach a moral code; Zen Buddhism does not worship a divine being; and many tribal religions have no written sacred scripture. Nevertheless, we call them all religions. What, then—if not a common set of elements—must be present for something to be called a religion?

An obvious starting point for many scholars is to examine linguistic clues: What are the linguistic roots of the term *religion*? Intriguingly, the word's Latin roots are *re-*, meaning "again," and *lig-*, meaning "join" or "connect" (as in the word *ligament*).¹ Thus the common translation of *religion* is "to join again," "to reconnect." If this derivation is correct, then the word *religion* suggests the joining of our natural, human world to the sacred world. In classical Latin, the term *religio* meant awe for the gods and concern for proper ritual.² We must recognize, though, that the term *religion* arose in Western culture and may not be entirely appropriate when applied across cultures; *spiritual path*, for example, might be a more fitting designation to refer to other religious systems. We will keep these things in mind when we use the long-established term *religion*.

Traditional dictionary definitions of *religion* read something like this: A system of belief that involves worship of a God or gods, prayer, ritual, and a moral code. But there are so many exceptions to that definition that it is neither comprehensive nor accurate. So instead of saying that a religion *must* have certain characteristics, it is more useful to list a series of characteristics that are found in what are commonly accepted as religions. We may accept as a religion whatever manifests a reasonable number of these characteristics.

Religion [is] a way of life founded upon the apprehension of sacredness in existence.

—Julian Huxley, biologist³

family resemblances

Scholars do note, however, that what we ordinarily call religions manifest to some degree the following eight elements:⁴

- 1 *Belief system* Several beliefs fit together into a fairly complete and systematic interpretation of the universe and the human being's place in it; this is also called a *worldview*.
- 2 *Community* The belief system is shared, and its ideals are practiced by a group.
- 3 *Central myths* Stories that express the religious beliefs of a group are retold and often reenacted. Examples of central myths include the major events in the life of the Hindu god Krishna, the enlightenment experience of the Buddha, the exodus of the Israelites from oppression in Egypt, the death and resurrection of Jesus, or Muhammad's escape from Mecca to Medina. Scholars call such central stories *myths*. We should note that the term *myth*, as scholars use it, is a specialized term. It does not in itself mean that the stories are historically untrue (as in popular usage) but only that the stories are central to the religion.
- 4 *Ritual* Beliefs are enacted and made real through ceremonies.
- 5 *Ethics* Rules about human behavior are established. These are often viewed as having been revealed from a supernatural realm, but they can also be viewed as socially generated guidelines.
- 6 *Characteristic emotional experiences* Among the emotional experiences typically associated with religions are dread, guilt, awe, mystery, devotion, conversion, "rebirth," liberation, ecstasy, bliss, and inner peace.

Religious rituals are often symbolic reenactments of a religion's key stories. Here, monks in Bhutan perform a dance that passes a story across generations.



- 7 *Material expression* Religions make use of an astonishing variety of physical elements—statues, paintings, musical compositions (including chants), musical instruments, ritual objects, flowers, incense, clothing, architecture, and specific locations.
- 8 *Sacredness* A distinction is made between the sacred and the ordinary; ceremonies often emphasize this distinction through the deliberate use of different language, clothing, and architecture. Certain objects, actions, people, and places may share in the sacredness or express it.

The Sacred

All religions are concerned with the deepest level of reality, and for most religions the core or origin of everything is sacred and mysterious. This sense of a mysterious, originating holiness is called by many names: Brahman, Dao, Great Mother, Divine Parent, Great Spirit, Ground of Being, Great Mysterious, the Ultimate, the Absolute, the Divine, the Holy. People, however, experience and explain sacred reality in different ways, as we shall see in the chapters that follow.

One familiar term for the sacred reality, particularly in the Western world, is *God*, and **monotheism** is the term that means a belief in one God. In some systems, the term *God* often carries with it the notion of a Cosmic Person—a divine being with will and intelligence who is just and compassionate and infinite in virtues. God is also called *omnipotent* (“having total power over the universe”). Although God may be said to have personal aspects, all monotheistic religions agree that the reality of God is beyond all categories: God is said to be pure spirit, not fully definable in words. This notion of a powerful God, distinct from the universe, describes a sacredness that is active in the world but also distinct from it. That is, God is **transcendent**—unlimited by the world and all ordinary reality.

In some religions, however, the sacred reality is not viewed as having personal attributes but is more like an energy or mysterious power. Frequently, the sacred is then spoken of as something **immanent** within the universe. In some religions, there is a tendency to speak of the universe not just as having been created but also as a manifestation of the sacred nature itself, in which nothing is separate from the sacred. This view, called **pantheism** (Greek: “all divine”), sees the sacred as being discoverable within the physical world and its processes. In other words, nature itself is holy.

Some religions worship the sacred reality in the form of many coexisting gods, a view called **polytheism**. The multiple gods may be fairly separate entities, each in charge of an aspect of reality (such as nature gods), or they may be multiple manifestations of the same basic sacred reality.

In recent centuries, we find a tendency to deny the existence of any God or gods (**atheism**), to argue that the existence of God cannot be proven

Note: Words shown in boldface type are listed and defined in the “Key Terms” section at the end of each chapter.

Q
monotheism

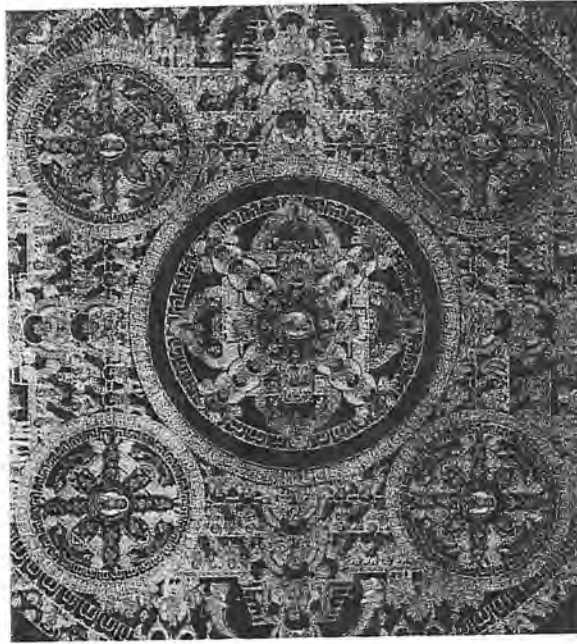
transcendence

immanence

pantheism

polytheism

atheism



The mandala, according to Jung, illustrates “the path to the center, to individuation.”

represent spiritual cleansing; the sun, health; a mountain, strength; and a circle, eternity. We frequently find symbolism, both deliberate and unconscious, in religious art and ritual.

Symbols and their interpretation have long played an important part in analyzing dreams. It was once common to think of dreams as messages from a supernatural realm that provided a key to the future. Although this type of interpretation is less common nowadays, most people still think that dreams are significant. Sigmund Freud introduced his view of the dream as a door into subconscious levels of the mind; he argued that by understanding dreams symbolically we can understand our hidden needs and fears. For example, a dream of being lost in a forest might be interpreted as distress over losing one’s sense of direction in life, or a dream of flying could be interpreted as a need to seek freedom.

