



Latin American Postgraduate Programme in History of Religions
(Critical, transcendental and transdisciplinary studies from the social sciences and philosophy)

Glossary¹

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*"An academic program to build knowledge
and generate ideas that help think, dialogue and act"*

*"Everything in this life is the result of historical and social processes,
nothing is the product of coincidence or chance,
and nothing comes from heaven "*

"Know the history of religions to understand and transform society"

*"People don't come to the university to pray and get on their knees,
but to think and stand up"*
Ramón Cotarelo, U.Comp.Madrid, 2011

*"But, after all, who knows, and who can say
Whence it all came, and how creation happened?
The gods themselves are later than creation,
so, who knows truly whence it has arisen?"*
Rig Veda, Chapter 10 (Nasadiya Sukta -Hymn of Creation), c.1500 BC

- Agnosticism:** the existence of God, of the divine or supernatural, is unknown or unknowable; a philosophical doctrine that denies human understanding the ability to comprehend the absolute and the supernatural.
- Anarchism:** a philosophy and political movement that advocates the complete freedom of the individual, the abolition of the state, the abolition of private property, and the organization of society on a voluntary and cooperative basis.
- Animism:** beliefs in which both objects and any element of the natural world (mountains, rivers, the sky, the Earth, certain places, spirits, rocks, plants, animals, trees) are endowed with movement, life, soul, or self-consciousness.
- Apostasy:** denial of the Christian faith or abandonment of a person's beliefs.

¹ In the wording of certain terms in the Glossary, excerpts from texts have been adapted from:
Eliade, Mircea, I. Couliano and F. Laurent (1983), Dictionnaire des religions (Pocket, 2003, 384 p.)
Bobbio, Norberto et al. (1983), Dictionary of Politics (Utet, 2016, 1059 p.)
Bowker, John (ed.) (1997), The Oxford dictionary of World religions (Oxford U.P., England, 1124 p.)
Grant, Michael and John Hazel (1978), Classical Mythology (Routledge, 2004, 884 p.)

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Atheism: rejection of belief in the existence of one or more deities; that there is no god. It is opposed to theism, which in its most general form is the belief in the existence of at least one deity.

Aztec-Religion of Aztec civilization: (Mexico) (6th century AD to 1521 AD) The Aztec world consisted of: a terrestrial world in which humans lived, an underworld that belonged to the dead (Mictlan), and a higher plane in the sky. The Earth and the underworld were open to humans, while the upper plane in the sky was impenetrable to humans. There were thirteen layers of the heavens in the Aztec cosmos, with nine levels of the earthly world; each level is associated with a specific set of deities and astronomical objects, the most important being the Sun, Moon, and Venus. The many gods of the Aztecs were associated with various aspects, such as nature, celestial bodies, and specific trades; the main ones were Tezcatlipoca (universal, omnipresent power), Huitzilopochtli (the Sun), Quetzalcoatl (life and wind), Tlaloc (rain, water), Mixcoatl (war and sacrifices). At the state level, religion was controlled by the Tlatoani and the high priests who ruled the main temples. The Aztecs inherited from the Toltecs several gods (Quetzalcoatl, Tezcatlipoca), writing, the calendar, and divination.

Babylon-Religion (Mesopotamia): (c.2350-2100 BC to mid-7th century AD) religion professed in the cities of the Mesopotamian region for two or three thousand years. In the earliest epoch of Mesopotamian religion, the divine forces were identified with the forces of nature; Each Sumerian god possessed his own territory, inherent in his divinity. The ancient Mesopotamians believed that the world was a flat disk, surrounded by a huge, leaky space, and above it the sky; water was everywhere, and the universe was born from this huge sea. The Sumerian word for universe is an-ki, which refers to the god An and the goddess Ki; his son was Enlil, the god of the air, the most powerful god. Mesopotamian religion was polytheistic and also henotheistic, with certain gods seen as superior to others by their specific devotees, who were often from a particular city or city-state holding that deity as their patron deity (Enki, Ashur, Enlil, Ishtar, Marduk). The god Marduk killed the mother goddess Tiamat and used half of her body to create the Earth and the other half to create both the paradise of Samû and the underworld of Iršitu. It is estimated that the gods and goddesses of Mesopotamia numbered more than two thousand, most of whom had Sumerian names and had many similarities to humans, were anthropomorphic, and often acted like humans. The ancient Mesopotamians believed in the afterlife, a land beneath our world, known as Arallû, Ganzer, or Irkallu, where everyone went after death. The underworld was neither a punishment nor a reward. The most important myth of Mesopotamian religion is the Epic of Gilgamesh, which tells the story of the heroic king Gilgamesh and his savage friend Enkidu and the former's quest for immortality, which is intertwined with all the gods and their approval. The Sumerian temple was an institution that was at once religious, political, and administrative.

Bible: the set of the canonical books of the Old Testament and the New Testament; Holy Scriptures. The Old Testament, which is the first part of the Christian biblical canon, is based on the 24 books of the Hebrew Bible or Tanakh (a collection of ancient Hebrew religious writings). The New Testament, the second part of the Christian biblical canon, chronicles the life, ministry, crucifixion, and resurrection of Jesus Christ, as well as some events of first-century Christianity. It was written in Greek (and in Hebrew and Aramaic) between 50 and 100 AD, and the main part is attributed to the Gospels of the apostles Matthew and John, those of Mark and Luke, and the Epistles of Paul. The Bible was adopted at the Council of Hippo (393) and the Council of Carthage (397), which decided on the official canon or list of books (73) that make up the Bible (Old and New Testaments), according to the list that had been proposed at the Synod of Laodicea (363) and by Pope Damasus I (382).

Blasphemy: an abusive word or expression against something sacred.

