

Culture and Religion in Eurasia/North Africa

500 B.C.E.–500 C.E.



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In September of 2009, Kong Dejun returned to China from her home in Great Britain. The occasion was a birthday celebration for her ancient ancestor Kong Fuzi, or Confucius, born 2560 years earlier. Together with some 10,000 other people—descendants, scholars, government officials, and foreign representatives—Kong Dejun attended ceremonies at the Confucian Temple in Qufu, the hometown of China's famous sage. “I was touched to see my ancestor being revered by people from different countries and nations,” she said.¹ What made this celebration remarkable was that it took place in a country still ruled by the Communist Party, which had long devoted enormous efforts to discrediting Confucius and his teachings. In the view of communist China's revolutionary leader, Mao Zedong, Confucianism was associated with class inequality, patriarchy, feudalism, superstition, and all things old and backward. But the country's ancient teacher and philosopher had apparently outlasted its revolutionary hero, for now the Communist Party claims Confucius as a national treasure and has established over 300 Confucian Institutes to study his writings. He appears in TV shows and movies, even as many anxious parents offer prayers at Confucian temples when their children are taking the national college entrance exams.

Buddhism and Daoism (DOW-i'zm) have also experienced something of a revival in China, as thousands of temples, destroyed during the heyday of communism, have been repaired and reopened. Christianity too has grown rapidly since the death of Mao in 1976. Here are reminders, in a Chinese context, of the continuing appeal of cultural traditions forged long ago. Those traditions are among the

China’s Cultural Traditions: In this idealized painting, attributed to the Chinese artist Wang Shugu (1649–1730), the Chinese teacher Confucius presents a baby Buddha to the Daoist master Laozi. The image illustrates the assimilation of a major Indian religion into China as well as the generally peaceful coexistence of these three traditions. (The Art Archive at Art Resource, NY)

most enduring legacies that second-wave civilizations have bequeathed to the modern world.

IN THE SEVERAL CENTURIES SURROUNDING 500 B.C.E., something quite remarkable happened all across Eurasia. More or less simultaneously, in China, India, the Middle East, and Greece, there emerged cultural traditions that spread widely, have persisted in various forms into the twenty-first century, and have shaped the values and outlooks of most people who have inhabited the planet over the past 2,500 years.

In China, it was the time of Confucius and Laozi (low-ZUH), whose teachings gave rise to Confucianism and Daoism, respectively. In India, a series of religious writings known as the Upanishads gave expression to the classical philosophy of Hinduism, while a religious reformer, Siddhartha Gautama (sih-DHAR-tuh GOW-tau-mah), set in motion a separate religion known later as Buddhism. In the Middle East, a distinctively monotheistic religious tradition appeared. It was expressed in Zoroastrianism, derived from the teachings of the Persian prophet Zarathustra (zar-uh-THOO-struh), and in Judaism, articulated in Israel by a number of Jewish prophets such as Amos, Jeremiah, and Isaiah. Later, this Jewish religious outlook became the basis for both Christianity and Islam. Finally, in Greece, a rational and humanistic tradition found expression in the writings of Socrates, Plato, Aristotle, and many others.

These cultural traditions differed greatly. Chinese and Greek thinkers focused more on the affairs of this world and credited human rationality with the power to understand that reality. Indian, Persian, and Jewish intellectuals, by contrast, explored the unseen realm of the divine and the relationship of God or the gods to human life. All these traditions sought an alternative to an earlier polytheism, in which the activities of various gods and spirits explained what happened in this world. These gods and spirits had generally been seen as similar to human beings, though much more powerful. Through ritual and sacrifice, men and women might placate the gods or persuade them to do human bidding. In contrast, the new cultural traditions of the Second Wave era sought to define a single source of order and meaning in the universe, some moral or religious realm, sharply different from and higher than the sphere of human life. The task of humankind, according to these new ways of thinking, was personal moral or spiritual transformation—often expressed as the development of compassion—by aligning with that higher order.⁶ These enormously rich and varied traditions have collectively posed the great questions of human life and society that have haunted and inspired much of humankind ever since. They also defined and legitimated the hierarchies of class and gender that distinguished the various second-wave civilizations from one another.

Why did these traditions all emerge at roughly the same time? Here we encounter an enduring issue of historical analysis: What is the relationship between ideas and the circumstances in which they arise? Are ideas generated by particular political, social, and economic conditions? Or are they the product of creative human imagination independent of the material environment? Or do they derive from some combination of the two? In the case of these cultural traditions, many historians have noted

A Map of Time

800–400 B.C.E.	Upanishads composed
8th century B.C.E.	Hebrew prophets (Amos, Hosea, Micah, Isaiah)
ca. 7th–6th centuries B.C.E.	Life of Zarathustra
600–300 B.C.E.	Emergence of Greek rationalism
6th century B.C.E.	Life of Buddha, Confucius, Laozi
586–539 B.C.E.	Jewish exile in Babylon
558–330 B.C.E.	Achaemenid dynasty in Persia; state support for Zoroastrianism
469–399 B.C.E.	Life of Socrates
403–221 B.C.E.	Age of warring states in China
221–206 B.C.E.	Qin dynasty in China
Early 1st century C.E.	Life of Jesus
10–65 C.E.	Life of Paul
4th century C.E.	Christianity becomes state religion of Roman Empire, Armenia, Axum

the tumultuous social changes that accompanied their emergence. An iron-age technology, available since roughly 1000 B.C.E., made possible more productive economies and more deadly warfare. Growing cities, increased trade, the prominence of merchant classes, the emergence of new states and empires, new contacts among civilizations—all of these disruptions, occurring in already-literate societies, led thinkers to question older outlooks and to come up with new solutions to fundamental questions: What is the purpose of life? How should human society be ordered? What is the relationship between human life in this world and the moral or spiritual realms that lie beyond? But precisely why various societies developed their own distinctive answers to these questions remains elusive—a tribute, perhaps, to the unpredictable genius of human imagination.

SEEKING THE MAIN POINT

Fundamentally, religions are basically alike.
Does the material of this chapter support or challenge this idea?

China and the Search for Order

As one of the First Civilizations, China had a tradition of state building that historians have traced back to around 2000 B.C.E. or before. When the Zhou dynasty took power in 1122 B.C.E., the notion of the Mandate of Heaven had taken root, as had the idea that the normal and appropriate condition of China was one of political unity. By the eighth century B.C.E., the authority of the Zhou dynasty and its royal court

Snapshot Thinkers and Philosophies of the Second-Wave Era

Person	Date	Location	Religion/Philosophy	Key Ideas
Zoroaster	7th century B.C.E. (?)	Persia (present-day Iran)	Zoroastrianism	Single High God; cosmic conflict of good and evil
Hebrew prophets (Isaiah, Amos, Jeremiah)	9th–6th centuries B.C.E.	Eastern Mediterranean/Palestine/Israel	Judaism	Transcendent High God; covenant with chosen people; social justice
Anonymous writers of Upanishads	800–400 B.C.E.	India	Brahmanism/Hinduism	Brahma (the single impersonal divine reality); karma; rebirth; goal of liberation (moksha)
Confucius	6th century B.C.E.	China	Confucianism	Social harmony through moral example; secular outlook; importance of education; family as model of the state
Mahavira	6th century B.C.E.	India	Jainism	All creatures have souls; purification through nonviolence; opposed to caste
Siddhartha Gautama	6th century B.C.E.	India	Buddhism	Suffering caused by desire/attachment; end of suffering through modest and moral living and meditation practice
Laozi, Zhuangzi	6th–3rd centuries B.C.E.	China	Daoism	Withdrawal from the world into contemplation of nature; simple living; end of striving
Socrates, Plato, Aristotle	5th–4th centuries B.C.E.	Greece	Greek rationalism	Style of persistent questioning; secular explanation of nature and human life
Jesus	early 1st century C.E.	Palestine/Israel	Christianity	Supreme importance of love based on intimate relationship with God; at odds with established authorities
Saint Paul	1st century C.E.	Palestine/Israel/eastern Roman Empire	Christianity	Christianity as a religion for all; salvation through faith in Jesus Christ

had substantially weakened, and by 500 B.C.E. any unity that China had earlier enjoyed was long gone. What followed was a period (403–221 B.C.E.) of chaos, growing violence, and disharmony that became known as the “age of warring states” (see pp. 133–36). During these dreadful centuries of disorder and turmoil, a number of Chinese thinkers began to consider how order might be restored, how the apparent tranquility of an earlier time could be realized again. From their reflections emerged classical cultural traditions of Chinese civilization.

The Legalist Answer

One answer to the problem of disorder—though not the first to emerge—was a hardheaded and practical philosophy known as Legalism. To Legalist thinkers, the solution to China’s problems lay in rules or laws, clearly spelled out and strictly enforced through a system of rewards and punishments. “If rewards are high,” wrote Han Fei, one of the most prominent Legalist philosophers, “then what the ruler wants will be quickly effected; if punishments are heavy, what he does not want will be swiftly prevented.”³ (See Document 3.3, pp. 150–51, for an excerpt from the writing of Han Fei.) Legalists generally entertained a rather pessimistic view of human nature. Most people were stupid and shortsighted. Only the state and its rulers could act in their long-term interests. Doing so meant promoting farmers and soldiers, the only two groups in society who performed essential functions, while suppressing merchants, aristocrats, scholars, and other classes regarded as useless.

Legalist thinking provided inspiration and methods for the harsh reunification of China under Shihuangdi and the Qin dynasty (221–206 B.C.E.), but the brutality of that short dynasty thoroughly discredited Legalism (see pp. 133–36). Although its techniques and practices played a role in subsequent Chinese statecraft, few philosophers or rulers ever again openly advocated its ideas as the sole guide for Chinese political life. The Han and all subsequent dynasties drew instead on the teachings of China’s greatest sage—Confucius.

The Confucian Answer

Born to an aristocratic family in the state of Lu in northern China, Confucius (551–479 B.C.E.) was both learned and ambitious. Believing that he had found the key to solving China’s problem of disorder, he spent much of his adult life seeking a political position from which he might put his ideas into action. But no such opportunity came his way. Perhaps it was just as well, for it was as a thinker and a teacher that Confucius left a profound imprint on Chinese history and culture and also on other East Asian societies, such as Korea’s and Japan’s. After his death, his students collected his teachings in a short book called the *Analects*, and later scholars elaborated and commented endlessly on his ideas, creating a body of thought known as Confucianism (see Document 4.1, pp. 198–200).

