# *World Religions Western Traditions 5th edition Hussain Test Bank*

SKU: 9780190877064-TEST-BANK

Exam
Name_____

**MULTIPLE CHOICE. Choose the one alternative that best completes the statement or answers the question.**

1. To the peoples of the ancient world, religion meant _____.
a) honoring the gods by participating in customary practices
b) accepting a set of particular beliefs concerning the gods
c) union with a deity through meditation and asceticism
d) studying sacred texts to discover the divine will

2. *Daimones* was a Greek name for _____.
a) demigods
b) the omnipotent God
c) evil forces
d) minor gods

3. Six of the twelve great deities who, according to the ancient Greeks, inhabited Mount Olympus, included _____.
a) Zeus, Aphrodite, Marduk, Apollo, Dionysus, and Isis
b) Hera, Athena, Aphrodite, Hermes, Asclepius, and Dionysus
c) Hera, Athena, Artemis, Hermes, Hephaestus, and Ares
d) Zeus, Hera, Ares, Athena, Poseidon, and Herodotus

4. Ancient deities included _____.
a) gods, nymphs, the dead, and divinized emperors
b) gods and demigods (heroes, personified abstractions, etc.)
c) great gods, secondary gods, and minor gods
d) all of the above

5. Gilgamesh was _____.
a) the patron of a Greek city
b) a Sumerian king elevated to god status
c) an Islamic prophet
d) the Egyptian supreme deity

6. In the *Epic of Gilgamesh*, Enkidu had to die for _____.
a) slaying the Bull of Heaven sent by the gods
b) choosing to associate with Gilgamesh, instead of liberating the citizens of Uruk from the oppressive king
c) rejecting the amorous advances of the goddess Ishtar
d) not offering the bull as a sacrifice

7. In an Egyptian mythology, a primeval androgynous god, personifying the undifferentiated waters, was named _____.
a) Ptah
b) Amun
c) Atum

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d) Ra

8. Rivalry among Osiris and Seth, with their sister-consorts Isis and Nephthys, formed the basis of _____.

a) Greek mythology
b) an Egyptian myth
c) a Babylonian epic
d) a Sumerian epic

9. A Mesopotamian epic that elevates Marduk, the patron of Babylon, to the position of supreme god is called _____.
a) *Gilgamesh*
b) *Theogony*
c) *Enuma Elish*
d) the Bible

10. The parts of the cosmos in Egyptian, Greek, and Mesopotamian myths are _____.
a) heaven and earth
b) heaven and hell
c) heaven, earth, and a netherworld
d) There are no distinctive parts in these myths.

11. In Sumerian myths, the Tablet of Destinies _____.
a) included the prophesies of an oracle
b) assigned a specific responsibility to every god in the cosmic state
c) was a manual on ancient magic
d) contained an older version of the Ten Commandments

12. According to Mesopotamian mythology, humans were created _____.
a) to realize their own potential
b) to serve the gods
c) to build a civilization
d) to overthrow the gods

13. Hesiod's concept of a "Golden Race" referred to _____.
a) the historical decline of humankind
b) the Olympian gods
c) an ideal state (paradise)
d) the superiority of Greeks over barbarians

14. In his *Odyssey*, Homer explains the cause of human suffering to be _____.
a) disobeying the gods
b) the flaws inherent in human nature
c) fate
d) all of the above

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15. The reason for the flood in the Mesopotamian myths was _____.
a) rivalry among the gods
b) to punish the immoral behavior of humans
c) to stem the unlimited procreation of humans
d) to provide a fresh start for humankind

16. In the myth related in Virgil's *Aeneid*, Aeneas was _____.
a) the son of the goddess Venus and a human father
b) the founder of Rome
c) a refugee from Troy, a city destroyed by the Greeks
d) all of the above

17. The goddess whose cult had originated near Troy and who was introduced into Rome from Greece in 204 BCE was called _____.
a) Sibyl
b) Venus
c) Isis
d) Cybele