- Buddhism:** teachings of the Buddha; rational enquiry into the principles of being, knowledge, or behaviour; personal experience and communication with other human beings, without any earthly or divine intermediation; in opposition to faith; there are no deities, no worship, no idolatry; Buddhism offers an ultimate reality (Nirvana, Buddhahood); a path to the attainment of ultimate reality (Dharma: the behaviours that are in accordance with the order that makes life and the universe possible). There are schools of Buddhism, particularly Vajrayana, that posit Buddhism as a religion, which accepts life after death, various realms of existence, and supernatural beings (a religion without a god, but with deities).
- Canon:** a collection or list of holy books accepted as genuine.
- Canonical:** that conforms to the characteristics of a canon of normality or perfection; the internal (ecclesiastical) laws of the Catholic, Orthodox, and Anglican Churches approved by their hierarchies.
- Capital:** exchange value that seeks further growth in value; Capital is not an object but a social relation of production.
- Capitalism:** a mode of production, a social and economic system, based on private ownership of the means of production and their operation for profit (private property, capital accumulation, capitalist and working classes, wage labour). In a capitalist market economy, decision-making and investments are determined by the owners of wealth, property, or means of production. Political power in capitalism is in the hands of a minority capitalist class that exists through the exploitation of the majority working class and its labour. Capitalism prioritizes profit over social good, natural resources, and the environment, and it is a driver of inequality, exclusion, corruption, and economic instability.
- Chamanism:** it does not constitute a religion but a set of ecstatic and therapeutic methods aimed at obtaining contact with the parallel, though invisible, universe of spirits and the support of the latter in the management of human affairs; it is manifested in virtually all religions on all continents and at all cultural levels, especially in Central and North Asia.
- Science:** [Sanskrit: *Special Wisdom*, and its Latin derivation, *knowledge*] an organized system of knowledge about nature, society, and thought; Science is driven by knowledge [knowledge-driven]. Eventually, science can be applied to the production or distribution of goods and services, but only in an indirect and mediated way. Science is, to some extent, universally valid. However, in its broadest sense, science (and technology) is not neutral, 'alien to values' or non-normative, but similar to other ways of ordering reality and 'arranging' information, science is generated in historical and social contexts that implant their values and social interests in its structure. Science reflects social relations in the organizational forms of its existence, in its content, and in the theoretical and cognitive forms of its development.
- Science and Technology: Historically,** science (q.v.) and technology (q.v.) have been separate; the increasing impact of science on technology has led to the misconception that technology is only applied science; science has its internal dynamics; similarly, new technology often emerges from older technology, not from science; technology preceded science. Science and technology came into close interaction during the nineteenth century. Historically, the role that science has played in the development of the productive forces comprises three periods: (i) the pre-scientific application of the laws of nature to technology and the productive forces; (ii) the first phase of the conscious, large-scale application of science, as such, to the productive forces (19th and early 20th centuries); (iii) the close and 'institutionalized' relationship between science and production ('scientification of production').
- Colonialism:** the process of expansion and conquest of colonies, submission through the use of force or economic superiority of territories inhabited by indigenous populations, and the organization of

multidimensional systems of domination. In general, it has meant genocide, cultural destruction (and acculturation), exploitation, alienation, servitude, religious indoctrination (missionaries), depredation of nature, and theft of natural resources.

Communism: a system of political, social, and economic organization that advocates the abolition of private ownership of the means of production, the establishment of a community of goods, and the disappearance of social classes and the state; the resolution of the class struggle between capital and labour (to each person according to his or her abilities and needs). Plato (*The Republic*) is usually credited with the first organic formulation of a communist political ideal (for the upper classes or rulers of the state).

Confucianism: (6th-5th centuries BC) philosophy, system of life, social and humanistic ethics of a system centred on human beings and their relationships, family and social harmony, filial piety, goodness or humanity, and a system of ritual rules that determines how a person should act in order to be in harmony with the law of Heaven, and includes belief in spirits or gods. The Golden Rule: "Do not do unto others what you do not wish for yourself." The Confucian canon rests on the six classics (King): the I King (Book of Changes), the Shih King (Book of Odes), the Shu King (Book of History), the Li chi (Book of Rites), the Yüeh King (Book of Music), and the Ch'un-ch'in (The Annals of Spring and Autumn) (Confucius). 551–479 BC).

Knowledge: **Theoretical** or practical understanding acquired about a natural or social phenomenon or related to thought based on information in a specific domain.

Cosmogony: scientific study of the origin of the cosmos or of reality itself. Cosmogony is an explanation of how the universe was born; its interest revolves around the origins of the universe. Cosmogony is also a narrative in the form of myths that aims to respond to the origin of the universe and of humanity itself, which goes back to a moment of pre-existence or original chaos, in which the world was not formed, in disorder, as well as the evolution and final destiny of the universe.

Cosmology: is the study of the cosmos or universe and includes studies of its origins, its dynamics and evolution, and its future (destiny).

Christianity: a monotheistic Abrahamic religion based on the life and teachings of Jesus of Nazareth and originated by a Jewish sect (in the Roman province of Judea). The Christian canon took four centuries to be constituted, with an important mythological construction that was created or compiled orally and subsequently written down by strangers many years after Jesus Christ; the canon is made up of the 27 writings known as the New Testament (as opposed to the Jewish Tanakh or Old Testament): four Gospels (Mark, Matthew, Luke, and John), the Acts of the Apostles (attributed to the editor of the Gospel of Luke, who would be a disciple of the apostle Paul), the apostolic letters, and the Apocalypse (Revelation), attributed to John. Its main branches are Catholicism, Protestantism, and Orthodoxy.

Culture: the set of material and spiritual values accumulated by man in the process of his social-historical practice; knowledge, beliefs, and patterns of behaviour of a social group, including the material means used by its members to communicate with each other and meet needs; the persistence and generational transmission of knowledge and behaviors through learning. Culture is the reflection of the social relations of production and is one of the means by which the social relations of production (hegemony, ideology) are reproduced. Culture, as opposed to what is given by nature, encompasses the sphere of what is the work of man, is not identified with society, but is a product of the activity carried out by it.