■ Comparison

What different answers to the problem of disorder arose in classical China?

■ Description

Why has Confucianism been defined as a “humanistic philosophy” rather than a supernatural religion?

The Confucian answer to the problem of China's disorder was very different from that of the Legalists. Not laws and punishments, but the moral example of superiors was the Confucian key to a restored social harmony. For Confucius, human society consisted primarily of unequal relationships: the father was superior to the son; the husband to the wife; the older brother to the younger brother; and, of course, the ruler to the subject. If the superior party in each of these relationships behaved with sincerity, benevolence, and genuine concern for others, then the inferior party would be motivated to respond with deference and obedience. Harmony then would prevail. As Confucius put it, "The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it." Thus, in both family life and in political life, the cultivation of *ren*—translated as human-heartedness, benevolence, goodness, nobility of heart—was the essential ingredient of a tranquil society.

But how were these humane virtues to be nurtured? Believing that people have a capacity for improvement, Confucius emphasized education as the key to moral betterment. He prescribed a broad liberal arts education emphasizing language, literature, history, philosophy, and ethics, all applied to the practical problems of government. Ritual and ceremonies were also important, for they conveyed the rules of appropriate behavior in the many and varying circumstances of life. For the "superior person," or "gentleman" in Confucian terms, this process of improvement involved serious personal reflection and a willingness to strive continuously to perfect his moral character.

Such ideas left a deep mark on Chinese culture. The discrediting of Legalism during the Qin dynasty opened the door to the adoption of Confucianism as the official ideology of the Chinese state, to such an extent that Confucianism became almost synonymous with Chinese culture. As China's bureaucracy took shape during the Han dynasty and after, Confucianism became the central element of the educational system, which prepared students for the examinations required to gain official positions. In those examinations, candidates were required to apply the principles of Confucianism to specific situations that they might encounter in office. Thus generation after generation of China's male elite was steeped in the ideas and values of Confucianism.

Family life had long been central to Chinese popular culture, expressed in the



Filial Piety

This Song dynasty painting served as an illustration of an ancient Confucian text called the "Classic of Filial Piety," originally composed sometime around the fourth century B.C.E. and subsequently reissued many times. Here, a son kneels submissively in front of his parents. The long-enduring social order that Confucius advocated began at home with unquestioning obedience and the utmost respect for parents and other senior members of the family. (National Palace Museum, Taipei, Taiwan/Cultural Relics Press)

practice of ancestor veneration, including visiting the graves of the deceased, presenting them with offerings, and erecting commemorative tablets and shrines in their honor. In Confucian thinking, the family became a model for political life, a kind of miniature state. Filial piety, the honoring of one's ancestors and parents, was both an end in itself and a training ground for the reverence due to the emperor and state officials.

Confucian views of the family were rigidly patriarchal and set the tone for defining the lives of women and men alike. Those views were linked to a hierarchical understanding of the cosmos in which an inferior and receptive Earth was in balance with the superior and creative principle of Heaven. But these were gendered concepts with Heaven associated with things male and Earth with those female. Thus the subordinate and deferential position of women in relation to men was rooted in the structure of the cosmos itself. What this meant for women was spelled out by a somewhat later woman writer, Ban Zhao (bahn jow) (45–116 C.E.) in a famous work called *Lessons for Women*.

Let a woman modestly yield to others....Always let her seem to tremble and to fear....Then she may be said to humble herself before others....To guard carefully her chastity...to choose her words with care..., to wash and scrub filth away..., with whole-hearted devotion to sew and to weave, to love not gossip and silly laughter, in cleanliness and order to prepare the wine and food for serving guests: [these] may be called the characteristics of womanly work.^A

Ban Zhao called for greater attention to education for young girls, not because they were equal to boys, but so that a young woman might be better prepared to serve her husband. Education for boys, on the other hand, enabled them to more effectively control their wives. (See Document 5.1, pp. 244–46, for a longer selection from Ban Zhao.)

Corresponding Confucian virtues for ideal men were contained in the paired concepts of *wen* and *wu*, both limited largely to males. The superior principle of *wen* referred to the refined qualities of rationality, scholarship, and literary and artistic abilities, while *wu* focused attention on physical and martial achievements. Thus men alone, and superior men at that, were eligible for the civil service exams that led to political office and high prestige, while military men and merchants occupied a distinctly lower position in male social hierarchy.^C

Beyond defining gender expectations, Confucianism also placed great importance on history, for the ideal good society lay in the past. Confucian ideas were reformist, perhaps even revolutionary, but they were consistently presented as an effort to restore a past golden age. Those ideas also injected a certain democratic element into Chinese elite culture, for the great sage had emphasized that “superior men” and potential government officials were those of outstanding moral character and intellectual achievement, not simply those of aristocratic background. Usually only young men from wealthy families could afford the education necessary for passing examinations, but on occasion villagers could find the resources to sponsor one of their



Chinese Landscape Paintings

Focused largely on mountains and water, Chinese landscape paintings were much influenced by the Daoist search for harmony with nature. Thus human figures and buildings were usually eclipsed by towering peaks, waterfalls, clouds, and trees. This seventeenth-century painting entitled *Temple on a Mountain Ledge* shows a Buddhist monastery in such a setting, while the poem in the upper right refers to the artist's earlier wanderings, a metaphor for the Buddhist quest for enlightenment. (Mr. and Mrs. John D. Rockefeller 3rd Collection of Asian Art/Asia Society 179.124)

figure Laozi, who, according to tradition, was a sixth-century B.C.E. archivist. He is said to have penned a short poetic volume, the *Daodejing* (DOW-DAY-JIHNG) (*The Way and Its Power*), before vanishing in the wilderness to the west of China on his water buffalo. Daoist ideas were later expressed in a more explicit fashion by the philosopher Zhuangzi (369–286 B.C.E.).

bright sons, potentially propelling him into the stratosphere of the Chinese elite while bringing honor and benefit to themselves.

Confucian values clearly justified the many inequalities of Chinese society, but they also established certain expectations for the superior parties in China's social hierarchy. Thus emperors should keep taxes low, administer justice, and provide for the material needs of the people. Those who failed to govern by the moral norms of Confucian values forfeited the Mandate of Heaven and invited upheaval and their replacement by another dynasty. Likewise husbands should deal kindly with their wives and children, lest they invite conflict and disharmony in the family.

Finally, Confucianism marked Chinese elite culture by its secular, or nonreligious, character. Confucius did not deny the reality of gods and spirits. In fact, he advised people to participate in family and state rituals "as if the spirits were present," and he believed that the universe had a moral character with which human beings should align themselves. But the thrust of Confucian teaching was distinctly this-worldly and practical, concerned with human relationships, effective government, and social harmony. Asked on one occasion about his view of death and the spirits, Confucius replied that because we do not fully understand this life, we cannot possibly know anything about the life beyond. Members of the Chinese elite generally acknowledged that magic, the gods, and spirits were perhaps necessary for the lower orders of society, but educated people, they argued, would find them of little help in striving for moral improvement and in establishing a harmonious society.

The Daoist Answer

No civilization has ever painted its cultural outlook in a single color. As Confucian thinking became generally known in China, a quite different school of thought also took shape. Known as Daoism, it was associated with the legendary

In many ways, Daoist thinking ran counter to that of Confucius, who had emphasized the importance of education and earnest striving for moral improvement and good government. The Daoists ridiculed such efforts as artificial and useless, generally making things worse. In the face of China's disorder and chaos, they urged withdrawal into the world of nature and encouraged behavior that was spontaneous, individualistic, and natural. Whereas Confucius focused on the world of human relationships, the Daoists turned the spotlight on the immense realm of nature and its mysterious unfolding patterns. "Confucius roams within society," the Chinese have often said. "Laozi wanders beyond."

The central concept of Daoist thinking is *dao*, an elusive notion that refers to the way of nature, the underlying and unchanging principle that governs all natural phenomena. According to the *Daodejing*, the *dao* "moves around and around, but does not on this account suffer. All life comes from it. It wraps everything with its love as in a garment, and yet it claims no honor, for it does not demand to be lord. I do not know its name and so I call it the Dao, the Way, and I rejoice in its power."⁴

Applied to human life, Daoism invited people to withdraw from the world of political and social activism, to disengage from the public life so important to Confucius, and to align themselves with the way of nature. It meant simplicity in living, small self-sufficient communities, limited government, and the abandonment of education and active efforts at self-improvement. "Give up learning," declares the *Daodejing*, "and put an end to your troubles." The flavor of the Daoist approach to life is evident in this passage from the *Daodejing*⁵:

A small country has few people.

Though there are machines that can work ten to a hundred times faster

than man, they are not needed....

Though they have boats and carriages, no one uses them....

Men return to the knotting of ropes in place of writing.

Their food is plain and good, their clothes fine but simple....

They are happy in their ways.

Though they live within sight of their neighbors,

And crowing cocks and barking dogs are heard across the way,

Yet they leave each other in peace while they grow old and die.⁶

Like Confucianism, the Daoist perspective viewed family life as central to Chinese society, though the element of male/female hierarchy was downplayed in favor of complementarity and balance between the sexes.

Despite its various differences with the ideas of Confucianism, the Daoist perspective was widely regarded by elite Chinese as complementing rather than contradicting Confucian values (see the chapter-opening image on p. 164). Such an outlook was facilitated by the ancient Chinese concept of *yin* and *yang*, which expressed a belief in the unity of opposites (see figure).

■ Comparison

How did the Daoist outlook differ from that of Confucianism?



The Yin Yang Symbol

Thus a scholar-official might pursue the Confucian project of “government by goodness” during the day, but upon returning home in the evening or following his retirement, he might well behave in a more Daoist fashion—pursuing the simple life, reading Daoist philosophy, practicing Daoist meditation and breathing exercises, or enjoying landscape paintings in which tiny human figures are dwarfed by the vast peaks and valleys of the natural world (see image on p. 172). Daoism also shaped the culture of ordinary people as it entered popular religion. This kind of Daoism sought to tap the power of the *dao* for practical uses and came to include magic, fortune telling, and the search for immortality. It also on occasion provided an ideology for peasant uprisings, such as the Yellow Turban Rebellion (184–204 C.E.), which imagined a utopian society without the oppression of governments and landlords (see pp. 223–24). In its many and varied forms, Daoism, like Confucianism, became an enduring element of the Chinese cultural tradition.