Carl Gustav Jung extended the symbol-focused method of dream interpretation to the interpretation of religion. Some religious leaders have been cautious about this approach—popularized by the mythologist Joseph Campbell—lest everything be turned into a symbol and all literal meaning be lost. And specialists in religion oppose the view that two religions are basically the same simply because they share similar symbols.

Nevertheless, there are many scholars and religious leaders who recognize the importance of symbolic interpretation, because the use of religious symbols may point to some structure that underlies all religions. There is no doubt that many of the same symbolic images and actions appear repeatedly in religions throughout the world. Water, for instance, is used in all sorts of religious rituals: Hindus bathe in the Ganges River; Christians use water for

(agnosticism), or simply to take no position (nontheism). (Such tendencies are not strictly modern; they can also be found in some ancient systems, such as Jainism; see Chapter 5.) However, if one sees religion broadly, as a “spiritual path,” then even systems based on these three views—particularly if they show other typical characteristics of a religion—can also be called religions.

Religious Symbolism

Religions present views of reality, and most speak of the sacred. Nevertheless, because religions are so varied in their teachings and because the teachings of some religions, when taken at face value, conflict with those of others, it is common to assert that religions express truth symbolically. A symbol is something fairly concrete, ordinary, and universal that can represent—and help human beings intensely experience—something of greater complexity. For example, water can



baptisms; Jews use water for ritual purification; and Muslims and followers of Shinto wash before prayer. Ashes also have widespread use among religious traditions to suggest death and the spirit world: ashes are used by tribal religions in dance ceremonies, by Hindu holy men to represent asceticism and detachment, and by some Christians, whose foreheads are marked by ashes in observance of Ash Wednesday. Likewise, religious buildings are placed on hills or are raised on mounds and reached by stairs—all suggesting the symbol of the holy mountain, where the sacred can be encountered.

We also see in various religions the recurrence of a symbolic story of transformation: a state of original purity degenerates into pollution or disorder; a battle to fight disorder culminates in a sacrificial death; and the result is a renewed sense of purity and order. Scholars point out, too, that religions frequently use words in a symbolic way; for example, the divine is often described as existing “up above,” insight can be “awakened,” a person can feel “reborn,” and so on.

When viewed this way, religious symbols, myths, and terminology at times suggest a universal symbolic “language” that all religions speak. Those interested in religious symbolism hope that understanding the “language” of symbols will help uncover what is universally important in all religions.

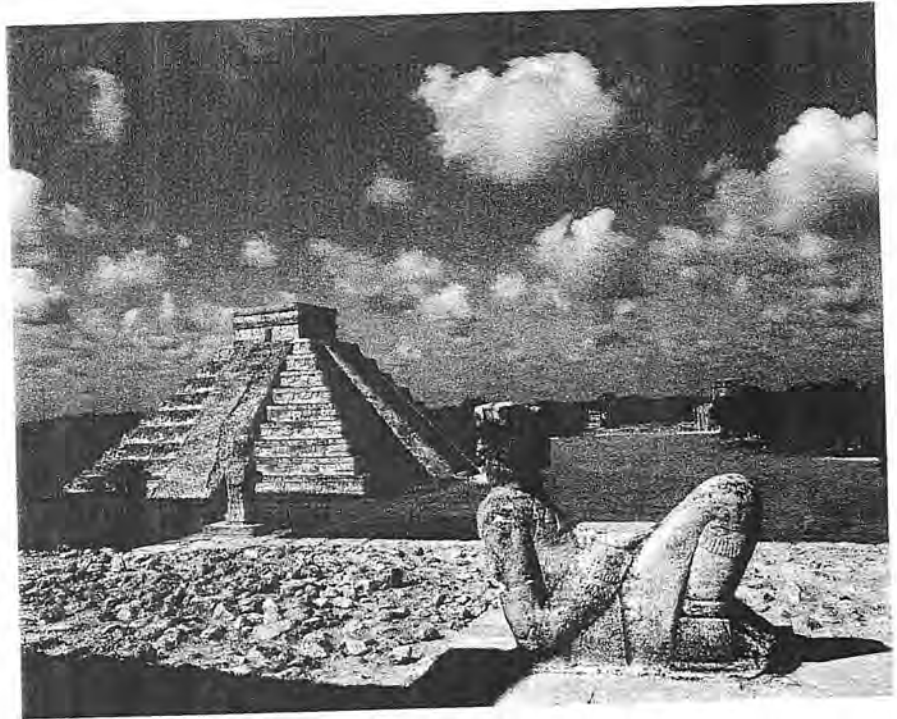
Speculations on the Sources of Religion

Why does religion exist? The most evident answer is that it serves many human needs. One of our primary needs is having a means to deal with our

Before entering this mosque in Istanbul, these men symbolically purify themselves with water. Behind the washing area stands what was the baptistery of a church, St. Sergius and Bacchus, where people once became Christians through baptism with water. The church was converted to a mosque after Ottomans captured Constantinople.

Q

A so-called Chac-Mool figure, used in sacrifice, sits in front of the ruins of the Pyramid of Kulkulkán in Chichén Itzá, Mexico.



mortality. Because we and our loved ones must die, we have to face the pain of death and the inevitable questions it brings about whether there is any soul, afterlife, or rebirth. People often look to religion for the answers. Religion can help us cope with death, and religious rituals can offer us comfort. Human beings also desire good health, a regular supply of food, and the conditions (such as suitable weather) necessary to ensure these things. Before the development of modern science, human beings looked to religion to bring about these practical benefits, and they often still do.

Human beings are also social by nature, and religion offers companionship and the fulfillment that can come from belonging to a group. Moreover, religion often provides a structure for caring for the needy.

Human beings have a need to seek out and create artistic forms of expression. Religion stimulates art, music, and dance, and it has been the inspirational source of some of the most imaginative buildings in the world. Religion not only makes use of multiple arts but also integrates them into a living, often beautiful whole.

Perhaps the most basic function of religion is to respond to our natural wonder about ourselves and the cosmos—our musings on a starry night. Religion helps us relate to the unknown universe around us by answering the basic questions of who we are, where we come from, and where we are going.

Issues relating to the origins of religion have engaged thinkers with new urgency ever since the dawn of the age of science. Many have suggested

that religion is a human attempt to feel more secure in an unfeeling universe. The English anthropologist E. B. Tylor (1832–1917), for example, believed religion was rooted in spirit worship. He noted how frequently religions see “spirits” as having some control over natural forces and how commonly religions see those who die—the ancestors—as passing into the spirit world. Fear of the power of all these spirits, he thought, made it necessary for people to find ways to please their ancestors. Religion offered such ways, thus allowing the living to avoid the spirits’ dangerous power and to convert that power into a force that worked for the good of human beings. Similarly, the Scottish anthropologist James Frazer (1854–1941), author of *The Golden Bough*, saw the origins of religion in early attempts by human beings to influence nature, and he identified religion as an intermediate stage between magic and science.