Deity: a fictional, imaginary, or literary character and principal in the mythologies of each monotheistic culture, according to which this character is endowed with absolute powers and cannot be questioned. Deities are depicted in a variety of forms, but often in human or animal form; they are

assigned personalities and consciousnesses, intellect, desires, and emotions like humans. Natural phenomena such as lightning, floods, and storms, as well as miracles, are attributed to it.

Deism: a philosophical doctrine that admits the existence of a Creator God but denies revelation and providence.

Dialectics: traditionally, a method of conversation or argumentation analogous to what is currently called logic. The discourse in which a certain conception or tradition is opposed, thesis, the display of problems and contradictions, antithesis and synthesis, a new idea, a final formulation that overcomes (resolves) the contradiction (Abstract-Negative-Concrete). The concrete, the synthesis, the absolute, must always pass through the phase of the negative on the way to completion, that is, mediation. Identity is the determination of the simple immediate and static, while contradiction is the root of all movement and vitality, the principle of all self-movement, and only that which contains a contradiction moves, and this implies the transition from the one to the other, how the one becomes or becomes the other. Cause and effect are moments of the connection and reciprocal concatenation of events, links in the chain of the development of matter and society: the same thing presents itself first as a cause and then as an effect. It is necessary to keep in mind intercausality, the laws of objective universal connection, the struggle and unity of opposites, and the transitions and transformations of nature and society. Quantity is transformed into quality, and changes are interconnected and provoked by each other. The transition is not formal in nature but dialectical in nature. The ideal is nothing other than the material world reflected by the human mind and translated into thought forms. Emphasis must be placed on the primacy of the material way of life, social 'praxis' over all forms of social consciousness, and the secondary and dependent character of the 'ideal'.

God: a divine entity, a being superior to human beings. Any of the deities of the polytheistic religions, name of the supreme being, creator of the universe, according to the monotheistic religions.

Democracy: (representative) a community, regime, or political doctrine in which citizens exercise political power through the election of representatives to the government.

Ecclesiastical: of the Church or relating to it.

Environmentalism: (Green or environmental movement) a political, social, and global movement that advocates the protection of the environment, in particular, from an ecocentric perspective, prioritizing ecosystems and species over individuals.

Political Economy: the science that studies the historical development of the relations of production. It deals with the economic laws governing the production, distribution, circulation, exchange, and consumption of material goods and services in society.

Ancient Egypt-Religion (Pharaonic): (c. XXX to 30 BC) a complex system of beliefs and practices, linked by their common focus on the interaction between the world of humans and the world of the divine. The practices of Egyptian religion were efforts to provide for the gods and gain their favour; formal religious practice centred on the pharaoh who was believed to possess divine power by virtue of his position. He was regarded as a god and was obliged to sustain the gods through rituals and offerings so that they would maintain universal order. The state devoted a great deal of resources to rituals and the construction of temples. The Egyptian cosmogony comprises Re/Atum, which creates Shu (Air) and Tefnut (Moisture), which in turn produce Geb (Earth) and Nut (Sky), who in turn generate Osiris and Seth, Isis and Nephthys; the righteous king of Earth, Osiris, dies at the hands of his brother Seth; Isis manages to get pregnant by the dead Osiris and give birth to Horus, the son who will avenge Osiris and with whom the pharaoh will identify. For the Egyptians, the world was flat and supported the sky whose inverted bowl shape was sometimes the belly of the cow Hathor or the breasts of the goddess Nut, who every evening swallowed the Sun. Beneath the Earth, there was a parallel underworld and underworld, and beyond the heavens was the infinite

expanse of Nu, the chaos that had existed before creation; Ra travelled on Earth through the reverse side of the sky and at night passed through the Duat to be reborn at dawn. During the fourteenth century BC, the young pharaoh Amenhotep IV undertook a radical political and religious reform, making *Aten*, the sun disk, the supreme divinity; the pharaoh changed his own name to *Akhenaten*, moved the capital from Thebes to Akhetaten (Tell el-Amarna), and had Amun's name erased from all inscriptions; the pharaoh himself reserved for himself the position of divine intercessor between mankind and the Aten, unique source of a lifetime. After Akhenaten's death, his wife Nefertiti reigned for a short time under the name of Smenkhare; the powerful priests of Amun seized his son *Tutankhaten*, bringing him back to the cult of Amun, which is why they renamed him *Tutankhamun*. The Egyptian religious tradition is extremely conservative; it opposes all change and possesses its own archetypal models of gods and heroes. It is oriented towards an afterlife immutable in its perfection. The Egyptian religion has been a direct precursor of revelation (scriptures), the virgin, the nativity of the winter solstice, the ascension and resurrection, messianism, the son of God, the virgin mother, Heaven and Hell, the resurrection of the body, the final judgement, eternal life for the reunited soul and body, the ritual of covering the head. Many of these elements were copied in monotheistic religions.

Epistemology: a branch of philosophy (theory of knowledge) that studies knowledge, its nature, foundations, methods, validity, and scope. In the philosophy of science, falsifiability is the ability of a theory or hypothesis to be subjected to potential tests that contradict it. It is one of the two pillars of the scientific method, reproducibility being the other.

Eschatology: a set of religious beliefs and doctrines concerning the afterlife, ultimate realities, death, judgement, and the afterlife, the final destination.