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Cultural Traditions of Classical India

The cultural development of Indian civilization was far different from that of China. Whereas Confucianism paid little attention to the gods, spirits, and speculation about religious matters, Indian elite culture embraced the divine and all things spiritual with enthusiasm and generated elaborate philosophical visions about the nature of ultimate reality. But the Indian religious traditions later called Hinduisms differed from other world religions as well. Unlike Buddhism, Christianity, or Islam, Hinduism had no historical founder; rather, it grew up over many centuries along with Indian civilization. Although it later spread into Southeast Asia, Hinduism was not a missionary religion seeking converts, but was, like Judaism, associated with a particular people and territory.

In fact, “Hinduism” was never a single tradition at all, and the term itself derived from outsiders—Greeks, Muslims, and later the British—who sought to reduce the infinite variety of Indian cultural patterns into a recognizable system. From the inside, however, Hinduism dissolved into a vast diversity of gods, spirits, beliefs, practices, rituals, and philosophies. This endlessly variegated Hinduism served to incorporate into Indian civilization the many diverse peoples who migrated into or invaded the South Asian peninsula over many centuries and several millennia. Its ability to accommodate this diversity gave India’s cultural development a distinctive quality.

South Asian Religion: From Ritual Sacrifice to Philosophical Speculation

■ Change

In what ways did the religious traditions of South Asia change over the centuries?

Despite the fragmentation and variety of Indian cultural and religious patterns, an evolving set of widely recognized sacred texts provided some commonality. The earliest of these texts, known as the *Vedas* (VAY-duhs), were collections of poems, hymns, prayers, and rituals. Compiled by priests called Brahmins, the *Vedas* were for centuries transmitted orally and were reduced to writing in Sanskrit around 600 B.C.E.

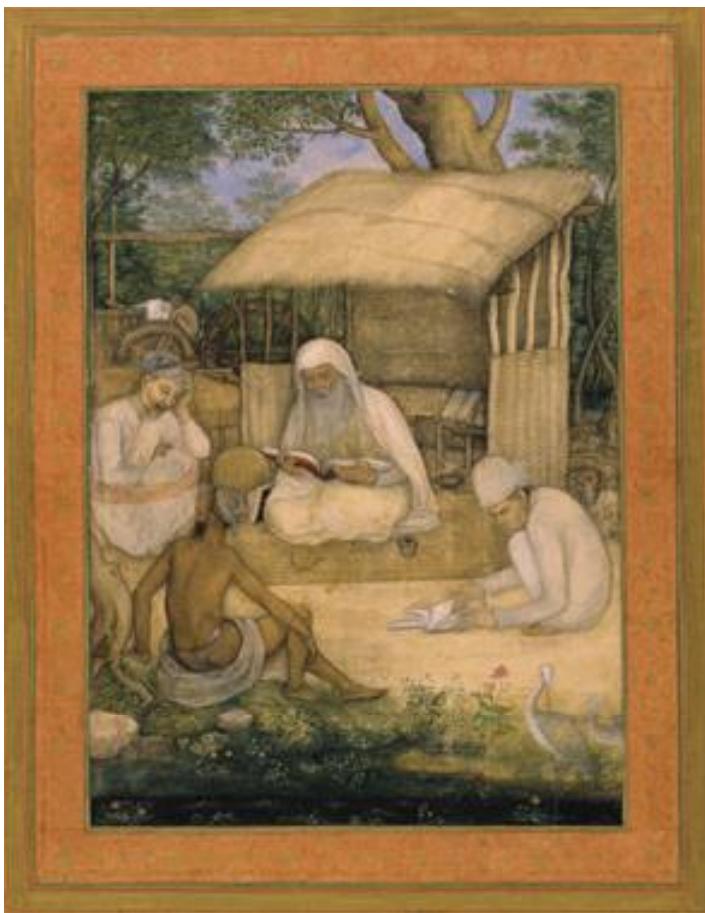
In the Vedas, historians have caught fleeting glimpses of Indian civilization in its formative centuries (1500–600 B.C.E.). Those sacred writings tell of small competing chiefdoms or kingdoms, of sacred sounds and fires, of numerous gods, rising and falling in importance over the centuries. They also suggest a clearly patriarchal society, but one that afforded upper-class women somewhat greater opportunities than they later enjoyed. Vedic women participated in religious sacrifices, sometimes engaged in scholarship and religious debate, were allowed to wear the sacred thread that symbolized ritual purity in the higher castes, and could on occasion marry a man of their own choosing. The Vedas described as well the elaborate ritual sacrifices that Brahmin priests required. Performing these sacrifices and rituals with great precision enabled the Brahmins to acquire enormous power and wealth, sometimes exceeding even that of kings and warriors. But Brahmins also generated growing criticism, as ritual became mechanical and formal and as Brahmins required heavy fees to perform them.

From this dissatisfaction arose another body of sacred texts, the Upanishads (oo-PAHN-ee-shahds). Composed by largely anonymous thinkers between 800 and 400 B.C.E., these were mystical and highly philosophical works that sought to probe the inner meaning of the sacrifices prescribed in the Vedas. In the Upanishads, external ritual gave way to introspective thinking, which expressed in many and varied formulations the central concepts of philosophical Hinduism that have persisted into modern times. Chief among them was the idea of Brahman, the World Soul, the final and ultimate reality. Beyond the multiplicity of material objects and individual persons and beyond even the various gods themselves lay this primal unitary energy or divine reality infusing all things, similar in some ways to the Chinese notion of the *dao*. This alone was real; the immense diversity of existence that human beings perceived with their senses was but an illusion.

The fundamental assertion of philosophical Hinduism was that the individual human soul, or *atman*, was in fact a part of Brahman. Beyond the quest for pleasure, wealth, power, and social position, all of which were perfectly normal and quite legitimate, lay the effort to achieve the final goal of humankind—union with Brahman, an end to our illusory perception of a separate existence. This was *moksha* (MOHK-shuh), or liberation, compared sometimes to a bubble in a glass of water breaking through the surface and becoming one with the surrounding atmosphere.

Achieving this exalted state was held to involve many lifetimes, as the notion of *samsara*, or rebirth/reincarnation, became a central feature of Hindu thinking. Human souls migrated from body to body over many lifetimes, depending on one's actions. This was the law of *karma*. Pure actions, appropriate to one's station in life, resulted in rebirth in a higher social position or caste. Thus the caste system of distinct and ranked groups, each with its own duties, became a register of spiritual progress. Birth in a higher caste was evidence of “good karma,” based on actions in a previous life, and offered a better chance to achieve *moksha*, which brought with it an end to the painful cycle of rebirth.

If Hinduism underpinned caste, it also legitimated and expressed India's gender system. As South Asian civilization crystalized during the second-wave era, its



Hindu Ascetics

Hinduism called for men in the final stage of life to leave ordinary ways of living and withdraw into the forests to seek spiritual liberation, or moksha. Here, in an illustration from an early thirteenth-century Indian manuscript, a holy man explores a text with three disciples in a secluded rural setting. (Réunion des Musées Nationaux/Art Resource, NY)

of liberation or moksha. Various ways to this final release, appropriate to people of different temperaments, were spelled out in Hindu teachings. Some might achieve moksha through knowledge or study; others by means of detached action in the world, doing one's work without regard to consequences; still others through passionate devotion to some deity or through extended meditation practice. Such ideas—carried by Brahmin priests and even more by wandering ascetics, who had withdrawn from ordinary life to pursue their spiritual development—became widely known throughout India. (See Document 4.2, pp. 200–02.)

The Buddhist Challenge

About the same time as philosophical Hinduism was emerging, another movement took shape that soon became a distinct and separate religious tradition—Buddhism. Unlike Hinduism, this new faith had a historical founder, Siddhartha Gautama

patriarchal features tightened. Women were increasingly seen as “unclean below the navel,” forbidden to learn the Vedas, and excluded from public religious rituals. The Laws of Manu, composed probably in the early c.e. centuries, described a divinely ordained social order and articulated a gender system whose ideals endured for a millennium or more. It taught that all embryos were basically male and that only weak semen generated female babies. It advocated child marriage for girls to men far older than themselves. “A virtuous wife,” the Laws proclaimed, “should constantly serve her husband like a god” and should never remarry after his death. In a famous prescription similar to that of Chinese and other patriarchal societies, the Laws declared: “In childhood a female must be subject to her father; in youth to her husband; when her lord is dead to her sons; a woman must never be independent.”ⁱ

And yet some aspects of Hinduism served to empower women. Sexual pleasure was considered a legitimate goal for both men and women, and its techniques were detailed in the *Kamasutra*. Many Hindu deities were female, some life-giving and faithful, others like Kali fiercely destructive. Women were particularly prominent in the growing devotional cults dedicated to particular deities, where neither gender nor caste were obstacles to spiritual fulfillment.

A further feature of Hindu religious thought lay in its provision of different paths to the ultimate goal of liberation or moksha. Various ways to this final release, appropriate to people of different temperaments, were spelled out in Hindu teachings. Some might achieve moksha through knowledge or study; others by means of detached action in the world, doing one's work without regard to consequences; still others through passionate devotion to some deity or through extended meditation practice. Such ideas—carried by Brahmin priests and even more by wandering ascetics, who had withdrawn from ordinary life to pursue their spiritual development—became widely known throughout India. (See Document 4.2, pp. 200–02.)

(ca. 566–ca. 486 B.C.E.), a prince from a small north Indian state. According to Buddhist tradition, the prince had enjoyed a sheltered and delightful youth but was shocked to his core upon encountering old age, sickness, and death. Leaving family and fortune behind, he then set out on a six-year spiritual quest, finally achieving insight, or “enlightenment,” at the age of thirty-five. For the rest of his life, he taught what he had learned and gathered a small but growing community whose members came to see him as the Buddha, the Enlightened One, a human being who had awakened.