Sigmund Freud (1856–1939) theorized that belief in a God or gods arises from the long-lasting impressions made on adults by their childhood experiences, in which their parents play a major part; these adults then project their sense of their parents into their image of their God or gods. According to Freud, these experiences—of fear as well as of security—are the basis for adults’ attempts to deal with the anxieties of a complicated present and an unknown future. Freud argued that since a major function of religion is to help human beings feel secure in an unsafe universe, religion becomes less necessary as human beings gain greater physical and mental security. Freud’s major works on religion include *Totem and Taboo*, *The Future of an Illusion*, and *Moses and Monotheism*.

Another psychologist, William James (1842–1910), came to his ideas on religion via an unusual course of study. Although he began his higher education as a student of art, he made a radical switch to the study of medicine. Finally, when he recognized the influence of the mind on the body, he was led to the study of psychology and then of religion, which he saw as growing out of psychological needs. James viewed religion as a positive way of fulfilling these needs and praised its positive influence on the lives of individuals. He wrote that religion brings “a new zest” to living, provides “an assurance of safety,” and leads to a “harmonious relation with the universe.”⁵

The German theologian Rudolf Otto (1869–1937) argued in his book *The Idea of the Holy* that religions emerge when people experience that aspect of reality which is essentially mysterious. He called it the “mystery that causes



These grave markers in the middle of Istanbul remind passers-by that living according to religious teachings is the best way to prepare for death.

trembling and fascination" (*mysterium tremendum et fascinans*). In general, we take our existence for granted and live with little wonder; but occasionally something disturbs our ordinary view of reality. For example, a strong manifestation of nature—such as a violent thunderstorm—may startle us. It is an aspect of reality that is frightening, forcing us to tremble (*tremendum*) but also to feel fascination (*fascinans*). The emotional result is what Otto called *numinous awe*.⁶ He pointed out how often religious art depicts that which is terrifying, such as the bloodthirsty Hindu goddess Durga.⁷

Carl Gustav Jung (1875–1961), an early disciple of Freud, broke with his mentor because of fundamental differences of interpretation, particularly about religion. In his books *Modern Man in Search of a Soul*, *Psychology and Alchemy*, and *Memories, Dreams, Reflections*, Jung described religion as something that grew out of the individual's need to arrive at personal fulfillment, which he called *individuation*. According to Jung, many religious insignia can be seen as symbols of personal integration and human wholeness: the circle, the cross (which is made of lines that join at the center), and the sacred diagram of the mandala (often a circle within or enclosing a square), which he called "the path to the center, to individuation."⁸ He pointed out that as people age, they can make a healthy use of religion to understand their place in the universe and to prepare for death. For Jung, religion was a noble human response to the depth of reality and to its complexity.

Some recent theories do not look specifically at religion, but their wide-ranging insights are applied in the study of the origin of religions, as well as in many other fields. Among these theoretical approaches are structuralism and post-structuralism, along with the technique of deconstruction. We will look at some of these ideas and applications later.

Various scholars have attempted to identify "stages" in the development of religions. Austrian ethnographer and philologist Wilhelm Schmidt (1868–1954) argued that all humankind once believed in a single High God and that to this simple monotheism later beliefs in lesser gods and spirits were added. The reverse has also been suggested, namely, that polytheism led to monotheism. Influenced by the notion of evolution, some have speculated that religions "evolve" naturally from **animism** (a worldview that sees all elements of nature as being filled with spirit or spirits) to polytheism and then to monotheism. Critics of this view feel it is biased in favor of monotheism, in part because it is a view originally suggested by Christian scholars, who presented their belief system as the most advanced.

Scholars today hesitate to speak of any "evolution" from one form of religion to another. To apply the biological notion of evolution to human belief systems seems biased, oversimple, and speculative. Even more important, such a point of view leads to subjective judgments that one religion is more "highly evolved" than another—a shortsightedness that has kept many people from appreciating the unique insights and contributions of every religion. Consequently, the focus of religious studies has moved from the study of religion to the study of religions, a field that assumes that all religions are equally worthy of study.

PATTERNS AMONG RELIGIONS

When we study religions in a comparative and historical sense, we are not looking to validate them or to disprove them or to enhance our own belief or practice—as we might if we were studying our personal religious tradition. Instead, we want to comprehend the particular religions as thoroughly as possible and to understand the experience of people within each religion. Part of that process of understanding leads us to see patterns of similarity and difference among religions.

Although we do look for patterns, we must recognize that these patterns are not conceptual straitjackets. Religions, especially those with long histories and extensive followings, are usually quite complex. Furthermore, religions are not permanent theoretical constructs but are constantly in a process of change—influenced by governments, thinkers, historical events, changing technology, and the shifting values of the cultures in which they exist.

Religion is the substance of culture, and culture the form of religion.

—Paul Tillich, theologian⁹

Q

1st → First Pattern: Focus of Beliefs and Practices

Realizing the limitations of all generalizations, we nonetheless might gain some perspective by examining the orientations exhibited by individual religions. When we look at the world's dominant religions, we see three basic orientations in their conception and location of the sacred.¹⁰ Q

Sacramental orientation The sacramental orientation emphasizes carrying out rituals and ceremonies regularly and correctly as the path to salvation; in some religions, correct ritual is believed to influence the processes of nature. All religions have some degree of ritual, but the ceremonial tendency is predominant, for example, in most tribal religions, in Roman Catholic and Eastern Orthodox Christianity, in Vedic Hinduism, and in Tibetan Buddhism. Making the Catholic sign of the cross, for example, is done in a certain way: only with the right hand, beginning with a touch on the forehead, then on one's chest, and finally on each shoulder, left to right.¹¹

Prophetic orientation The prophetic orientation stresses that contact with the sacred is ensured by proper belief and by adherence to moral rules. This orientation also implies that a human being may be an important intermediary between the believer and the sacred; for example, a prophet may speak to believers on behalf of the sacred. Prophetic orientation is a prominent aspect of Judaism, Protestant Christianity, and Islam, which all see the sacred as being transcendent but personal. The television crusades of evangelistic ministers are good examples of the prophetic orientation in action.

Mystical orientation The mystical orientation seeks union with a reality greater than oneself, such as with God, the process of nature, the universe, or reality as a whole. There are often techniques (such as seated meditation) for lessening the sense of one's individual identity to help

the individual experience a greater unity. The mystical orientation is a prominent aspect of Upanishadic Hinduism, Daoism, and some schools of Buddhism. (Master Kusan [1909–1983], a Korean teacher of Zen Buddhism, described the disappearance of self in the enlightenment experience of unity with this memorable question: “Could a snowflake survive inside a burning flame?”¹²) Although the mystical orientation is more common in religions that stress the immanence of the sacred or that are nontheistic, it is an important but less prominent tendency in Judaism, Christianity, and Islam as well.

Any one of these three orientations may be dominant in a religion, yet the other two orientations might also be found in the same religion to a lesser extent and possibly be subsumed into a different purpose. For example, ceremony can be utilized to help induce mystical experience, as in Catholic and Orthodox Christianity, Japanese Shingon Buddhism, Tibetan Buddhism, Daoism, and even Zen Buddhism, which has a strongly ritualistic aspect of its own.