18. The purpose of ritual in ancient religions was _____.
a) to honor the gods in exchange for practical benefits
b) to elevate one's soul
c) to fulfill the will of the gods
d) as entertainment during the festivals

19. The main elements of a public festival in ancient Greece included _____.
a) procession, meditation, animal sacrifices, competitions, and a communal meal
b) procession, hymns to the deity, animal sacrifices, games, and a banquet
c) displaying the god's statue, praising the deity, human sacrifices, games, and a banquet
d) procession, pledge of allegiance to the god, scripture readings, solemn prayers of thanksgiving

20. In ancient Egypt and Mesopotamia, ritual purity was a requirement for _____.
a) priests and anyone entering a temple
b) gods and priests
c) priests and sacrificial animals
d) everyone

21. In ancient world, women _____.
a) were responsible for home rituals but never served as female priests (priestesses) in the temples
b) were the only ones who participated in religious activities
c) were responsible for home rituals and often served as female priests (priestesses) in the temples
d) were not allowed to participate in any religious activities

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22. The *Iliad* was believed to be written by _____.
a) Hesiod
b) Homer
c) Xenophanes
d) Ovid

23. The *Iliad* describes a war between _____.
a) gods
b) the Greeks and the Trojans
c) humans and gods
d) all of the above

24. The oracle at Delphi was believed to be _____.
a) a priestess through whom the god Apollo was said to speak
b) a temple of the goddess Aphrodite
c) a title of the high priest
d) a ritual performed by a priestess

25. In Mesopotamia, *shimtu* meant _____.
a) a common method of divination
b) a cycle of reincarnation
c) that which has been decreed
d) the sacred texts

26. Examination of a sheep's liver in Mesopotamia and Rome was _____.
a) part of food-based rituals for priests
b) part of the sacrifice ritual
c) a common method of divination
d) a ritual imitating the cosmic order

27. The Egyptian *Instruction for Merikare* is a guide for _____.
a) lovers
b) kings/queens
c) priests/priestesses
d) warriors

28. According to Egyptians, Ma'at, a member of the divine tribunal awaiting the deceased, was the goddess of _____.
a) truth, justice, and order
b) compassion and forgiveness
c) art and trades
d) love and fertility

29. Who equated the Egyptian gods with their Greek counterparts?
a) Xeno

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b) Homer
c) Herodotus
d)

30. The Egyptian goddess Isis was popular in the entire ancient world as a symbol of _____.
a) the moon
b) wisdom
c) justice
d) motherhood

31. A _____ is an inscribed stone sculpture prominent in ancient Egyptian homes.
a) Magnus
b) Vesta
c) Gathas
d) Stela

32. The Egyptian texts (e.g., tomb autobiographies, *The Book of the Dead*, and *The Instruction for Merikare*) and Greek writings (e.g., Cleanthes' *Hymn to Zeus*) emphasize _____.
a) the importance of rituals
b) giving to charity
d) mystical union with the deity
d) a universal law of justice

33. The Greek thinker who rejected the anthropomorphic view of the divine and proposed the idea of a supreme universal god was _____.
a) Cicero
b) Hesiod
c) Euripides
d) Xenophanes

34. In Greece, family "cults of the dead" included _____.
a) making offerings on the anniversaries of family members' deaths
b) building pyramids
c) magic rituals
d) building elaborate underground shrines for deceased relatives

35. In Homer's *Odyssey*, the underworld is presented as _____.
a) a gloomy and meaningless existence
b) the ideal place to be
c) not different from our world
d) the kingdom of evil

36. The Roman Empire's shift from traditional pagan beliefs to Christianity occurred under Emperor _____.

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a) Constantine
b) Adrian
c) Nero
d) Julian

37. Amun-Ra is the name of _____.
a) the supreme god of the Olympic pantheon
b) a Sumerian king elevated to god status
c) the original place of the Sibylline Oracles
d) the principal Egyptian state god

38. Osiris is the name of _____.
a) an Egyptian god
b) the pre-eminent judge of the dead
c) the ruler of the netherworld
d) all of the above