“I teach but one thing,” the Buddha said, “suffering and the end of suffering.” To the Buddha, suffering or sorrow—experiencing life as imperfect, impermanent, and unsatisfactory—was the central and universal feature of human life. Its cause was desire or craving for individual fulfillment, attachment to that which inevitably changes, particularly to the notion of a core self or ego that is uniquely and solidly “me.” The cure for this “dis-ease” lay in living a modest and moral life combined with meditation practice. Those who followed the Buddhist path most fully could expect to achieve enlightenment, or *nirvana*, a virtually indescribable state in which individual identity would be “extinguished” along with all greed, hatred, and delusion. With the pain of unnecessary suffering finally ended, the enlightened person would experience an overwhelming serenity, even in the midst of difficulty, as well as an immense loving-kindness, or compassion, for all beings. It was a simple message, elaborated endlessly and in various forms by those who followed him.

Much of the Buddha’s teaching reflected the Hindu traditions from which it sprang. The idea that ordinary life is an illusion, the concepts of karma and rebirth, the goal of overcoming the incessant demands of the ego, the practice of meditation, the hope for final release from the cycle of rebirth—all of these Hindu elements found their way into Buddhist teaching. In this respect, Buddhism was a simplified and more accessible version of Hinduism.

Other elements of Buddhist teaching, however, sharply challenged prevailing Hindu thinking. Rejecting the religious authority of the Brahmins, the Buddha ridiculed their rituals and sacrifices as irrelevant to the hard work of dealing with one’s suffering. Nor was he much interested in abstract speculation about the creation of the world or the existence of God, for such questions, he declared, “are not useful in the quest for holiness; they do not lead to peace and

■ Comparison

In what ways did Buddhism reflect Hindu traditions, and in what ways did it challenge them?



Classic Indian Buddha

This sixth-century C.E. image of the Buddha from eastern India shows a classical representation of the great teacher. The Buddha’s right hand with palm facing the viewer indicates reassurance, or “have no fear.” The partially webbed fingers are among the *lakshanas*, or signs of a Buddha image, that denote the Buddha’s unique status. So too is the knot on the top of his head, symbolizing enlightenment. The elongated ear lobes reminds the viewer that earlier in his life the Buddha had worn heavy and luxurious earrings, while his partially closed and downcast eyes and his bare feet indicate detachment from the world. (Image copyright © The Metropolitan Museum of Art/Art Resource, NY)

to the direct knowledge of *nirvana*.” Individuals had to take responsibility for their own spiritual development with no help from human authorities or supernatural beings. It was a religion of intense self-effort, based on personal experience. The Buddha also challenged the inequalities of a Hindu-based caste system, arguing that neither caste position nor gender was a barrier to enlightenment. The possibility of “awakening” was available to all.

But when it came to establishing a formal organization of the Buddha’s most devoted followers, the prevailing patriarchy of Indian society made itself felt. Buddhist texts recount that the Buddha’s foster mother, Prajapati Gotami, sought to enter the newly created order of monks but was repeatedly refused admission by the Buddha himself. Only after the intervention of the Buddha’s attendant, Ananda, did he relent and allow women to join a separate order of nuns. Even then, these nuns were subjected to a series of rules that clearly subordinated them to men. Male monks, for example, could officially admonish the nuns, but the reverse was forbidden. Here is a reflection of a particular strain of Buddhist thinking that viewed women as a distracting obstacle to male enlightenment.

Nonetheless, thousands of women flocked to join the Buddhist order of nuns, where they found a degree of freedom and independence unavailable elsewhere in Indian society. Buddhist nuns delighted in the relative freedom of their order, where they largely ran their own affairs, were forbidden to do household chores, and devoted themselves wholly to the search for “awakening,” which many apparently achieved. A nun named Mutta declared: “I am free from the three crooked things: mortar, pestle, and my crooked husband. I am free from birth and death and all that dragged me back.”⁹ (See Document 5.2, pp. 246–48, for examples of early poetry by Indian Buddhist women.)

■ Comparison

What is the difference between the Theravada and Mahayana expressions of Buddhism?

Gradually, Buddhist teachings found an audience in India. Buddhism’s egalitarian message appealed especially to lower-caste groups and to women. The availability of its teaching in the local language of Pali, rather than the classical Sanskrit, made it accessible. Establishing monasteries and stupas containing relics of the Buddha on the site of neighborhood shrines to earth spirits or near a sacred tree linked the new religion to local traditions. The most dedicated followers joined monasteries, devoting their lives to religious practice and spreading the message among nearby people. State support during the reign of Ashoka (268–232 B.C.E.) (see p. 142) likewise helped the new religion gain a foothold in India as a distinct tradition separate from Hinduism.

As Buddhism spread, both within and beyond India, differences in understanding soon emerged, particularly as to how nirvana could be achieved or, in a common Buddhist metaphor, how to cross the river to the far shore of enlightenment. The Buddha had taught a rather austere doctrine of intense self-effort, undertaken most actively by monks and nuns who withdrew from society to devote themselves fully to the quest. This early version of the new religion, known as Theravada (Teaching of the Elders), portrayed the Buddha as an immensely wise teacher and model, but certainly not divine. It was more psychological than religious, a set of practices rather

than a set of beliefs. The gods, though never completely denied, played little role in assisting believers in their search for enlightenment. In short, individuals were on their own in crossing the river. Clearly this was not for everyone.

By the early centuries of the Common Era, a modified form of Buddhism called Mahayana (mah-huh-YAH-nah) (Great Vehicle) had taken root in parts of India, proclaiming that help was available for the strenuous voyage. Buddhist thinkers developed the idea of *bodhisattvas* (BOH-dih-SAT-vuhs), spiritually developed people who postponed their own entry into nirvana to assist those who were still suffering. The Buddha himself became something of a god, and both earlier and future Buddhas were available to offer help. Elaborate descriptions of these supernatural beings, together with various levels of heavens and hells, transformed Buddhism into a popular religion of salvation. Furthermore, religious merit, leading to salvation, might now be earned by acts of piety and devotion, such as contributing to the support of a monastery, and that merit might be transferred to others. This was the GreatVehicle, allowing far more people to make the voyage across the river. (See the Visual Sources: Representations of the Buddha, pp. 208–15, for the evolution of Buddhism reflected in images.)

Hinduism as a Religion of Duty and Devotion

Strangely enough, Buddhism as a distinct religious practice ultimately died out in the land of its birth as it was reincorporated into a broader Hindu tradition, but it spread widely and flourished, particularly in its Mahayana form, in other parts of Asia. Buddhism declined in India perhaps in part because the mounting wealth of monasteries and the economic interests of their leading figures separated them from ordinary people. Competition from Islam after 1000 C.E. also played a role. But the most important reason for the waning of Buddhism in India was the growth during the first millennium C.E. of a new kind of popular Hinduism, which the masses found more accessible than the elaborate sacrifices of the Brahmins or the philosophical speculations of intellectuals. Expressed in the widely known epic poems known as the *Mahabharata* (mah-hah-BAH-rah-tah) and the *Ramayana*, this revived Hinduism indicated more clearly that action in the world and the detached performance of caste duties might also provide a path to liberation. It was perhaps a response to the challenge of Buddhism.

In the much-beloved Hindu text known as the Bhagavad Gita (BUH-guh-vahd GEE-tuh) (see Document 4.2, pp. 200–02), the troubled warrior-hero Arjuna is in anguish over the necessity of killing his kinsmen as a decisive battle approaches. But he is assured by his charioteer Lord Krishna, an incarnation of the god Vishnu, that performing his duty as a warrior, and doing so selflessly without regard to consequences, is an act of devotion that would lead to “release from the shackles of repeated rebirth.” This was not an invitation to militarism, but rather an affirmation that ordinary people, not just Brahmins, could also find spiritual fulfillment by selflessly performing the ordinary duties of their lives: “The man who, casting off all

■ Change

What new emphases characterized Hinduism as it responded to the challenge of Buddhism?

desires, lives free from attachments, who is free from egoism, and from the feeling that this or that is mine, obtains tranquility.” Withdrawal and asceticism were not the only ways to moksha.

Also becoming increasingly prominent was yet another religious path—the way of devotion to one or another of India’s many gods and goddesses. Beginning in south India and moving northward, this *bhakti* (BAHK-tee) (worship) movement involved the intense adoration of and identification with a particular deity through songs, prayers, and rituals. By far the most popular deities were Vishnu, the protector and preserver of creation and associated with mercy and goodness, and Shiva, representing the divine in its destructive aspect, but many others also had their followers. This form of Hindu expression sometimes pushed against the rigid caste and gender hierarchies of Indian society by inviting all to an adoration of the Divine. After all, Krishna in the Bhagavad Gita had declared that “those who take shelter in Me, though they be of lower birth—women, vaishyas [merchants] and shudras [workers]—can attain the supreme destination” (see pp. 200–02).

The proliferation of gods and goddesses, and of their bhakti cults, occasioned very little friction or serious religious conflict. “Hinduism,” writes a leading scholar, “is essentially tolerant, and would rather assimilate than rigidly exclude.”¹⁰ This capacity for assimilation extended to an already-declining Buddhism, which for many people had become yet another cult worshipping yet another god. The Buddha in fact was incorporated into the Hindu pantheon as the ninth incarnation of Vishnu. By 1000 C.E., Buddhism had largely disappeared as a separate religious tradition within India. Thus

a constantly evolving and enormously varied South Asian religious tradition had been substantially transformed. An early emphasis on ritual sacrifice gave way to that of philosophical speculation, devotional worship, and detached action in the world. In the process, that tradition had generated Buddhism, which became the first of the great universal religions of world history, and then had absorbed that new religion back into the fold of an emerging popular Hinduism.

SUMMING UP SO FAR

How did the evolution of cultural traditions in India and China differ during the era of second-wave civilizations?

Toward Monotheism: The Search for God in the Middle East

Paralleling the evolution of Chinese and Indian cultural traditions was the movement toward a distinctive monotheistic religious tradition in the Middle East, which found expression in Persian Zoroastrianism and in Judaism. Neither of these religions themselves spread very widely, but the monotheism that they nurtured became the basis for both Christianity and Islam, which have shaped so much of world history over the past 2,000 years. Amid the proliferation of gods and spirits that had long characterized religious life throughout the ancient world, monotheism—the idea of a single supreme deity, the sole source of all life and being—was a radical cultural innovation. That conception created the possibility of a universal religion, open to all of humankind, but it could also mean an exclusive and intolerant faith.