2nd → Second Pattern: Views of the World and Life

Religions must provide answers to the great questions that people ask. How did the universe come into existence, does it have a purpose, and will it end? What is time, and how should we make use of it? What should be our relationship to the world of nature? Why do human beings exist? How do we reach fulfillment, transformation, or salvation? Why is there suffering in the world, and how should we deal with it? What happens when we die? What should we hold as sacred? The questions do not vary, but the answers do.

Given the great variety in their worldviews, it is not surprising that each religion defines differently the nature of sacred reality, the universe, the natural world, time, and human purpose. Religions also differ in their attitudes toward the role of words in expressing the sacred and in their relations to other religious traditions. By examining different views on these concepts, we will have further bases for comparison that will lead us to a more complete understanding of the world's religions.

1. The nature of sacred reality Some religions, as we have seen, speak of the sacred as transcendent, existing primarily in a realm beyond the everyday world. In other religions, though, sacred reality is spoken of as being immanent; that is, it is within nature and human beings and can be experienced as energy or holiness. Sometimes the sacred is viewed as having personal attributes, while elsewhere it is seen as an impersonal entity. And in certain religious traditions, particularly in some forms of Buddhism, it is hard to point to a sacred reality at all. Such facts raise the question as to whether “the sacred” exists outside ourselves or if it is better to speak of the sacred simply as what people “hold to be sacred.”
2. The nature of the universe Some religions see the universe as having been begun by an intelligent, personal Creator who continues to guide the universe according to a cosmic plan. Other religions view the universe as being eternal, that is, having no beginning or end. The implications

of these two positions are quite important to what is central in a religion and to how the human being acts in regard to this central belief. If the universe is created, especially by a transcendent deity, the center of sacredness is the Creator rather than the universe, but human beings imitate the Creator by changing and perfecting the world. If, however, the universe is eternal, the material universe itself is sacred and perfect and requires no change.

this doesn't follow!

3. The human attitude toward nature At one end of the spectrum, some religions or religious schools see nature as the realm of evil forces that must be overcome. For them, nature is gross and contaminating, existing in opposition to the nonmaterial world of the spirit—a view, known as **dualism**, held by some forms of Christianity, Jainism, and Hinduism. At the other end of the spectrum, as in Daoism and Shinto, nature is considered to be sacred and needs no alteration. Other religions, such as Judaism and Islam, take a middle ground, holding that the natural world originated from a divine action but that human beings are called upon to continue to shape it.
4. Time Religions that emphasize a creation, such as Judaism, Christianity, and Islam, tend to see time as being linear, moving in a straight line from the beginning of the universe to its end. Being limited and unrepeatable, time is important. In some other religions, such as Buddhism, however, time is cyclical. The universe simply moves through endless changes, which repeat themselves over grand periods of time. In such a religion, time is not as crucial or “real” because, ultimately, the universe is not moving to some final point; consequently, appreciating the present may be more important than being oriented to the future.
5. Human purpose In some religions, human beings are part of a great divine plan, and although each person is unique, individual meaning comes also from the cosmic plan. The cosmic plan may be viewed as a struggle between forces of good and evil, with human beings at the center of the stage and the forces of good and evil at work within them. Because human actions are so important, they must be guided by a prescribed moral code that is meant to be internalized by the individual. This view is significant in Judaism, Christianity, and Islam. In contrast, other religions do not see human life in similarly dramatic terms, and the individual is only part of much larger realities. In Daoism and Shinto, a human being is a small part of the natural universe, and in Confucianism, an individual is part of the family and of society. Such religions place less emphasis on individual rights and more emphasis on how the individual can maintain harmony with the whole. Actions are not guided by an internalized moral system but by society, tradition, and a sense of mutual obligation.
6. Words and scriptures In some religions, the sacred is to be found in written and spoken words, and for those religions that use writing and create scriptures, reading, copying, and using sacred words in music or art are important. We see the importance of words in indigenous religions

Young Vajrayana monks in Bhutan study Buddhist scriptures from old-fashioned books of "leaves."



(which primarily pass on their traditions orally), in Judaism, in Christianity, in Islam, and in Hinduism. Other religions—such as Daoism and Zen Buddhism, which show a certain mistrust of words—value silence and wordless meditation. Although Zen and Daoism utilize language in their practices and have produced significant literature, each of these religions finds language limited in expressing the richness or totality of reality.

7. Exclusiveness and inclusiveness Some religions emphasize that the sacred is distinct from the world and that order must be imposed by separating good from bad, true from false. In that view, to share in sacredness means separation—for example, withdrawal from certain foods, places, people, practices, or beliefs. Judaism, Christianity, and Islam are among the religions that have been generally exclusive, making it impossible to belong to more than one religion at the same time. In contrast, other religions have stressed inclusiveness. Frequently, such religions also have emphasized social harmony, the inadequacy of language, or the relativity of truth, and they have accepted belief in many deities. Their inclusiveness has led them to admit many types of beliefs and practices into their religions, to the point that it is possible for an individual to belong to several religions—such as Buddhism, Daoism, and Confucianism—simultaneously. Such inclusiveness has led to misunderstanding at times, as in the case of a Christian missionary having “converted” a Japanese follower only to find the new convert still visiting a Shinto shrine.



Multiple Images of the Female

Feminists and others have criticized traditional religions for the dominance of males both in religious leadership and in representation of the sacred. While there is truth to such criticism, scholarly attention helps us to note the multitude of female roles and images to be found among religions. Consider these examples:

- In India, the divine is worshiped in its female aspects as the Great Mother (also known as Kali and Durga) or as other female deities.
- In Catholic and Orthodox Christianity, Mary, the mother of Jesus, receives special veneration; she is held to possess suprahuman powers and is a strong role model for women's behavior.
- In the Mahayana Buddhist pantheon, Guanyin (Kannon) is worshiped as a female ideal of mercy.
- In Japan, the premier Shinto divinity is the goddess Amaterasu, patroness of the imperial family. In contrast to many other religious systems, the goddess Amaterasu is associated with the sun, and a male god is associated with the moon.
- In Korea and Japan, shamans are frequently female.
- In Africa, India, and elsewhere, some tribal cultures remain matriarchal.
- In Wicca, a contemporary restoration of ancient, nature-based religion, devotees worship a female deity they refer to as the Goddess.
- Symbolic forms of the female divine are still prominent in the rites of several religions. Common symbols include the moon, the snake, spirals and labyrinths, the



Easter, a springtime festival of fertility, is marked by these Easter eggs decorating a European shop window.

egg, *yonis* (symbolic vagina), water, and earth. These symbolic representations of the female suggest generation, growth, nurturance, intuition, and wisdom.

3rd → Third Pattern: Views of Male and Female

Because gender is such an intrinsic and important part of being human, religions have had much to say about the roles of men and women, both on earth and in the divine spheres. Thus, views of what is male and what is female provide another basis for comparing religions.