State: State: a political organization made up of a set of bureaucratic institutions through which it exercises a monopoly on the use of force (sovereignty) applied to a population within established territorial limits. The first states emerged about 5,500 years ago, along with the development of agriculture, the growth of cities, and the invention of writing. The construction of mega-societies did not require religion or divine intervention (religions were created later). In capitalism, the state maintains the hegemony of the ruling class, which uses the state as its instrument to dominate society by virtue of economic, social, and political ties. The state is inherently an instrument of political power, domination, and repression and has a monopoly on the legal use of violence. The power of the state is reinforced by the ideological dominance of civil society institutions (church, school, media, social media).

Gospel: history of the life, doctrine, and miracles of Jesus Christ; each of the four books written by the evangelists; message of Jesus Christ. The Gospels were composed in Greek more than 40 years after Jesus' death. They reflect the faith of the early Christians, which included references to historical data and the interpretation of Jesus as it had developed after his time.

Fascism: an authoritarian, nationalist, and corporative political system that controls a society, usually in crisis, promotes mass mobilization, and associates social demands with national demands.

Faith: belief in something without needing to have been confirmed by experience or reason or demonstrated by science; set of beliefs of a religion.

Social formation: the social-historical totality constituted by a mode of production, its political and ideological superstructure, and its mechanisms of reproduction.

Globalization: the continuous global expansion of capital at deeper and more extensive levels than any preceding period, which conditions the processes of production and distribution of goods and services, international capital flows, and in turn, determines the nature, dynamics, and direction of technological change. Globalization implies a logic of homogenization and standardization of the economy, production, consumption, knowledge, education, and culture. It is part of a hegemonic

discourse that masks the nature and specificity of development problems at the local, national, regional, and global levels. Globalization emerges as the interrelation of chaotic planetary flows, mainly financial, and functions as a phenomenon of destructuring, segmentation, and social, political, and cultural marginalization in the periphery.

Ancient Greece-Religion/Mythology: (2700-146 BC) Greek religion consisted more of a set of cults than a body of doctrines. *Greek Mythology* comprises a set of myths and legends belonging to the culture of Ancient Greece, which deal with its gods and heroes, the nature of the world, the origins and meaning of its own cults and ritual practices, which had as its object of worship basically the gods of Olympus. Greek mythology appears explicitly in an extensive collection of stories and implicitly in figurative art. Greek myths attempt to explain the origins of the world and detail the lives and adventures of a wide variety of gods, heroes, and other mythological creatures. Nowadays, the myths are known mainly thanks to Greek literature: the epic poems of the *Iliad*, the *Odyssey* (Homer), and the *Theogony* and the *Works and Days* (Hesiod). In the *Minoan* religion, the main divinity of the island was a *Great Goddess* of nature, mistress of animals, mountains, seas, agriculture, and war, and queen of the living and the dead. The *Mycenaean* religion is that of a Greek-speaking people who make the male celestial divinity of Indo-European origin, triumph over the ancient goddess of Crete, this flourishing maritime civilization, which took over the rich Anatolian city of Troy (12th-11th centuries BC). There were local pantheons, with divinities such as *Poseidon*, *Zeus*, *Hera*, *Artemis*, *Dionysus*, *Erinyes*, most of them later known in Greece. The group of Greek gods has been considered Indo-European, with an influence from the Near East (Phoenicia) and Anatolia; *Zeus* is the Indo-European celestial god, king of the generation of the Olympians, endowed with an overflowing generative power. Zeus has numerous descendants; *Athena*, the wise virgin, miraculously emerged, covered in her armour, from the head of Zeus, without the cooperation of a woman, and she taught the women the domestic arts and the men the arts of war; Leto, of the race of the Titans, conceived from Zeus the twins *Artemis* (mistress of the animals) and *Apollo* (has prophetic faculties, visionary ecstasy, healing, and purification). The nymph Maya, daughter of the Titan Atlas, pregnant with Zeus, gives birth to *Hermes*, the messenger, whose name appears on the phallic stones that serve to delimit the properties; Demeter, sister of Zeus, gives birth to *Persephone*, the queen of hell; the Theban Semele gives birth to *Dionysus* (god of fertility and wine). *Aphrodite*, goddess of love, arrives in Greece via Cyprus; *Poseidon* and *Hades* are brothers of Zeus and preside respectively over the sphere of the waters and that of the subterranean hell. The Oracle was a sanctuary (e.g., Delphi, considered the *omphalos* or navel of the world); the Pythoness, priestess of Apollo, sat on a tripod, put herself in a trance, and gave ambiguous answers to the questions posed to her by the devotees. The priests of the oracle transformed these declarations into verses that were difficult to understand. The oracle performed many functions: it served as a guarantor of promises and contracts, of the liberation of slaves, of a place of ritual purification, and of sanctuary. The festive calendar varied from city to city but contained a number of general ceremonies, such as those for the New Year's holiday.

Henotheism: belief in the existence of many gods and worship of a single supreme divinity, accepting that others worship other gods.

Hermeneutics: interpretation of texts, especially sacred scriptures, and philosophical and artistic texts.

Hinduismo: (15th-6th centuries BC) a religion (Dharma) that represents a fusion or synthesis of various Indian cultures and traditions, with diverse roots and without any founder. The Vedas (knowledge or Gyan) are four sacred books of the Hindu religion (the term 'Hindu religion' is very recent, coined in the West, which does not appear in any of the Vedas. The Vedas are not confined to religion, and they are not primarily religious books. The four collections (saṃhitās) of Vedas comprise the Rigveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The Vedas contain stories about the

Hindu gods, instructions for rituals, hymns, poetry, and prayers, and they have phrases (called mantras) that are chanted in religious ceremonies. Although they were eventually written around 1500 BC, they are actually much older. They were passed down orally between generations for thousands of years. The Hindu synthesis, or structuring of the fundamental concepts, occurred at the end of the period of the Upaniads between 500 BC and the 5th century AD, and it is when the six traditional darśanas (opinions) or philosophical schools, the conception of castes (varṇas) and the six stages (āśramas) of life, the traditional law (dharma) and the traditional law (dharma) are defined. The difference between revelation (śruti) and tradition (smṛti). Hindus consider themselves "God's chosen people"; The Three Forms (Trinity) were already present in Hinduism (Thirumurthi-Brahma, Vishnu, Shiva). Major monotheistic religions, primarily Judaism, were influenced by Hinduism.