Zoroastrianism

During the glory years of the powerful Persian Empire, a new religion arose to challenge the polytheism of earlier times. Tradition dates its Persian prophet, Zarathustra (Zoroaster to the Greeks), to the sixth or seventh century B.C.E., although some scholars place him hundreds of years earlier. Whenever he actually lived, his ideas took hold in Persia and received a degree of state support during the Achaemenid dynasty (558–330 B.C.E.). Appalled by the endemic violence of recurring cattle raids, Zarathustra recast the traditional Persian polytheism into a vision of a single unique god, Ahura Mazda, who ruled the world and was the source of all truth, light, and goodness. This benevolent deity was engaged in a cosmic struggle with the forces of evil, embodied in an equivalent supernatural figure, Angra Mainyu. Ultimately this struggle would be decided in favor of Ahura Mazda, aided by the arrival of a final savior who would restore the world to its earlier purity and peace. At a day of judgment, those who had aligned with Ahura Mazda would be granted new resurrected bodies and rewarded with eternal life in Paradise. Those who had sided with evil and the “Lie” were condemned to everlasting punishment. Zoroastrian (zohr-oh-ASS-tree-ahn) teaching thus placed great emphasis on the free will of humankind and the necessity for each individual to choose between good and evil.

The Zoroastrian faith achieved widespread support within the Persian heartland, although it also found adherents in other parts of the empire, such as Egypt, Mesopotamia, and Anatolia. But it never became an active missionary religion and did not spread widely beyond the region. Alexander the Great’s invasion of the Persian Empire and the subsequent Greek-ruled Seleucid dynasty (330–155 B.C.E.) were disastrous for Zoroastrianism, as temples were plundered, priests slaughtered, and sacred writings burned. But the new faith managed to survive this onslaught and flourished again during the Parthian (247 B.C.E.–224 C.E.) and Sassanid (224–651 C.E.) dynasties. It was the arrival of Islam and an Arab empire that occasioned the final decline of Zoroastrianism in Persia, although a few believers fled to India, where they became known as Parsis (“Persians”). The Parsis have continued their faith into present times.

Like Buddhism, the Zoroastrian faith vanished from its place of origin, but unlike Buddhism, it did not spread beyond Persia in a recognizable form. Some elements of the Zoroastrian belief system, however, did become incorporated into other religious traditions. The presence of many Jews in the Persian Empire meant that they surely became aware of Zoroastrian ideas. Many of those ideas—including the conflict of God and an evil counterpart (Satan); the notion of a last judgment and resurrected bodies; and a belief in the final defeat of evil, the arrival of a savior (Messiah), and the remaking of the world at the end of time—found a place in an evolving Judaism. Some of these teachings, especially the concepts of heaven and

■ Connection

What aspects of Zoroastrianism and Judaism subsequently found a place in Christianity and Islam?



Zoroastrian Fire Altar

Representing the energy of the Creator God Ahura Mazda, the fire altar became an important symbol of Zoroastrianism and was often depicted on Persian coins in association with images of Persian rulers. This particular coin dates from the third century C.E. (©AAAC/Topham/The Image Works)

hell, later became prominent in those enormously influential successors to Judaism—Christianity and Islam.¹¹ Thus the Persian tradition of Zoroastrianism continued to echo well beyond its disappearance in the land of its birth.

Judaism

■ Description

What was distinctive about the Jewish religious tradition?

While Zoroastrianism emerged in the greatest empire of its time, Judaism, the Middle East's other ancient monotheistic tradition, was born among one of the region's smaller and, at the time, less significant peoples—the Hebrews. Their traditions, recorded in the Hebrew scriptures, tell of an early migration from Mesopotamia to Canaan under the leadership of Abraham. Those same traditions report that a portion of these people later fled to Egypt, where they were first enslaved and then miraculously escaped to rejoin their kinfolk in Palestine. There, around 1000 B.C.E., they established a small state, which soon split into two parts—a northern kingdom called Israel and a southern state called Judah.

In a region politically dominated by the large empires of Assyria, Babylon, and Persia, these tiny Hebrew communities lived a precarious existence. Israel was conquered by Assyria in 722 B.C.E., and many of its inhabitants were deported to distant regions, where they assimilated into the local culture. In 586 B.C.E., the kingdom of Judah likewise came under Babylonian control, and its elite class was shipped off to exile. “By the rivers of Babylon,” wrote one of their poets, “there we sat down, yea, we wept, when we remembered Zion [Jerusalem].” It was in Babylonian exile that these people, now calling themselves Jews, retained and renewed their cultural identity and later a small number were able to return to their homeland. A large part of that identity lay in their unique religious ideas. It was in creating that religious tradition, rather than in building a powerful empire, that this small people cast a long shadow in world history.

Ancient Israel



From their unique historical memory of exodus from Egypt and exile in Babylon, the Hebrew people evolved over many centuries a distinctive conception of God. Unlike the peoples of Mesopotamia, India, Greece, and elsewhere—all of whom populated the invisible realm with numerous gods and goddesses—Jews found in their God, whom they called Yahweh (YAH-way), a powerful and jealous deity, who demanded their exclusive loyalty. “Thou shalt have no other gods before me”—this was the first of the Ten Commandments. It was a difficult requirement, for as the Hebrews turned from a pastoral life to agriculture, many of them were attracted by the fertility gods of neighboring peoples. Their neighbors' goddesses also were attractive, offering a kind of spiritual support that the primarily masculine Yahweh could not. Foreign deities also entered Hebrew culture through royal treaty obligations with nearby states. Thus the emerging Hebrew conception of the Divine was not quite monotheism, for the repeated demands of the Hebrew prophets to turn away from other gods show that those deities remained real for many Jews. Over time, however, the priesthood that supported the

one-god theory triumphed. The Jews came to understand their relationship to Yahweh as a contract or a covenant. In return for their sole devotion and obedience to God's laws, Yahweh would consider the Jews his chosen people, favoring them in battle, causing them to grow in numbers, and bringing them prosperity and blessing.

Unlike the bickering, arbitrary, polytheistic gods of Mesopotamia or ancient Greece, which were associated with the forces of nature and behaved in quite human fashion, Yahweh was increasingly seen as a lofty, transcendent deity of utter holiness and purity, set far above the world of nature, which he had created. But unlike the impersonal conceptions of ultimate reality found in Daoism and Hinduism, Yahweh was encountered as a divine person with whom people could actively communicate. He also acted within the historical process, bringing the Jews out of Egypt or using foreign empires to punish them for their disobedience.

Furthermore, for some, Yahweh was transformed from a god of war, who ordered his people to "utterly destroy" the original inhabitants of the Promised Land, to a god of social justice and compassion for the poor and the marginalized, especially in the passionate pronouncements of Jewish prophets such as Amos and Isaiah. The prophet Isaiah describes Yahweh as rejecting the empty rituals of his chosen but sinful people: "What to me is the multitude of your sacrifices, says the Lord....Wash yourselves, make yourselves clean,...cease to do evil, learn to do good; seek justice; correct oppression; defend the fatherless; plead for the widow."¹

Here was a distinctive conception of the divine—singular, transcendent, personal, ruling over the natural order, engaged in history, and demanding social justice and moral righteousness above sacrifices and rituals. This set of ideas sustained a separate Jewish identity in both ancient and modern times, and it was this understanding of God that provided the foundation on which both Christianity and Islam were built.



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The Cultural Tradition of Classical Greece: The Search for a Rational Order

Unlike the Jews, the Persians, or the civilization of India, Greek thinkers of the second-wave era generated no lasting religious tradition of world historical importance. The religion of these city-states brought together the unpredictable, quarreling, and lustful gods of Mount Olympus, secret fertility cults, oracles predicting the future, and the ecstatic worship of Dionysus, the god of wine. The distinctive feature of the classical Greek cultural tradition was the willingness of many Greek intellectuals to abandon this mythological framework, to affirm that the world was a physical reality governed by natural laws, and to assert that human rationality could both understand these laws and work out a system of moral and ethical life as well. In separating science and philosophy from conventional religion, the Greeks developed a way of thinking that bore some similarity to the secularism of Confucian thought in China.

Precisely why Greek thought evolved in this direction is hard to say. Perhaps the diversity and incoherence of Greek religious mythology presented its intellectuals with a challenge to bring some order to their understanding of the world. Greece's

■ Description

What are the distinctive features of the Greek intellectual tradition?

geographic position on the margins of the great civilizations of Mesopotamia, Egypt, and Persia certainly provided intellectual stimulation. Furthermore, the growing role of law in the political life of Athens possibly suggested that a similar regularity also underlay the natural order.

The Greek Way of Knowing

The foundations of this Greek rationalism emerged in the three centuries between 600 and 300 B.C.E., coinciding with the flourishing of Greek city-states, especially Athens, and with the growth of its artistic, literary, and theatrical traditions. The enduring significance of Greek thinking lay not so much in the answers it provided to life's great issues, for the Greeks seldom agreed with one another, but rather in its way of asking questions. Its emphasis on argument, logic, and the relentless questioning of received wisdom; its confidence in human reason; its enthusiasm for puzzling out the world without much reference to the gods—these were the defining characteristics of the Greek cultural tradition.

The great exemplar of this approach to knowledge was Socrates (469–399 B.C.E.), an Athenian philosopher who walked about the city engaging others in conversation about the good life. He wrote nothing, and his preferred manner of teaching was not the lecture or exposition of his own ideas but rather a constant questioning of the assumptions and logic of his students' thinking. Concerned always to puncture the pretentious, he challenged conventional ideas about the importance of wealth and power in living well, urging instead the pursuit of wisdom and virtue. He was critical of Athenian democracy and on occasion had positive things to say about Sparta, the great enemy of his own city. Such behavior brought him into conflict with city authorities, who accused him of corrupting the youth of Athens and sentenced him to death. At his trial, he defended himself as the “gadfly” of Athens, stinging its citizens into awareness. To any and all, he declared, “I shall question, and examine and cross-examine him, and if I find that he does not possess virtue, but says he does, I shall rebuke him for scorning the things that are most important and caring more for what is of less worth.”¹³ (See Document 4.3, pp. 202–04, for a more extensive excerpt from this famous speech.)