In many influential religions today, male imagery and control seem to dominate; the sacred is considered male, and the full-time religious specialists are frequently male. But this may not always have been the case. Tantalizing evidence suggests that female divinities once played an important role in many cultures and religions. The most significant female deity was particularly associated with fertility and motherhood and has been known by many names, such as Astarte, Asherah, Aphrodite, and Freia (the origin of the word

Friday). Statues of a Mother-Goddess—sometimes with many breasts to suggest the spiritual power of the nurturing female—have been found throughout Europe, as well as in Turkey, Israel, and the Middle East.

Is it possible that female images of the divine were once more common and that female religious leadership once played a more important role? It has been argued that male dominance in religion became more common as the result of the growth of city-states, which needed organized defense and so elevated the status of men because of their fighting ability. In Israel, worship of a female deity was stamped out by prophets who preached exclusive worship of the male god Yahweh and by kings who wanted loyalty paid to them and their offspring. We read passages like this in the Hebrew scriptures: “They abandoned the Lord and worshipped Baal and the Astartes. So the anger of the Lord was kindled against Israel” (Judg. 2:13–14).¹³ The Christian New Testament contains words that sometimes have been interpreted to mean that women should not play a prominent role in public worship: “I do not allow them to teach or to have authority over men; they must keep quiet. For Adam was created first, and then Eve. And it was not Adam who was deceived; it was the woman who was deceived and broke God’s law” (1 Tim. 2:12–14).¹⁴ In Asia, Confucianism has been distrustful of women in general and has ordinarily refused them leadership roles. In Buddhism, despite recognition in scripture that women can be enlightened, in practice the great majority of leaders have been men.¹⁵

Nevertheless, changes—inevitable in religion, as in everything else—are occurring. In some societies, as women take leadership roles in business and civic life, they are assuming similar leadership roles in religion. The study

In many religions, the gender associated with positions of power is no longer exclusively male. Here, female priests lead a communion service.



of comparative religion has helped this process by opening people's eyes to those religions of the past in which goddesses were worshiped and women played leading roles. Students of art, literature, and the history of religion are finding abundant evidence of female mystics, poets, shamans, and prophets. This is nudging several religious traditions to accept women in areas where in earlier centuries they were not expected to have a role. Although there are many resultant tensions (those in Buddhism, Christianity, and Islam are currently receiving publicity), we can expect that women will be widely successful in receiving full acceptance in roles of leadership.

Hmm -
we hope

MULTIDISCIPLINARY APPROACHES TO THE STUDY OF RELIGION

Religion has influenced so many areas of human life that it is a subject not only of religious studies but of other disciplines, too. As we have seen, the social sciences, in particular, have long studied religion. More recently, linguistics, literary theory, and cultural studies have offered us new ways of seeing and interpreting religion.

There are other approaches, too. We can focus our study on a single religion or look at several religions at the same time. Believers may opt to explore their own religion "from the inside," while nonbelievers may want to concentrate on the answers that several religions have given to a single question, such as the purpose of human life. Following is a list of some common approaches to religion.

1. Psychology Psychology (Greek: "soul study") deals with human mental states, emotions, and behaviors. Despite being a fairly young discipline, psychology has taken a close look at religion because it offers such rich human "material" to explore. A few areas of study include religious influences on child rearing, human behavior, and self-identity; group dynamics in religion; trance states; and comparative mystical experiences.
2. Mythology The study of religious tales, texts, and art has uncovered some universal patterns. Mythology is full of the recurrent images and themes found in religions, such as the tree of knowledge, the ladder to heaven, the fountain of life, the labyrinth, the secret garden, the holy mountain, the newborn child, the suffering hero, initiation, rebirth, the cosmic battle, the female spirit guide, and the aged teacher of wisdom.
3. Philosophy Philosophy (Greek: "love of wisdom") in some ways originated from a struggle with religion; although both arenas pose many of the same questions, philosophy does not automatically accept the answers given by any religion to the great questions. Instead, philosophy seeks answers independently, following reason rather than religious authority, and it tries to fit its answers into a rational, systematic whole. Some questions philosophy asks are, Does human life have any purpose? Is there an afterlife? and How should we live? Philosophy is

essentially the work of individuals, while religion is a community experience; philosophy tries to avoid emotion, while religion often nurtures it; and philosophy is carried on without ritual, while religion naturally expresses itself in ceremony.

4. Theology Theology (Greek: "study of the divine") is the study of topics as they relate to one particular religious tradition. A theologian is an individual who usually studies his or her own belief system. For example, a person who is in training to become a Christian minister might study Christian theology.
5. The arts Comparing patterns in religious art makes an intriguing study. For example, religious architecture often uses symmetry, height, and archaic styles to suggest the sacred; religious music frequently employs a slow pace and repeated rhythms to induce tranquillity; and religious art often incorporates gold, haloes, equilateral designs, and circles to suggest otherworldliness and perfection.
6. Anthropology Anthropology (Greek: "study of human beings") has been interested in how religions influence the ways a culture deals with issues such as family interaction, individual roles, property rights, marriage, child rearing, social hierarchies, and division of labor.
7. Archeology Archeology (Greek: "study of origins") explores the remains of earlier civilizations, often uncovering the artifacts and ruins of religious buildings from ancient cultures. When possible, archeologists translate writings left by these people, much of which can be religious in origin. Archeology occasionally sheds light on how one religion has influenced another. For example, the excavation of a cuneiform library at Nineveh 150 years ago revealed a story (in the *Epic of Gilgamesh*)

Much of what we know about ancient religions, such as the religion of Egypt's pharaohs, results from archeological study.



that is similar to—and may have influenced—the biblical story of Noah and the flood. Archeology can also reveal religious material that enables scholars to decipher an entire writing system. For example, the discovery in the early nineteenth century of the Rosetta Stone (which contained the same inscription in three different scripts) led researchers to unlock the meaning of Egyptian hieroglyphics.

§ Linguistics and literary theory The study of linguistics has sometimes involved a search for patterns that may underlie all languages. But linguistics has occasionally also suggested general patterns and structures that may underlie something broader than language alone: human consciousness. This interest in underlying patterns has brought new attention to the possible structures behind religious tales, rituals, and other expressions of religious beliefs and attitudes. Linguistics has also examined religious language for its implications and often-hidden values. (Consider, for example, the various implications of the religious words *sin* and *sacred*.) Literary theory, on the other hand, has studied the written texts of religion as reflections of the cultural assumptions and values that produced the texts. Literary theory has thus pointed out some of the ways in which religions have reflected and promoted the treatment of women and minorities, for example, as different from or inferior to more dominant groups. Literary theory has also shown that nonwritten material—such as religious statues, paintings, songs, and even films—can also be viewed as forms of discourse and can therefore also be studied in the same ways that written texts are studied.

The use of theory for the study of religion is not limited to the fields of linguistics and literature. In fact, increasing numbers of academic disciplines are studying religions as part of the human search for understanding. Thus a scholar in the field of art may see and interpret religions as forms of art. Specialists in psychology may interpret religions primarily as expressions of individual human needs. Sociologists may see religions as ways of shaping groups and of promoting and maintaining group conformity. The viewpoints of these and other disciplines can also be adopted by scholars of religion as keys to understanding the complexities of religions.