- Humanism:** human-centred philosophy that emphasizes the value and action of human beings, individually and collectively; a non-religious movement aligned with secularism; A non-theistic outlook on life centred on human mediation, oriented towards science rather than the revelation of a supernatural source for understanding the world. Secular humanism is a philosophy or outlook on life encompassing human reason, secular ethics, and philosophical naturalism while rejecting religious dogma, supernaturalism, and superstition as the basis of morality and decision-making.
- Ideology:** false consciousness; man's representations of reality linked to the material conditions of existence (forms of mental domination of society by the ruling classes – commodity fetishism); doctrine about economic, political, or religious theories and policies; set of beliefs and values of a collectivity. Ideology is part of the superstructure, along with the political system, religion, art, and the legal field, and is determined by the material conditions of the relations of production. A political ideology is a set of ethical ideals, principles, doctrines, myths, or symbols of a social movement, institution, class, or group that explains how society should function, how to allocate power, and for what purposes.
- Imperialism:** policy, ideology, and practice to extend a nation's dominance over foreign nations, often by military force and through political, economic, and religious control; violent expansion and economic, social, and cultural exploitation to the detriment of subject states or peoples. The highest phase of capitalism that brings about the end of free competition through the search for natural resources and cheap labour. Imperialism has been common throughout history, with the earliest examples dating back to the mid-third millennium BC.
- Impermanence:** the philosophical problem of change, mutation. One of the three essential doctrines of Buddhism (Tri-Laksana or three characteristics of existence), which states that all conditioned existence is transitory, evanescent, inconstant, and subject to change. All temporal things, material or mental, are composite objects in a continual change of condition, subject to decay and destruction. All physical and mental events are not metaphysically real; they are not constant or permanent; they become and dissolve. In Buddhism (Anicca or Anitya): change, non-permanence, and transience; the only reality not subject to transience is the state of Nirvana, which knows no change, decay, or death. The concept of impermanence is closely linked to the notion of insubstantiality (Anātman), which makes it impossible for things to possess a permanent being of their own from one instant to the next.
- Inca-Religion:** (early thirteenth century to 1530-1572 AD) in Inca mythology, space was conceived on two levels; on the horizontal plane (duality): Hanan and Hurin (above and below), who were complementary (opposition and reciprocity); at the vertical level, the space was divided into three planes: Hanan Pacha (world of superior, celestial or superterrestrial) where only righteous people could enter and where the gods and deities of the Sun, the Moon, the stars, the rainbow dwelt; Kay Pacha (world of the present and here, of the outer earth), the earthly world, where human beings live

and gods such as Pachamama (lady of the earth), Mama Sara (lady of fruits and plants), Pariacaca (lord of the waters); and Uku Pacha (lower world or world of the dead), where the Supay (owner of this world), Mama Cocha (lady of storms and marine life), Pachacamac (lord of earthquakes and tidal waves) live. The worlds were represented by the condor (upper world), the puma (outer earth), and the serpent (lower world). In the Church of the Incas, because of its highly organized character, the centre is occupied by the emperor, as the personification of the State, the Law, and even of God; he himself is Huaca and is equal to the one who has no equal, the god Viracocha, who is born from the foam of Lake Titicaca. Viracocha is the creator of the natural and social world; the Sun occupies a central position (the largest temple in Cuzco was dedicated to him). Inti, the Sun, was represented in the temples by means of anthropomorphic statues and by means of huge gold discs; the emperor was the son of the Sun, and the empress was the daughter of the Moon, wife/sister of the Sun.

- Immanence:** inherent in some being or inseparably linked to its essence; that which does not depend on or transcend any external reality.
- Institutions:** organizations or agencies, public or private, involved in the day-to-day management of community life; norms or rules, formal and informal, and the mechanisms to ensure their compliance, which shape the behaviour of social actors.
- Islam:** [submission (to God), Muslim: one who submits] monotheistic Abrahamic religion based on the Qur'an, which establishes as a fundamental premise (shahada) for its believers that there is no God but Allah and Muhammad is his prophet (Allah's last messenger); the Qur'an copied most of its stories and characters from the Jewish Tanakh. Islam began with Muhammad's preaching in 622 AD in Mecca. For more than a millennium, Islam expanded brutally by force (Islamism is Islamic militancy or fundamentalism).
- Jainism:** (8th-2nd centuries BC) religion that preaches a philosophical way of salvation not centred on the worship of any god and that teaches that the path to enlightenment is through nonviolence and the reduction of harm to living beings (including plants and animals). Its practice is to make efforts to direct the soul-consciousness towards a state of divine liberation (moksa). That being who overcomes his inner enemies and reaches the higher state is called 'victor' or 'conqueror' (yaina). The highest state is known as siddha. Jainism is essentially a non-theistic religion, although it is not anti-metaphysical, as they believe in the existence of the soul. It continues the ancient tradition of śramaṇa, which coexisted with the Vedic tradition since ancient times. The distinguishing features of Jain philosophy include a dualism, denial of a creative and omnipotent God, karma, an eternal, uncreated universe, ahimsa (nonviolence), the multifaceted theory of truth (anekantavada), and a morality based on the liberation of the soul. It has often been described as an ascetic movement for its strong emphasis on self-control, austerities, and renunciation. The scriptures of Jainism are divided into two branches: the Digambaras (clothed from Heaven, i.e., naked) and the Svetambaras (clothed in white).
- Judaism:** (7th-5th centuries BC) religion, tradition, and culture of the Jewish people; an ethnic religion, which is a development of the Canaanite religion. It is the oldest of the three monotheistic religions (Christianity and Islam); it is a belief in an omniscient, omnipotent, and provident God, who would have created the universe and chosen the Jewish people to reveal to them the law contained in the Ten Commandments and the ritual prescriptions of the Torah. The Holy Scripture of the Jews comprises the Torah or Pentateuch (five writings), the Nebi'im (prophets), and the Ketubim (Tanakh, writings), 'the Law, the Prophets, and the Writings', which together constitute the Old Testament (Tanakh), copied by Christianity and Islam. Judaism has been significantly influenced by Zoroastrianism (monotheism, scripture, prophet, God's chosen people).
- Liturgia:** A set of rules for celebrating religious acts, especially those established by the Christian religion.