The earliest of the classical Greek thinkers, many of them living on the Ionian coast of Anatolia, applied this rational and questioning way of knowing to the world of nature. For example, Thales, drawing on Babylonian astronomy, predicted an eclipse of the sun and argued that the moon simply reflected the sun's light. He also was one of the first Greeks to ask about the fundamental nature of the universe and came up with the idea that water was the basic stuff from which all else derived, for it existed as solid, liquid, and gas. Others argued in favor of air or fire or some combination. Democritus suggested that atoms, tiny “uncuttable” particles, collided in various configurations to form visible matter. Pythagoras believed that beneath the chaos and complexity of the visible world lay a simple, unchanging mathematical order.



The Death of Socrates

Condemned to death by an Athenian jury, Socrates declined to go into exile, voluntarily drank a cup of poison hemlock, and died in 399 B.C.E. in the presence of his friends. The dramatic scene was famously described by Plato and much later was immortalized on canvas by the French painter Jacques-Louis David in 1787. (Image copyright © The Metropolitan Museum of Art/Art Resource, NY)

What these thinkers had in common was a commitment to a rational and nonreligious explanation for the material world.

Such thinking also served to explain the functioning of the human body and its diseases. Hippocrates and his followers came to believe that the body was composed of four fluids, or “humors,” which caused various ailments when out of proper balance. He also traced the origins of epilepsy, known to the Greeks as “the sacred disease,” to simple heredity: “it appears to me to be nowise more divine nor more sacred than other diseases, but has a natural cause . . . like other afflictions.”¹⁴ A similar approach informed Greek thinking about the ways of humankind. Herodotus, who wrote about the Greco-Persian Wars, explained his project as an effort to discover “the reason why they fought one another.” This assumption that human reasons lay behind the conflict, not simply the whims of the gods, was what made Herodotus a historian in the modern sense of that word. Ethics and government also figured importantly in Greek thinking. Plato (429–348 B.C.E.) famously sketched out in *The*

Republic a design for a good society. It would be ruled by a class of highly educated “guardians” led by a “philosopher-king.” Such people would be able to penetrate the many illusions of the material world and to grasp the “world of forms,” in which ideas such as goodness, beauty, and justice lived a real and unchanging existence. Only such people, he argued, were fit to rule.

Aristotle (384–322 B.C.E.), a student of Plato and a teacher of Alexander the Great, represents the most complete expression of the Greek way of knowing, for he wrote or commented on practically everything. With an emphasis on empirical observation, he cataloged the constitutions of 158 Greek city-states, identified hundreds of species of animals, and wrote about logic, physics, astronomy, the weather, and much else besides. Famous for his reflections on ethics, he argued that “virtue” was a product of rational training and cultivated habit and could be learned. As to government, he urged a mixed system, combining the principles of monarchy, aristocracy, and democracy.

The Greek Legacy

The rationalism of the Greek tradition was clearly not the whole of Greek culture. The gods of Mount Olympus continued to be a reality for many people, and the ecstatic songs and dances that celebrated Dionysus, the god of wine, were anything but rational and reflective. The death of Socrates at the hands of an Athenian jury showed that philosophy could be a threat as well as an engaging pastime. Nonetheless, Greek rationalism, together with Greek art, literature, and theater, persisted long after the glory days of Athens were over. Alexander’s empire and that of the Romans facilitated the spread of Greek culture within the Mediterranean basin and beyond, and not a few leading Roman figures sent their children to be educated in Athens at the Academy, which Plato had founded. An emerging Christian theology was expressed in terms of Greek philosophical concepts, especially those of Plato. Even after the western Roman Empire collapsed, classical Greek texts were preserved in the eastern half, known as the Byzantine Empire or Byzantium (see pp. 469–76 and Chapter 10).

In the West, however, direct access to Greek texts was far more difficult in the chaotic conditions of post-Roman Europe, and for centuries Greek scholarship was neglected in favor of Christian writers. Much of that legacy was subsequently rediscovered after the twelfth century C.E. as European scholars gained access to classical Greek texts. From that point on, the Greek legacy has been viewed as a central element of an emerging “Western” civilization. It played a role in formulating an updated Christian theology, in fostering Europe’s Scientific Revolution, and in providing a point of departure for much of European philosophy.

Long before this European rediscovery, the Greek legacy had also entered the Islamic world. Systematic translations of Greek works of science and philosophy into Arabic, together with Indian and Persian learning, stimulated Muslim thinkers and scientists, especially in the fields of medicine, astronomy, mathematics, geography, and

chemistry. It was in fact largely from Arabic translations of Greek writers that Europeans became reacquainted with the legacy of classical Greece, especially during the twelfth and thirteenth centuries. Despite the many centuries that have passed since the flourishing of ancient Greek culture, that tradition has remained, especially in the West, an inspiration for those who celebrate the powers of the human mind to probe the mysteries of the universe and to explore the equally challenging domain of human life.

The Birth of Christianity . . . with Buddhist Comparisons

About 500 years after the time of Confucius, the Buddha, Zarathustra, and Socrates, a young Jewish peasant/carpenter in the remote province of Judaea in the Roman Empire began a brief three-year career of teaching and miracle working before he got in trouble with local authorities and was executed. In one of history's most unlikely stories, the teachings of that obscure man, barely noted in the historical records of the time, became the basis of the world's second great universal religion, after that of Buddhism. This man, Jesus of Nazareth, and the religion of Christianity that grew out of his life and teaching, had a dramatic impact on world history, similar to and often compared with that of India's Siddhartha Gautama, the Buddha.

The Lives of the Founders

The family background of the two teachers could hardly have been more different. Gautama was born to royalty and luxury, whereas Jesus was a rural or small-town worker from a distinctly lower-class family. But both became spiritual seekers, mystics in their respective traditions, who claimed to have personally experienced another and unseen level of reality. Those powerful religious experiences provided the motivation for their life's work and the personal authenticity that attracted their growing band of followers.

Both were "wisdom teachers," challenging the conventional values of their time, urging the renunciation of wealth, and emphasizing the supreme importance of love or compassion as the basis for a moral life. The Buddha had instructed his followers in the practice of *metta*, or loving-kindness: "Just as a mother would protect her only child at the risk of her own life, even so, let [my followers] cultivate a boundless heart towards all beings."¹⁵ In a similar vein during his famous Sermon on the Mount, Jesus told his followers: "You have heard that it was said 'Love your neighbor and hate your enemy,' but I tell you 'Love your enemies and pray for those who persecute you.'"¹⁶ (See Document 4.4, pp. 204–06, for a longer excerpt from Jesus' Sermon on the Mount.) Both Jesus and the Buddha called for the personal transformation of their followers, through "letting go" of the grasping that causes suffering, in the Buddha's teaching, or "losing one's life in order to save it," in the language of Jesus.¹⁷

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■ Comparison

How would you compare the lives and teachings of Jesus and the Buddha? In what different ways did the two religions evolve after the deaths of their founders?

Despite these similarities, there were also some differences in their teachings and their life stories. Jesus inherited from his Jewish tradition an intense devotion to a single personal deity with whom he was on intimate terms, referring to him as Abba (“papa” or “daddy”). According to the New Testament, the miracles he performed reflected the power of God available to him as a result of that relationship. The Buddha’s original message, by contrast, largely ignored the supernatural, involved no miracles, and taught a path of intense self-effort aimed at ethical living and mindfulness as a means of ending suffering. Furthermore, Jesus’ teachings had a sharper social and political edge than did those of the Buddha. Jesus spoke more clearly on behalf of the poor and the oppressed, directly criticized the hypocrisies of the powerful, and deliberately associated with lepers, adulterous women, and tax collectors, all of whom were regarded as “impure.” These actions reflected his lower-class background, the Jewish tradition of social criticism, and the reality of Roman imperial rule over his people, none of which corresponded to the Buddha’s experience. Finally, Jesus’ public life was very brief, probably less than three years, compared to more than forty years for the Buddha. His teachings had so antagonized both Jewish and Roman authorities that he was crucified as a common criminal. The Buddha’s message was apparently less threatening to the politically powerful, and he died a natural death at age eighty.

The Spread of New Religions

■ Change

In what ways was Christianity transformed in the five centuries following the death of Jesus?

Neither Jesus nor the Buddha had any intention of founding a new religion; rather, they sought to revitalize the traditions from which they had come. Nonetheless, Christianity and Buddhism soon emerged as separate religions, distinct from Judaism and Hinduism, proclaiming their messages to a much wider and more inclusive audience. In the process, both teachers were transformed by their followers into gods. According to many scholars, Jesus never claimed divine status, seeing himself as a teacher or a prophet, whose close relationship to God could be replicated by anyone.¹⁸ The Buddha likewise viewed himself as an enlightened but fully human person, an example of what was possible for all who followed the path. But in Mahayana Buddhism, the Buddha became a supernatural being who could be worshipped and prayed to and was spiritually available to his followers. Jesus also soon became divine in the eyes of his early followers, such as Saint Paul and Saint John. According to one of the first creeds of the Church, he was “the Son of God, Very God of Very God,” while his death and resurrection made possible the forgiveness of sins and the eternal salvation of those who believed.

The transformation of Christianity from a small Jewish sect to a world religion began with Saint Paul (10–65 C.E.), an early convert whose missionary journeys in the eastern Roman Empire led to the founding of small Christian communities that included non-Jews. The Good News of Jesus, Paul argued, was for everyone, and Gentile (non-Jewish) converts need not follow Jewish laws or rituals such as circumcision. In one of his many letters to these new communities, later collected as part of the New Testament, Paul wrote, “There is neither Jew nor Greek . . . neither slave nor free . . . neither male nor female, for you are all one in Christ Jesus.”¹⁹

Despite Paul's egalitarian pronouncement, early Christianity, like Buddhism, offered a mix of opportunities and restrictions for women. Jesus himself had interacted easily with a wide range of women, and they had figured prominently among his followers. Some scholars have argued that Mary Magdalene was a part of his inner circle.¹ And women played leadership roles in the "house churches" of the first century C.E. Nonetheless, Paul counseled women to "be subject to your husbands" and declared that "it is shameful for a woman to speak in church." Men were identified with the role of Christ himself when Paul argued that "the husband is head of the wife as Christ is head of the Church."¹ It was not long before male spokesmen for the faith had fully assimilated older and highly negative views of women. As daughters of Eve, they were responsible for the introduction of sin and evil into the world and were the source of temptation for men. On the other hand, Jesus' mother Mary soon became the focus of a devotional cult; women were among the martyrs of the early church; and growing numbers of Christian women, like their Buddhist counterparts, found a more independent space in the monasteries, even as the official hierarchy of the Church became wholly male.