KEY CRITICAL ISSUES

As an academic discipline, the field of religious studies is now more than two hundred years old, and scholars have become increasingly aware of the complexity of their task. Among the questions they ask are, What should we study in order to properly understand religions? What attitudes should we have when we study the religions of others? How can researchers be objective?

Studying religions may seem a fairly straightforward, though time-consuming, endeavor: scholars read the scriptures of the various religions, talk with practitioners, visit or research the sacred sites, and experience the major ceremonies. We must keep in mind, though, that in the first century

of comparative religious scholarship, scholars had little ability to travel. Their studies were often limited to what they could read. Scholars would read the scriptures of specific religions, read accounts by others who had experienced some of the sacred sites and rituals, make comparisons based on what they had read, and publish their conclusions. Moreover, because archeology and anthropology were only in their earliest stages as disciplines, they could not be utilized to enhance scholars' studies and conclusions. Among scholars who had to rely on such an approach—sometimes called “armchair scholarship”—were James Frazer and E. B. Tylor, mentioned earlier. But the limitations of that style of work soon became apparent.

Sometimes the texts of the scriptures were incomplete, or the translations that scholars might need to depend on were not accurate. Also, scriptures of many religions often contain *hagiography* (Greek: “holy writing” or “saint writing”). Hagiography is not objective history, written to present dry facts, but rather it is storytelling whose aim is to inspire devotion; some or all of the details might be pious elaboration. Again, outside help (from archeology and other sciences) was unavailable to check scriptural stories for historical accuracy.

Another large area of concern involved the study of religions that did not have written scriptures but had only oral traditions. Scholars of religion asked numerous questions: How should the oral traditions be studied properly? In the case of oral religions, are religious artifacts and ritual words the equivalent of scriptures? And how can we understand the meaning of religious rituals and artifacts for the people who actually use them?

In more recent times, scholarship in religions has increasingly been carried out by people trained in the behavioral sciences. This scientific tendency began seriously with the work of the French sociologist Émile Durkheim (1858–1917). Before Durkheim, it was commonly thought that each major religion was the creation of a “great founder.” But Durkheim insisted on studying religions as group phenomena that were subject to social laws. He pointed out that religious behavior is relative to the society in which it is found, and that a society will often use a religion to reinforce its own values. Durkheim argued that societies, rather than great founders, create religions. Durkheim based his conclusions on research, and he urged thinkers to base their conclusions on evidence rather than mere speculation.¹⁶

The study of religion has been influenced more recently by other French thinkers. Their work is connected with the social sciences but involves many disciplines. Claude Lévi-Strauss (b. 1908), one of the most fertile thinkers, spent the early part of his career in Brazil, where he studied the cultures of tribal peoples. His experiences there led to a lifelong interest in mythology. Lévi-Strauss explored tribal stories of the Americas and recognized, despite differences in their details, some extraordinary structural similarities. This insight led to his exploration into the structures underlying kinship relations, social relationships, and language. He came to argue for an underlying structure-making process in the human mind, which helps all human beings give meaningful form to their experiences and languages. The influence of



Religion and Oppression

We know that religion does much to help people and improve their lives. But can religion also hurt people? The answer appears to be yes, according to cultural studies that identify forms of oppression carried out in the name of religion.

It is easy to find examples from the past. In the name of religion, “heretics” have been tortured and burned to death, “witches” have been killed, and religious sects have persecuted one another. Religious authorities have condoned slavery and have forced indigenous peoples to convert from their traditional faiths to the religions of outsiders. Even today, the dominant religion within a country may work hard, if subtly, to marginalize those who profess other faiths. All of these examples involve what most of us think of as oppression.

But can religion involve forms of oppression that are less obvious, where the bruises are not so visible? Is it child abuse to frighten children with images of hell and threats of damnation? Is it oppression to keep girls from going to school? Is it a form of cruelty to teach believers to follow a religious leader blindly?

The French thinker Michel Foucault showed religions to be social systems that maintain control through their use of authority, language, reward, and punishment. Religions are especially powerful because they shape our thinking, often in unconscious ways, from our earliest years. Religions, Foucault maintained, can control not only the believers’ outer world but also their inner world of self-understanding and self-definition. Power

in religions, he pointed out, is sometimes obvious, as with that granted to authority figures and scriptures. But power can also come in less obvious forms, primarily as various social pressures to conform.

We now recognize more clearly the power of religion to influence individuals when they are most vulnerable—as children, when critical judgment is undeveloped, and as adults, when overwhelmed by fear or pain. The values of family and society, often influenced by religion, can shape the mind in ways that the individual does not recognize. Religions shape from within the ways that people feel about themselves and the outside world. Religions even shape the way that people think about their own thinking.

The power of religion to shape individuals and the organization of societies is potentially overwhelming. As we will see in the rest of the book, this power has been used for good and for ill, and often as a mixture of both. Although a religion may expressly speak to the transcendent, in practice it functions as a social institution and so is always wrapped up in the history and politics of its environment. This is why, despite its ideals, religion always manifests the same ills, abuses, and problems that beset secular social institutions.

Perhaps the goal of studying religions is to recognize the subtle forces of oppression and to help societies to minimize them. Even better, it may help us to eliminate oppressive forces and work instead to promote the welfare of all.

Lévi-Strauss’s position, called **structuralism**, has been felt widely. In the study of religion, structuralism has been applied to varied questions, such as how taboos arise, how religions influence marriage practices, and how certain foods come to be considered “pure” or “impure.”

The growing emphasis on finding structures everywhere brought a countermovement called **post-structuralism**. Its proponents questioned both the existence and interpretive value of grand structures. They argued not only that a belief in universal structures limits understanding, and hence new thought, but that it also can be used to justify imprisonment and oppression. Among the most influential of such thinkers was Michel Foucault (1926–1984), who had training in philosophy and psychology but was also well versed in history, sociology, medicine, linguistics, anthropology, and religion. Foucault particularly turned his gaze to minorities and alienated

groups, analyzing how they are identified, viewed, and even "created" by societies. His major books considered prisoners, medical patients, those labeled insane, so-called deviants, and other marginalized groups. He pointed out how society has, over centuries, viewed these groups differently, according to its current view of the marginal group.

Jacques Derrida (1930–2004) continued this kind of multidisciplinary work. His primary training was in philosophy, but he was also intrigued by linguistics and the behavioral sciences. (In French academic practice, these disciplines are known collectively as the "human sciences," and they are seen as interconnected fields more so than in typical Anglo-American academic practice.) Although first known as a structuralist, Derrida moved away from grand theories to focus on issues of language, meaning, and interpretation.