- Laicism:** (secularism) means a current of thought, philosophy, political movement, legislation, or government policy that defends or favours the existence of a society organised non-confessionally, i.e., independently or, as the case may be, alien to religious confessions (secular, secular state). It defends the independence of man, society, and the state from any religious organization or confession. Secularism respects intellectual freedom as well as the non-imposition of the particular moral norms and values of any religion and pursues the secularization of the state (and does not condemn the existence and practice of religions). Secularism is the supremacy of the state in the face of the plurality of convictions and the guarantee of freedom and respect for diversity.
- Maya-Religion:** (c. 250-900 AD to c. 950-1539 AD) the Maya worshipped the gods of nature (especially the god of corn—Hun H'unahpu, of the sun, rain). Rites were led by a priestly class, and great importance was assigned to astronomy and astrology, rituals of human sacrifice, and the construction of elaborate pyramidal temples. The Mayan religion was polytheistic, and they worshipped more than 165 gods. The gods were similar to humans, and they were born, grew up, and died. The gods could plant and harvest corn, perform divination, do business, fight wars, form alliances, and marry each other. The mythical hero Quetzalcoatl-Kukulkán (Feathered Serpent of Quetzal), in 987 AD, led the exiles from Tollán (Tula) to the Yucatan and founded Chichén Itzá (abandoned around the year 1200). Mayan myths deal with the periodic destruction of the world by means of water and fire, the creation of man, of corn. As a result of the destruction of codes ordered by the friar Diego de Landa, only three books remain in Mayan hieroglyphics; ancient mythology was transmitted orally and transcribed into Spanish: the Popol Vuh, of the Quiche Maya, and the Books of Chilam Balam, of the Yucatecans.
- Environment:** nature and physical, biological, economic, social, political, and cultural interrelations with man
- Mystery:** arcane or dogma of any religion, inaccessible to reason and which must be the object of faith (the mystery of the Holy Trinity); in the Christian religion, each of the steps of the life, passion, and death of Jesus Christ is considered separately.
- Myth:** fabulous, imaginary narrative that attempts to give a non-rational explanation to reality. A set of idealized beliefs and images formed around a character or natural phenomenon.
- Mythology:** stories that are part of a certain religion or culture, often related to a natural force or deity, created to explain the universe, the origin of the world, and natural phenomena. Mythology is the main component of religion. A mythological tradition is generally religious. Ritual sacrifices, prayers, or a moral code are part of religion, but not mythology; also a set of legends and myths about the gods, fabulous characters, and heroes of a people; study of myths.
- Monolatry:** belief in the existence of many gods, but with the consistent worship of a single deity, and not accepting that others worship other gods (Julius Wellhausen).
- Monotheism:** a religious doctrine that holds to the existence of a single (personal) God.
- Mormonism:** a religious movement made up of a group of Christian churches (Mormon Church or Church of Jesus Christ of Latter-day Saints) that trace their origin to the so-called Church of Christ, founded by the American Joseph Smith in 1830. Mormon is a character created by Joseph Smith, based on the myths of Judeo-Christianity, who, in 1820 claimed to have been visited in a dream by the biblical God, who through the Angel Mormon sent him some scriptures engraved on gold plates. The so-called Biblio Mormona is basically a plagiarism of the King James Version of the Bible (KJV, 1611).
- Nihilism:** philosophical doctrine in which existence has no meaning, purpose, or value, and morality does not exist; impossibility of any knowledge; denial of all religious, political, or social beliefs and principles.

Olmec-Religion: (1200 BC, early pyramids and temples, up to 400 BC) Olmec religious activities were performed by a combination of rulers, priests, and shamans; mythological depictions include the feathered serpent, the jaguar, and the harvest man with corn growing from his head. Because there is no direct record of Olmec religious beliefs, many of them are unknown. The zenith of the Olmec civilization (located in the south of the state of Veracruz and west of the state of Tabasco dates from 1200 to 800 BC; the mythology of the Olmecs significantly influenced the social development and mythology of the world in Mesoamerica (the city of Teotihuacan; the Toltecs and Mexica, the Mayan civilization were strongly influenced by their culture).

Paganism: any non-Abrahamic religion, usually polytheistic, pantheistic, or animistic.

Pantheism: philosophical-religious doctrine that affirms the substantial identity of God and the world (reality), or considers the universe as a manifestation of God; it does not recognize a distinct personal god, anthropomorphic or otherwise (Joseph Raphson).

Patriarchate: a social system in which men have primary power and predominate in the roles of political leadership, moral authority, social privilege, and control of property; social, political, economic, and religious organizations in which there is an asymmetry of power between men and women (favourable to men). This form of male dominance and leadership has historically implanted a symbolic order through myths and religion, reproducing this hegemony as the only possible structure. Historically, patriarchy has manifested itself in the social, legal, political, religious, and economic organization of a variety of different cultures. Most contemporary societies are, in practice, patriarchal, even if they are not explicitly defined in their constitutions and laws. Some patriarchal societies are also patrilineal, meaning that property and titles are inherited by the male lineage.