Nonetheless, the inclusive message of early Christianity was one of the attractions of the new faith as it spread very gradually within the Roman Empire during the several centuries after Jesus' death. The earliest converts were usually lower-stratum people—artisans, traders, and a considerable number of women—mostly from towns and cities, while a scattering of wealthier, more prominent, and better-educated people subsequently joined the ranks of Christians.² The spread of the faith was often accompanied by reports of miracles, healings, and the casting out of demons—all of which were impressive to people thoroughly accustomed to seeing the supernatural behind the events of ordinary life. Christian communities also attracted converts by the way their members cared for one another. In the middle of the third century C.E., the Church in Rome supported 154 priests (of whom 52 were exorcists) and some 1,500 widows, orphans, and destitute people.²³ By 300 C.E., perhaps 10 percent of the Roman Empire's population (some 5 million people) identified themselves as Christians.

Although Christians in the West often think of their faith as a European-centered religion, during the first six centuries of the Christian era, most followers of Jesus lived in the non-European regions of the Roman Empire—North Africa, Egypt, Anatolia, Syria—or outside of the empire altogether in Arabia, Persia, Ethiopia, India, and China. Saint Paul's missionary journeys had established various Christian communities in the Roman province of Asia—what is now Turkey—and also in Syria, where the earliest recorded Christian church building was located. The Syrian church also developed a unique liturgy with strong Jewish influences and a distinctive musical tradition of chants and hymns. The language of that liturgy was neither Greek nor Latin, but Syriac, a Semitic tongue closely related to Aramaic, which Jesus spoke.

From Syria, the faith spread eastward into Persia, where it attracted a substantial number of converts, many of them well educated in the sciences and medicine, by the third century C.E. Those converts also encountered periodic persecution from

the Zoroastrian rulers of Persia and were sometimes suspected of political loyalty to the Roman Empire, Persia's longtime enemy and rival. To the north of Syria on the slopes of the Caucasus Mountains, the Kingdom of Armenia became the first place where rulers adopted Christianity as a state religion. In time, Christianity became—and remains to this day—a central element of Armenian national identity. A distinctive feature of Armenian Christianity involved the ritual killing of animals at the end of the worship service, probably a continuation of earlier pre-Christian practices.

Syria and Persia represented the core region of the Church of the East, distinct both theologically and organizationally from the Latin church focused on Rome and an emerging Eastern Orthodox church based in Constantinople. Its missionaries took Christianity even farther to the east. By the fourth century, and perhaps much earlier, a well-organized church had taken root in southern India, which later gained tax privileges and special rights from local rulers. In the early seventh century a Persian monk named Alopen initiated a small but remarkable Christian experiment in China, described more fully in Chapter 10. A modest Christian presence in Central Asia was also an outgrowth of this Church of the East.

In other directions as well, Christianity spread from its Palestinian place of origin. By the time Muhammad was born in 570, a number of Arabs had become Christians. One of them, in fact, was among the first to affirm Muhammad as an authentic prophet. A particularly vibrant center of Christianity developed in Egypt, where tradition holds that Jesus's family fled to escape persecution of King Herod. Egyptian priests soon translated the Bible into the Egyptian language known as Coptic, and Egyptian Christians pioneered various forms of monasticism. By 400 C.E., hundreds of monasteries, cells, and caves dotted the desert, inhabited by reclusive monks dedicated to their spiritual practices. Increasingly, the language, theology, and practice of Egyptian Christianity diverged from that of Rome and Constantinople, giving expression to Egyptian resistance against Roman or Byzantine oppression.

To the west of Egypt, a Church of North Africa furnished a number of the intellectuals of the early Church including Saint Augustine as well as many Christian martyrs to Roman persecution (see Portrait of Perpetua, pp. 192–93). Here and elsewhere the coming of Christianity not only provoked hostility from Roman political authorities but also tensions within families. The North African Carthaginian writer Tertullian (160–220 C.E.), known as the “father of Latin Christianity,” described the kind of difficulties that might arise between a Christian wife and her “pagan” husband:

She is engaged in a fast; her husband has arranged a banquet. It is her Christian duty to visit the streets and the homes of the poor; her husband insists on family business. She celebrates the Easter Vigil throughout the night; her husband expects her in his bed.... She who has taken a cup at Eucharist will be required to take of a cup with her husband in the tavern. She who has foresworn idolatry must inhale the smoke arising from the incense on the altars of the idols in her husband's home.²⁸

Further south in Africa, Christianity became during the fourth century the state religion of Axum, an emerging kingdom in what is now Eritrea and Ethiopia (see Chapter 6). This occurred at about the same time as both Armenia and the Roman Empire officially endorsed Christianity. In Axum, a distinctively African expression of Christianity took root with open-air services, the use of drums and stringed instruments in worship, and colorful umbrellas covering priests and musicians from the elements. Linked theologically and organizationally to Coptic Christianity in Egypt, the Ethiopian church used Ge'ez, a local Semitic language and script, for its liturgy and literature.

In the Roman world, the strangest and most offensive feature of the new faith was its exclusive monotheism and its antagonism to all other supernatural powers, particularly the cult of the emperors. Christians' denial of these other gods caused them to be tagged as "atheists" and was one reason behind the empire's intermittent persecution of Christians during the first three centuries of the Common Era. All of that ended with Emperor Constantine's conversion in the early fourth century C.E. and with growing levels of state support for the new religion in the decades that followed.

Roman rulers sought to use an increasingly popular Christianity as glue to hold together a very diverse population in a weakening imperial state. Constantine and his successors thus provided Christians with newfound security and opportunities. The emperor Theodosius (r. 379–395 C.E.) enforced a ban on all polytheistic ritual

Map 4.1 The Spread of Early Christianity and Buddhism

In the five centuries after the birth of Jesus, Christianity found converts from Spain to northeast Africa, the Middle East, Central Asia, and India. In the Roman Empire, Axum, and Armenia, the new religion enjoyed state support as well. Subsequently, Christianity took root solidly in Europe and after 1000 C.E. in Russia as well. Meanwhile, Buddhism was spreading from its South Asian homeland to various parts of Asia, even as it was weakening in India itself.



PORTRAIT

Perpetua, Christian Martyr

“**T**he blood of the martyrs,” declared the Christian writer Tertullian, “is the seed of the church.” Few of those martyrs, whose stories so inspired the persecuted converts of the early Christian centuries, could match that of Perpetua, a young woman whose prison diary provides a highly personal account of her arrest and trial.¹

Born in 181 C.E. in the North African city of Carthage, Perpetua hailed from an upper-class Roman family and was quite well educated, literate in Latin and probably Greek, and acquainted with Roman philosophical writings. By the time she enters the historical record at age twenty-two, she had given birth to a son, had lost her husband either to death or abandonment, and had recently begun to study Christianity, one of a small but growing group of educated people who were turning toward the new faith. Coinciding with her conversion was a wave of persecutions ordered by the Roman emperor Septimius Severus,



Perpetua (Vladimir Bugarin/5do12)

also of North African descent and a devotee of the Egyptian cult of Isis and Osiris. Severus sought to forbid new conversions rather than punish long-established Christians. In line with this policy, in 203 C.E., the hard-line governor of the region ordered the arrest of Perpetua along with four others—two slaves, one of them a woman named Felicitas who was eight months pregnant, and two free men. Before she was taken to the prison, however, Perpetua decisively confirmed her commitment to Christianity by accepting baptism.

Once in the “dark hole” of the prison, Perpetua was terrified. It was crowded and stiflingly hot, and she was consumed with anxiety for her child. Several fellow Christians managed to bribe the prison guards to permit Perpetua to nurse her baby son. Reunited with her child, she found that “my prison had suddenly become a palace, so that I wanted to be there rather than anywhere else.”

sacrifices and ordered their temples closed. Christians by contrast received patronage for their buildings, official approval for their doctrines, suppression of their rivals, prestige from imperial recognition, and, during the late fourth century, the proclamation of Christianity as the official state religion. All of this set in motion a process by which the Roman Empire, and later all of Europe, became overwhelmingly Christian. At the time, however, Christianity was expanding at least as rapidly to the east and south as it was to the west. In 500, few observers could have predicted that the future of Christianity would lie primarily in Europe rather than in Asia and Africa.

The spread of Buddhism in India was quite different from that of Christianity in the Roman Empire. Even though Ashoka’s support gave Buddhism a considerable boost, it was never promoted to the exclusion of other faiths. Ashoka sought harmony among India’s diverse population through religious tolerance rather than uniformity. The kind of monotheistic intolerance that Christianity exhibited in the Roman world was quite foreign to Indian patterns of religious practice. Although Buddhism subsequently died out in India as it was absorbed into a reviving Hindu-

A few days later, Perpetua's deeply distressed non-Christian father arrived for a visit, hoping to persuade his only daughter to recant her faith and save her life and the family's honor. It was a heart-breaking encounter. "Daughter," he said, "have pity on my grey head. . . . Do not abandon me to be the reproach of men. Think of your brothers, think of your mother and your aunt, think of your child, who will not be able to live once you are gone. Give up your pride! You will destroy all of us! None of us will ever be able to speak freely again if anything happens to you." Firm in her faith, Perpetua refused his entreaties and she reported that "he left me in great sorrow."

On the day of her trial, with her distraught father in attendance, the governor Hilarianus also begged Perpetua to consider her family and renounce her faith by offering a sacrifice to the emperor. Again she refused and together with her four companions was "condemned to the beasts," a humiliating form of execution normally reserved for the lower classes. Although she was now permanently separated from her child, she wrote that "we returned to the prison in high spirits." During her last days in the prison, Perpetua and the others were treated "more humanely,"

allowed to visit with family and friends, as the head of the jail was himself a Christian.