Derrida is especially known for his efforts to go beyond and behind ordinary interpretations of texts and other cultural elements. He begins by rejecting any expected interpretation—a technique called **deconstruction**. In literature and film, for example, the practice of deconstruction encourages people to examine works in unexpected ways. In traditional literary studies, novels and films have been examined in terms of their plots and character development. In contrast, a deconstructionist approach may look at the unstated values that underlie behavior—values that often express and maintain a particular culture or period. Thus we can investigate novels and films for their attitudes toward indigenous people, women, children, the old, the young, the poor, the rich, immigrants, and many other groups. (To show how widely the technique can be applied, Derrida once said in an interview in a restaurant that even the surrounding restaurant, with its food and clientele, could be deconstructed.) The implications of deconstruction for religion have been important. For example, scriptural texts can be investigated for their cultural values and biases. Likewise, ceremonies, paintings, ritual objects, and religious buildings may also be viewed as "texts" that can be deconstructed for the attitudes and values that underlie them.

Increasingly, scholarly work in religions depends heavily on anthropological investigation in the field, done by specialists who have learned the necessary languages and have lived among the people they study. One anthropologist who became highly regarded for this type of research was E. E. Evans-Pritchard (1902–1973), who lived among the Azande and Nuer peoples in the Sudan. Another esteemed researcher was the American anthropologist Clifford Geertz (1926–2006), who lived in Bali, Java, and Morocco and wrote about the specific religious practices there. Geertz championed what he called "thick description"—a description not only of rituals and religious artifacts but also of their exact meaning for practitioners.

This research-based approach would seem to be a valuable way to study religions. But it raises its own problems and questions: Are we listening only to the opinions of the researcher, or are the voices of the people who are studied truly being heard? Can an outsider, no matter how sensitive, be truly objective? Doesn't a researcher automatically contaminate the research? And is it possible

that informants might give deliberately false answers to questions that they consider inappropriate? (They do.)

There are also moral questions: Does the research arise from respect, or is the researcher's curiosity just another example of cultural domination—a new form of colonialism? (A *New Yorker* cartoon expressed this well. Two friends in a forest village are talking about a sad-looking foreigner nearby. The foreigner, dressed in a safari suit and sun helmet, is tied up and awaiting his fate. One villager asks, "Another missionary?" "No," says the friend. "It's another anthropologist.") A second moral question relates specifically to the study of native religions. Any researcher inevitably introduces new ideas and new objects (clothing, flashlight, camera, video recorder). But is it ethical to bring significant changes to a culture that may have been unchanged for thousands of years? (Of course, this problem is becoming less pressing, as modern life enters even the remotest areas around the globe.)

Researchers have turned their attention not only to indigenous religions but also to unique variants within major world religions. Just below the surface of some major religions are often older religions, still alive, sometimes in blended forms. These syncretic forms are common, for example, among Catholic Christians in Latin America, Muslims in Indonesia, and Theravada Buddhists in Southeast Asia. But greater awareness of the enormous variety among practitioners of major religions has raised new questions: Can we really talk any more about a single "Christianity" or "Buddhism" or "Islam"? Do the so-called world religions really exist, or are they just useful fictions?

The scholar Wilfred Cantwell Smith has argued in his book *The Meaning and End of Religion* that the notion of monolithic world religions is a fiction that should be abandoned. He even argues that, ultimately, the only religion is that of each individual. Other scholars have enlarged his critical approach. Some have pointed out that the religious experience of women within a religious tradition may be quite different from that of men. (In Islam, for example, women's religious experience takes place at shrines and in the home, whereas men's religious experience is more centered on the mosque.) We should also recognize that within a single world religion, the personal religious experience of an individual will be quite different for a child, a teenager, or an adult. And the meaning of being a "Buddhist" or "Christian" or "Hindu" will differ, depending on the culture



When a new business building is being erected, it is common for the site to be blessed. Here we see a Thai "spirit house," at which people make offerings for good fortune.

or historical period that the individual inhabits. (Think of the difference between being a Christian in the Roman Empire of the first century and being a Christian in North America in the twenty-first century.) Lastly, there is the fact that individuals in some societies, such as in China and Japan, practice forms of religion that effortlessly blend elements from several major religions.

Although this book obviously has not abandoned the category of world religions, it tries to show that religions are not separate, homogeneous, or unchanging. It sees world religions as grand patterns but recognizes that we are true to these religions only when we acknowledge the great diversity within them.

WHY STUDY THE MAJOR RELIGIONS OF THE WORLD?

Because religions are so wide-ranging and influential, their study helps round out a person's education, as well as enrich one's experience of many other related subjects. Let's now consider some additional pleasures and rewards of studying religions.

Science investigates;
religion interprets.
Science gives man
knowledge which is
power; religion gives
man wisdom which is
control.

—Martin Luther King Jr.¹⁷

1. Insight into religious traditions Each religion is interesting in its own right, as a complex system of values, relationships, personalities, and human creativity.
2. Insight into what religions share The study of religions requires sympathy and objectivity. While it is true that being a believer of a particular religion brings a special insight that an outsider cannot have, it is also true that an outsider can appreciate things that are not always obvious to the insider. This is particularly true of shared patterns of imagery, belief, and practice.
3. Insight into people Understanding a person's religious background tells us more about that person's attitudes and values. Such understanding is valuable for successful human relations—in both public life and private life.
4. Tolerance and appreciation of differences Because human beings are emotional creatures, their religions can sometimes allow inflamed feelings to override common decency. As we see daily, religions can be employed to justify immense cruelty. Examining the major religions of the world helps us develop tolerance toward people of varying religious traditions. In a multicultural world, tolerance of differences is valuable, but enjoyment of differences is even better. Variety is a fact of nature, and the person who can enjoy variety—in religion and elsewhere—is a person who will never be tired of life.
5. Intellectual questioning Religions make claims about truth, yet some of their views are not easy to reconcile. For example, doesn't the theory of reincarnation of the soul, as found in Hinduism, conflict



Travel and Pilgrimage

One of the most universal religious practices is pilgrimage—travel undertaken by believers to important religious sites. But you do not have to belong to a specific religion to benefit from this ancient practice. Travel to religious sites is a wonderful way to experience the varieties of human belief firsthand, particularly at times of religious celebration. Travel that is not specifically religious can also offer similar benefits, because it allows us to experience religious art and architecture in the places and contexts for which they were created.

Travel programs for young and old abound. Many colleges offer study-abroad programs, including summer courses that incorporate travel, as well as semester- and year-long study programs abroad. Scholarships and other financial aid may be available for these programs. Large travel companies also offer summer tours for students, particularly to Europe and Asia; these companies are able to offer affordable tours by sched-

uling charter flights and inexpensive hotel accommodations. Programs such as these often make an excellent first trip abroad for students. Young travelers touring on their own can also join the Youth Hostel Association of their country and make use of a worldwide network of inexpensive youth hostels, which is quite extensive in Europe but also exists in the United States and many other countries around the world. Senior citizens (people 55 years and above) can take advantage of Elderhostel programs. Elderhostel offers a wide variety of activities—educational courses, excursions, and service projects—all around the world, usually lasting from one to several weeks.

Information on travel, youth hostels, and home exchanges can be found in the travel sections of libraries and bookstores. The Internet is also a good source for travel information, including the dates of religious festivals in other countries.