Polytheism: a religion or religious doctrine that admits the existence of several gods and the worship of more than one god [Hindus worship one god, although they recognize that there are countless other gods that can also be worshipped; the ancient Egyptians believed in many gods, but sometimes (depending on who the pharaoh was) one god was placed above the others; the ancient Greeks worshipped the gods of Olympus, Zeus being the supreme ruler of eleven other gods, All twelve were worshipped, each individually by a different sect with its own temple, its own priests, and its own altars.]

Profane: secular, without relation to a divinity or its worship, or to a religion; not sacred, nor in relation to sacred things.

(Material) property: [Latin: *res usus abusus*] a social relationship between two or more individuals and the possession, use, or abuse of a thing; right to use and abuse of a thing; direct and immediate power over a thing, which attributes to its owner the ability to enjoy and dispose of the thing. Private property is a purely social-historical phenomenon at the basis of political power and capitalism (and never a 'natural right').

Religion: a set of dogmas, norms, and practices relating to a divinity; each of the different doctrines according to these beliefs. The belief in and worship of a supernatural controlling power, especially a god or deity; the link to the sacred (or deity); a particular system of faith and worship.

A religion is an ideology that postulates:

- The existence of a god (deity), a supernatural power of control that can influence nature, life, and daily events, and is based on belief and worship
- An ultimate reality (in the outer world, often in another life; life after death in Heaven or Hell based on virtues/merits or vices/sins)
- A path to the experience of an ultimate reality (usually by supernatural paths)
- The potential for personal transformation (commonly through indoctrination, coercive persuasion, and mind control by changing thoughts and beliefs)

Mythology is the main component of religion. A mythological tradition is generally religious; ritual sacrifices, prayers, or a moral code are part of religion, but not of mythology (cf. Mythology).

The construction of mega-societies did not require religion or divine intervention (religions were created later).

Roman-Religion/Mythology: (509 BC-380 AD) Roman religion consisted, as among the Greeks, more of a set of cults than a body of doctrines; there were two kinds of cults: those of the home, which closely linked the family, and the public, which stimulated patriotism and respect for the state; in imperial times the cult of the emperor was added. It was a religion that was tolerant of foreign religions, as the Romans welcomed Greek, Egyptian, and Phrygian gods. It was a contractual religion since prayers and offerings were made as a pact with the gods, that is, to receive favours, and if the believer understood that the divinity did not fulfill him, he stopped worshipping him. The mythological beliefs of the inhabitants of Ancient Rome were made up of a mostly ancient and ritualistic part that represented the native myths and cults, and another, mainly late and literary, which was the fusion of the previous one with Greek Mythology (Republican period); the triad formed by Jupiter, Juno, and Minerva correspond to Zeus, Hera, and Athena.

Sacred: (sacred) of the divinity, of their worship or relating to them, of religion; an object of veneration or worship to which a divine character or a relationship with divinity or supernatural forces is attributed. The sacred-profane dichotomy is a central feature of religion.

Secular: everything worldly, as opposed to the divine, religious; the historical process of secularization, the political-juridical dimension of secularism, left the Church on the margins of power (cf. *Laicism*).

System: set of elements (objects, entities, parts), interactions and relevant relationships between them, and with the surroundings or environment; a complex organization, a unitary whole that possesses emergent properties unique and independent of those of the constituent elements. The flows of matter, energy, or information between the system and the environment are called 'inputs' and 'outputs'. Systems can be open and closed (because of their relationship with the environment); or conceptual, abstract, and concrete (because of their relationship with the physical reality of space and time). The notion of system is a transdisciplinary, holistic, and relational approach to complex aspects of reality and its representation and abstraction.

Socialismo: a system of political, social, and economic organization based on social (collective) or state ownership of the means of production and distribution of goods and services (the right to private property is limited), the self-management of enterprises by workers, and the progressive disappearance of social classes.

Utopian Socialism: (as opposed to the so-called 'Scientific Socialism') the presentation of visions and schemes for imaginary or futuristic ideal societies; although he criticizes capitalist society, he proposes to build communist communities within the very ambit of a capitalist society, whose foundations remained unchanged; many of his ideas were, in fact, realistic, and he tried to put them into practice by turning them into a political project. The most prominent representatives are: Mazdak (6th century), E.G. Morelly (1755)-Code of Nature, or the true spirit of its laws (abolition of private property); F.N. (Gracchus) Babeuf (1795)-Manifesto of the Plebeians; G. Bonnot de Mably (1763)-The Interviews of Phocion; C. Fourier (1808)-The Phalanstery, Theory of the Four Movements and General Destinies; R. Owen (1813)-A New Vision of Society, New Lanark; H. de Saint-Simon (1824)-Political Catechism of the Industrialists; A. Blanqui (1835)-Society of Families; E. Cabet (1839)-Journey in Icaria; E. Bellamy (1888)-Looking Back (from 2000 to 1887).

Society: a group of people who live together and relate within the same space under certain common norms and practices, the same political authority, and dominant cultural expectations (social relations).

Sun: revered all over the world: Mithra-Persia, Brahma & Surya-India, Osiris/Aten-Egypt, Shamash/Akkadian-Babylon, Utu-Sumeria, Baal/Adonis-Phoenicia, Apollo-Greece and Rome, Odin-Scandinavia, Hu-Britannia, Baiwe-Lapland, Huitzilopochtli/Tonatiuh-Aztecs, Inti-Peru.