But then, on the birthday of the emperor, this small band of Christians was marched to the amphitheater, "joyfully as though they were going to heaven," according to an eyewitness account. After the prisoners strenuously and successfully resisted dressing in the robes of pagan priests, the three men were sent into the arena to contend with a boar, a bear, and a leopard. Then it was the turn of the women, Perpetua and the slave Felicitas, who had given birth only two days earlier. When a mad cow failed to kill them, a soldier was sent to finish the work. As he approached Perpetua, he apparently hesitated, but as an eyewitness account put it, "she took the trembling hand of the young gladiator and guided it to her throat." Appended to her diary was this comment from an unknown observer: "It was as though so great a woman, feared as she was by the unclean spirit, could not be dispatched unless she herself were willing."

Questions: How might you understand the actions and attitudes of Perpetua? Is her experience accessible to people living in a largely secular modern society?

ism, no renewal of Roman polytheism occurred, and Christianity became an enduring element of European civilization. Nonetheless, Christianity did adopt some elements of religious practice from the Roman world, including perhaps the cult of saints and the dating of the birth of Jesus to the winter solstice. In both cases, however, these new religions spread widely beyond their places of origin. Buddhism provided a network of cultural connections across much of Asia, while Christianity during its early centuries established an Afro-Eurasian presence.

Institutions, Controversies, and Divisions

As Christianity spread within the Roman Empire and beyond, it developed a hierarchical organization, with patriarchs, bishops, and priests—all men—replacing the house churches of the early years, in which women played a more prominent part. At least in some places, however, women continued to exercise leadership and even priestly roles, prompting Pope Gelasius in 494 to speak out sharply against those who encouraged women "to officiate at the sacred altars, and to take part in all matters

imputed to the offices of the male sex, to which they do not belong.”⁶ In general, though, the exclusion of women from the priesthood established a male-dominated clergy and a patriarchal church, which has lasted into the twenty-first century.

The emerging Christian movement was, however, anything but unified. Its immense geographical reach, accompanied by inevitable differences in language, culture, and political regime, ensured that a single focus for Christian belief and practice was difficult to achieve. Doctrinal differences also tore at the unity of Christianity and embroiled church authorities in frequent controversy about the nature of Jesus (was he human, divine, or both?), his relationship to God (equal or inferior?), and the always-perplexing concept of the Trinity (God as Father, Son, and Holy Spirit). There was debate as well about what writings belonged in the Bible. A series of church councils—at Nicaea (325 c.e.), Chalcedon (451 c.e.), and Constantinople (553 c.e.), for example—sought to define an orthodox, or correct, position on these and other issues, declaring those who disagreed as *anathema* and expelling them from the Church. Thus Egyptian Christians, for example, held to the unorthodox position called Monophysite. This view, that Jesus had a single divine nature simply occupying a human body, expressed resistance to domination from Rome or Constantinople, which held that Jesus was both fully human and fully divine. Likewise the Church of the East adopted Nestorianism, another unorthodox view that emphasized the human side of Jesus’ nature and distinguished its theology from the Latin and Eastern Orthodox churches.

Beyond these theological debates, political and cultural differences generated division even among the orthodox. The bishop of Rome gradually emerged as the dominant leader, or pope, of the Church in the western half of the empire, but his authority was sharply contested in the east. This division contributed to the later split between the Latin or Roman Catholic and the Greek or Eastern Orthodox branches of Christendom, a division that continues to the present (see Chapter 10). Thus the Christian world of 500 c.e. was not only geographically extensive but also politically and theologically very diverse and highly fragmented.

Buddhists too clashed over various interpretations of the Buddha’s teachings, and a series of councils failed to prevent the division between Theravada, Mahayana, and other approaches. A considerable proliferation of different sects, practices, teachings, and meditation techniques subsequently emerged within the Buddhist world, but these divisions generally lacked the “clear-cut distinction between ‘right’ and ‘wrong’

ideas” that characterized conflicts within the Christian world.²⁷ Although Buddhist states and warrior classes (such as the famous samurai of Japan) sometimes engaged in warfare, religious differences among Buddhists seldom provided the basis for the bitterness and violence that often accompanied religious conflict within Christendom. Nor did Buddhists develop the kind of overall religious hierarchy that characterized Christianity, although communities of monks and nuns, organized in monasteries, created elaborate rules to govern their internal affairs.

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SUMMING UP SO FAR

How might you understand the appeal of Buddhism and Christianity as opposed to the more rationalist approaches of Greek and Confucian philosophy?



Reflections: Religion and Historians

To put it mildly, religion has always been a sensitive subject, and no less so for historians than for anyone else. Throughout human history the vast majority of people have simply assumed the existence of an Unseen Realm, that of the sacred or the divine, with which human beings should align themselves. More recently, as an outgrowth of the Scientific Revolution and the European Enlightenment, some have challenged that assumption, arguing that the only realities worth considering are those that can be accessed with the techniques of science. Modern secular historians, whatever their personal beliefs, feel compelled to rely on evidence available in this world. This situation has generated various tensions or misunderstandings between historians and religious practitioners.

One of these tensions involves the question of change. Most religions present themselves as timeless, partaking of eternity or at least reflecting ancient practice. In the eyes of historians, however, the religious aspect of human life changes as much as any other. The Hindu tradition changed from a religion of ritual and sacrifice to one of devotion and worship. Buddhism became more conventionally religious, with an emphasis on the supernatural, as it evolved from Theravada to Mahayana forms. A male-dominated hierarchical Christian Church, with its pope, bishops, priests, and state support, was very different from the small house churches that suffered persecution by imperial authorities in the early Christian centuries. The implication—that religions are at least in part a human phenomenon—has been troublesome to some believers.

Historians, on the other hand, have sometimes been uncomfortable in the face of claims by believers that they have actually experienced a divine reality. How could such experiences be verified, when even the biographical details of the lives of the Buddha and Jesus are difficult to prove by the standards of historians? Certainly, modern historians are in no position to validate or refute the spiritual claims of these teachers, but we need to take them seriously. Although we will never know precisely what happened to the Buddha as he sat in meditation in northern India or what transpired when Jesus spent forty days in the wilderness, clearly those experiences changed the two men and motivated their subsequent actions. Later, Muhammad likewise claimed to have received revelations from God in the caves outside Mecca. Millions of the followers of these religious leaders have also acted on the basis of what they perceived to be an encounter with the Divine or the Unseen. This interior dimension of human experience, though difficult to grasp with any precision, has been a significant mover and shaper of the historical process.

Yet a third problem arises from debates within particular religious traditions about which group most accurately represents the “real” or authentic version of the faith. Historians usually refuse to take sides in such disputes. They simply notice with interest that most human cultural traditions generate conflicting views, some of which become the basis for serious conflict in their societies.

Reconciling personal religious convictions with the perspectives of modern historical scholarship is no easy task. At the very least, all of us can appreciate the immense human effort that has gone into the making of religious traditions, and we can acknowledge the enormous significance of these traditions in the unfolding of the human story. They have shaped the meanings that billions of people over thousands of years have attached to the world they inhabit. These religious traditions have justified the vast social inequalities and oppressive states of human civilizations, but they also have enabled human beings to endure the multiple sufferings that attend human life and on occasion they have stimulated reform and rebellion. And the religions born in second-wave civilizations have guided much of humankind in our endless efforts to penetrate the mysteries of the world beyond and of the world within.

Second Thoughts

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Big Picture Questions

1. Is a secular outlook on the world an essentially modern phenomenon, or does it have precedents in the second-wave era?
 2. **T1** “Religion is a double-edged sword, both supporting and undermining political authority and social elites.” How would you support both sides of this statement?
 3. How would you define the appeal of the religious/cultural traditions discussed in this chapter? To what groups were they attractive, and why?
 4. In what different ways did these religious or cultural traditions define the purposes of human life?
- UR** **Looking Back:** What relationships can you see between the political dimensions of second-wave civilizations described in Chapter 3 and their cultural or religious aspects discussed in this chapter?

For Web sites and additional documents related to this chapter, see **Make History at** bedfordstmartins.com/strayer.

Next Steps: For Further Study

Karen Armstrong, *The Great Transformation* (2006). A comparative and historical study of the major religions by a well-known scholar.

Robert N. Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age* (2011). An impressive but controversial account of the origins of religion in general and those of second-wave civilizations in particular.

Peter Brown, *The Rise of Western Christendom* (2003). A history of the first 1,000 years of Christianity, cast in a global framework.

Huston Smith, *An Illustrated World's Religions* (1994). A sympathetic account of major world religions, beautifully illustrated, by a prominent scholar of comparative religion.

Arthur Waley, *Three Ways of Thought in Ancient China* (1983). A classic work, first published more than half a century ago, about the major philosophies of old China.

Jonathan S. Walters, *Finding Buddhists in Global History* (1998). A brief account that situates Buddhism in a world history framework.

BBC, “Religions,” <http://www.bbc.co.uk/religion/religions/>. A succinct introduction to the history, beliefs, and practices of many of the world’s religious traditions.

Documents

Considering the Evidence: The Good Life in Eurasian Civilizations



What constitutes a good life for an individual person or a good society for a community of people? These are among the central questions that have occupied human beings since the beginning of conscious thought. And they certainly played a major role in the emerging cultural traditions of the second-wave civilizations all across Eurasia. The documents that follow present a sample of this thinking drawn from Confucian, Hindu, Greek, and Christian traditions.

Document 4.1

Reflections from Confucius

No one was more central to the making of Chinese civilization than Confucius (551–479 B.C.E.). In the several generations following their master’s death, his disciples recalled his teachings and his conversations, recording them in a small book called the *Analects*. This text became a touchstone for all educated people in China and across much of East Asia as well. Over the centuries, extensive commentaries and interpretations of Confucius’s teachings gave rise to a body of literature known generally as Confucianism, though these ideas encompassed the thinking of many others as well.

In the translation from the *Analects* that follows, the word “virtue” refers to the qualities of a complete or realized human being, sometimes referred to in Confucian literature as a “gentleman” or a “virtuous man.”

- How would Confucius define such a person?
- How might one become this kind of person?

The terms “propriety” and “rites of propriety” point to an elaborate set of rituals or expectations that defined appropriate behavior in virtually every circumstance of life, depending on one’s gender, age, or class.

- What role does propriety or ritual play in the making of a virtuous man?
- What understanding of “learning” or education comes through in this text?