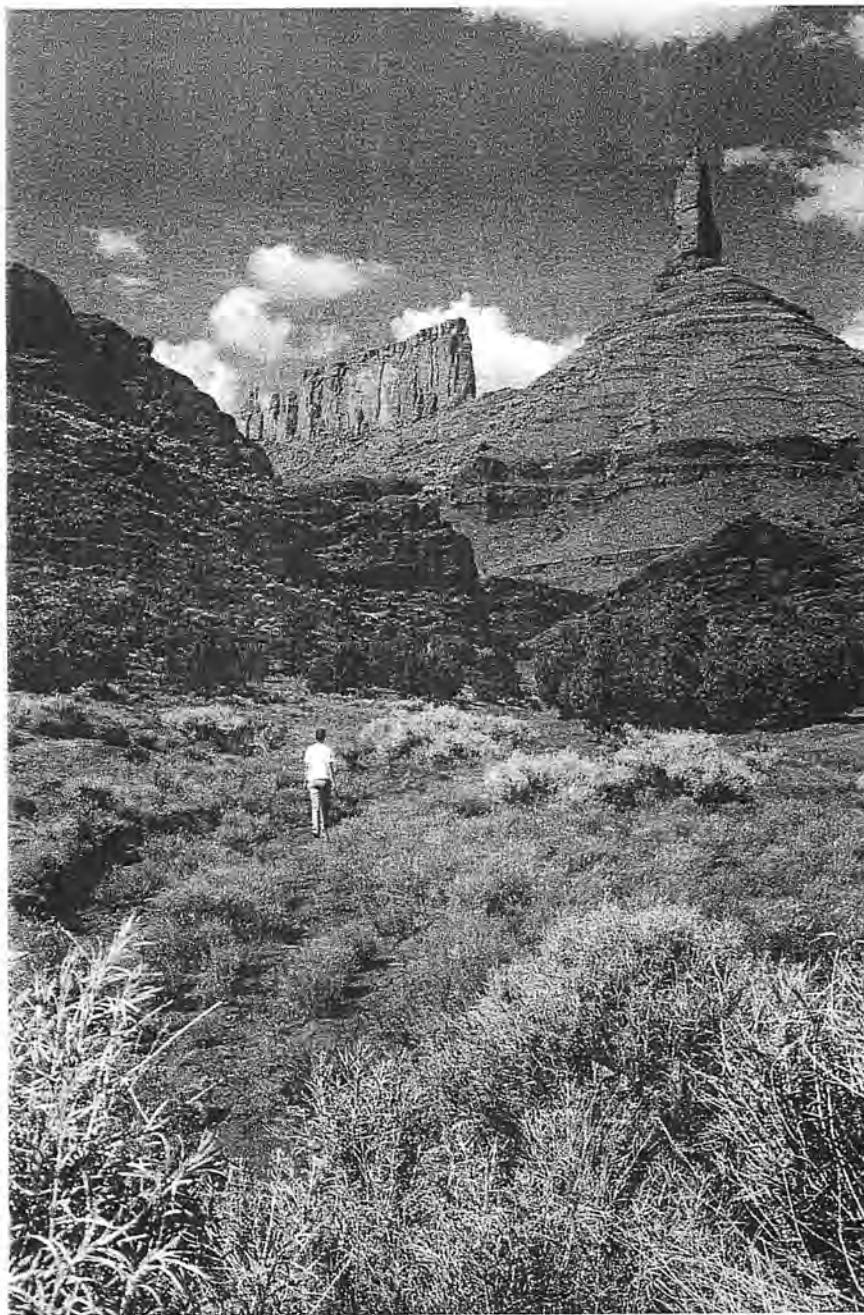
with the teaching of several other religions that a soul has only one lifetime on earth? And how can the notion of an immortal soul be reconciled with the Buddhist teaching that nothing has a permanent soul or essence? We must also ask questions about tolerance itself. Must we be tolerant of intolerance, even if it is preached by a religion? Questions such as these arise naturally when we study religions side by side. Such study sharpens our perception of the claims of religions and invites us to examine important intellectual questions more closely.

- 6 *Insight into everyday life* Religious influences can be found everywhere in modern culture, not just within religious buildings. Politicians make use of religious images, for example, when they speak of a “new covenant” with voters. Specific religions and religious denominations take public positions on moral issues, such as abortion and war. Our weekly routines are regulated by the originally Jewish practice of a six-day work week followed by a day of rest, and the European American school calendar is divided in two by the originally Christian Christmas holidays. Even comic strips use religious imagery: animals crowded onto a wooden boat, a man holding two tablets, angels on clouds, a person meditating on a mountaintop. The study of religions is valuable for helping us recognize and appreciate the religious influences that are everywhere.

- 7 Appreciation for the arts Anyone attracted to painting, sculpture, music, or architecture will be drawn to the study of religions. Because numerous religious traditions have been among the most significant patrons of art, their study provides a gateway to discovering and appreciating these rich works.
- 8 Enjoyment of travel One of the great pleasures of our age is travel. Visiting the temple of Angkor Wat in Cambodia or a Mayan pyramid in Mexico is quite different from just reading about them. The study of world religions gives travelers the background necessary to fully enjoy the many wonderful places they can now experience directly.
- 9 Insight into family traditions Religions have influenced most earlier cultures so strongly that their effects are readily identifiable in the values of our parents and grandparents—even if they are not actively religious individuals. These values include attitudes toward education, individual rights, gender roles, sex, time, money, food, and leisure.
- 10 Help in one's own religious quest Not everyone is destined to become an artist or a musician or a poet, yet each one of us has some ability to appreciate visual arts, music, and poetry. In the same way, although some people may not be explicitly religious, they may have a sense of the sacred and a desire to seek ways to feel at home in the universe. Those who belong to a religion will have their beliefs and practices enriched by the study of the world's religions, because they will learn about their religion's history, major figures, scriptures, and influences from different points of view. Others who have little interest in traditional religions yet nonetheless have a strong interest in spirituality may view their lives as a spiritual quest. For any person involved in a spiritual search, it is extremely helpful to study a variety of religions. Stories of others' spiritual quests provide insights that we may draw on for our own spiritual journey.

THE JOURNEY

With open minds, eager for the many benefits of studying religions, we now begin an intellectual pilgrimage to many of the world's important living religions. We will first look at a sample of religions often associated with native peoples across the globe. We will then go on to study religions that emerged on the Indian subcontinent and then to the religions that arose in China and Japan. Next we will travel to the area east of the Mediterranean Sea—a generally arid region that nonetheless has been a fertile ground for new religious ideas. Finally, we will encounter some of the newest religious movements and will consider the modern religious search.



The journey begins.

Our journey, though academic and intellectual, may prompt strong emotions in some readers. For some it will be a prelude to an actual physical pilgrimage. For others it will be an intellectual pilgrimage that will provoke both doubt and insight.

We begin with the knowledge that at the end of every journey we are not quite the same as we were when we started. Ours is a journey of discovery, and through discovery, we hope to become more appreciative of the experience of being human in the universe.