- Taoism:** (6th-4th centuries BC) philosophical and religious tradition that emphasizes living in harmony with the Tao (way, way). Taoism comprises 'The Three Treasures' (compassion, frugality, and humility) and elements of philosophical-medical and alchemical esotericism and rituals. The Tao is the principle of absolute, and at the same time mutable, unity that makes up the supreme reality and the cosmogonic and ontological principle of all things. The classical sources for Taoism are the Tao Te Ching (The Book of the Way and Virtue) (6th century BC), attributed to the mythical founder of the 'way or way (tao), Lao Tzu, and the Chuang Tzu.
- Technique:** [Greek 'techné': art, dexterity, skill, craftsmanship—a person's ability or power, habit or expertise, and intellectual virtue to make a product or artifact]: knowledge, methods, procedures, skills to perform a specific production or distribution operation, or activities whose objectives are defined. Technique is knowledge that concerns individual components of technology (such as a knowledge system) and the means of using technology (q.v.). It is knowledge embodied in specific means of labour or in the labour force itself (inputs), or in production and distribution operations. Empirical techniques are traditional skills and crafts, knowledge, and practical experiences not based on science.
- Technology:** often scientific knowledge, but also knowledge organized in another form, systematically applied to the production and distribution of goods and services. Technology is the body of knowledge and methods for the design, production, and distribution of goods and services, including those embodied in the means of work, labour, processes, products, and organization (embodied and disembodied technology). Technology is a system of technical knowledge and systematic knowledge of the practical or industrial arts. It consists of a series of techniques (q.v.) (it is done through them). Technology includes empirical techniques, traditional knowledge, craftsmanship, skills, abilities, procedures, and experiences not based on science (q.v.). Technology reflects and is determined both by the technical relations of production and by the social relations of production (it is not neutral), within a given social formation. It is a concrete response to specific socio-economic conditions.
- Transcendence:** that which is beyond the natural limits of human physical experience; the property of being of a higher order, of standing out or rising above or above everything else.
- Trotskyism:** a set of principles relating to the analysis and practice of permanent revolution, to the elaboration of the constitutive characteristics of socialist society, to internationalism, to the law of combined and uneven development, and the critique of the degeneration of the Soviet state (in particular its bureaucracy). Trotskyism does not constitute a codified doctrine or presuppose an organized movement.
- Utopia:** a desirable idea, project, or system that is difficult to implement; an imagined community or society that possesses highly desirable or near-perfect qualities for its citizens. The utopia focuses on social equality, justice, and prosperity; the method and structure of the proposed implementation vary according to ideology. Modern utopias are future-oriented, teleological, progressive, and above all, a claim to the religiously understood cosmic order, which does not adequately explain evil and exploitation. Some utopias express a rebellion against the given in reality and would propose a radical transformation of society. The opposite of a utopia is a dystopia. [Lycurgus of Sparta (c. 820 BC), Plato (c.370 BC)-The Republic, T. More (1516)-Utopia, F. Bacon (1624)-New Atlantis, T. Campanella (1623)-The City of the Sun, J. Hall (1605)-Mundus alter]
- Zoroastrianism:** (10th-6th centuries BC) religion and philosophy (derived from Mazdeism, an earlier religion) that is based on the teachings of the Iranian prophet and reformer Zoroaster (Zarathustra), who recognize as divinity Ahura Mazda, considered by Zoroaster to be the only uncreated creator of everything; Mithra (the sun or sun god) was the son of Ahura Mazda (the Sky). Alongside original elements, it has features in common with Vedic India, such as the sacrifice (yaz, Sanskrit yajna) of animals whose spirit reaches the divine entity called Geush Urvan (The Soul of the Bull) and the

use of the drink haoma (Sanskrit soma), with hallucinogenic properties; the divine beings belonged to two classes: the ahuras (lords, Sanskrit asuras) and the daivas (gods, Sanskrit devas), both of positive sign. Zoroastrianism (good thoughts, good words, good deeds) is the direct and fundamental precursor of monotheism, revelation (scriptures), the virgin, the nativity of the winter solstice, the ascension and resurrection, messianism, the son of God, the virgin mother, Heaven and Hell, the resurrection of the body, the final judgement, eternal life for the united soul and body, the ritual of covering one's head. Many of these elements were also present in Pharaonic mythology and were freely copied in other religions. Zoroastrianism has significantly influenced major monotheistic religions, especially Judaism, Christianity, and Islam (monotheism, scripture, prophet, God's chosen people).

Origins and Rise of the World's Oldest Rites and Religions (and Moralizing Gods)

- 9130-7370 BC: Göbekli Tepe and Nevalı Çori, Turkey [one of the oldest places of human worship]
- 7500-5700 BC: Catalhoyuk, Turkey [settlements developed as a likely spiritual center of Anatolia]
- 3300-1300 BC: Indus Valley Civilization (Mature Period c. 2600-1900 BC)
- 3200-3100 BC: Newgrange, Ireland [tomb aligned with the winter solstice]
- 3100 BC: Stonehenge, England [construction of the initial circle]
- Ancient Egyptian (Pharaonic) Religion, XXX Century-30 BC
[2494/2345 BC: Pyramid Texts]
- Greek Religion/Mythology, 2700-146 BC
- 2150-2000 BC: Sumerian Epic of *Gilgamesh* (The One Who Saw the Deep; includes the myth of the 'Great Flood' - before the Bible)
- 1700-1100 AM: Veda Rig
[the oldest of the Hindu Vedas-scriptures; first mention of Rudra, a fearsome form of Shiva as the supreme god]
- Hinduism, 15th-6th centuries BC
[Upanishads, Vedic texts, contain some of the central religious concepts of Hinduism, Buddhism, and Jainism.]
- Olmec [early pyramids and temples], Maya, Aztec, and Inca cultures, c. 1200 BC-1530 AD
- Zoroastrianism, 10th-6th centuries BC
- Jainism, 8th-2nd centuries BC
- Judaism, 7th-5th centuries BC (ethnic religion)
- Roman Religion/Mythology, 509 BC-380 AD
- Confucianism, 6th-5th centuries BC
- Buddhism (a philosophy of life, not a religion), 6th-5th centuries BC
- Taoism, 6th-4th centuries BC