39. Tiamat is the name of _____.
a) the female monster who represented primeval chaos in *Enuma Elish*
b) a priestess of Apollo in Delphi
d) the Egyptian goddess of truth who judges the dead at the divine tribunal
d) fate ("a decree of the gods") in Mesopotamian myths

40. *Theogony* is _____.
a) an Egyptian book describing the underworld
b) a Sumerian goddess of fertility
c) an account of the origin of the gods written by the Greek poet Hesiod
d) a divination ritual used in the Eleusinian mysteries

41. The symbol of supernatural power of the Mesopotamian deities was _____.
a) a halo surrounding their heads
b) a bird on the shoulder
c) a crown
d) a sword

42. The god _____ was the patron god of Babylon and later became the supreme ruler of the Mesopotamian pantheon.
a) Seth
b) Marduk
c) Amun-Ra
d) Jupiter

43. The oldest known example of monumental architecture is found _____.
a) in Israel near Jerusalem

b) next to the Euphrates river
c) on a mountain top in northern Greece
d) at Gobekli Tepe

44. Catalhoyuk is _____.
a) a Turkish term meaning burial place
b) an ancient site of prophecy in Sumer
c) an ancient center that produced rituals and food and was both a settlement and a cemetery
d) a Greek term meaning burial ritual

45. The signature artifact at Catalhoyuk is a _____.a) large breasted female about to give birth
b) a ancient statue of Isis surrounded by the sun and moon
c) a temple devoted to Marduk
d) one of the world's first Christian crosses

46. Nabta Playawas an ancient site which is _____.
a) important for our understanding of where monuments were situated
b) considered foundational for much of what would become central to Egyptian civilization, including religion, for the next several millennia
c) crucial for our understanding of astral religion
d) thought to be the only place to have revered cows

47. Even among the many gods found in ancient civilizations, there was found one god who _____.
a) dealt only with human concerns
b) was supreme
c) was never represented by a statue
d) interacted with humans more than any other god

48. The earliest gods corresponded to _____.
a) natural phenomena
b) human characteristics
c) astral bodies
d) creatures in the sea

49. One major characteristic of the gods in the ancient world was their _____.
a) omniscience
b) refusal to descend to earth
c) ability to deal with earthly problems
d) ability to foretell

50. The trend of appropriating different gods of similar character from different cultures is understood as _____.
a) a lack of imagination
b) syncretism
c) always indicating the decline of a religious tradition

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d) rarely successful

51. The intellectual's mode of understanding the world was generally written in the form of _____.
a) poetry
b) song
c) myth
d) philosophy

52. The foremost ritual act for people of the ancient world was _____.
a) bathing
b) prayer
c) sacrifice
d) worshipping with a statue of a god

53. In the ancient world, anyone entering a sacred space needed first _____.
a) to consult with a priest
b) to seek the advice of an oracle
c) enter a trance-like state
d) to be pure both physically and morally

54. Extispicy is the _____.
a) scribal act of writing down prophecy
b) priestly act of purification
c) prophetic act of renunciation
d) examination of the inner organs (*exta*), primarily livers, of sacrificed animals

55. One important function of Egyptian tombs was _____.
a) to serve as everlasting homes for the dead
b) to promote the practice of worshipping the dead
c) to provide a place for prayers
d) to show the prosperity of the deceased

56. Regarding death, peoples of the ancient world believed that _____.
a) only the spirit of the righteous lived on
b) a person's importance in this world determined his life in the next.
c) the body of the deceased contained the spirit
d) the spirit of the deceased lived on

57. For the Stoic philosopher Seneca, death _____.
a) resulted in a number of different stages
b) was a place of shades
c) was not something to be feared as it was either an end or a transition
d) did not entail a series of tests that had to be passed

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58. Eleusis was home to the _____.
a) mystery cult of Demeter and her daughter Persephone
b) goddesses of the home
c) gods of the north
d) fertility cult of Astarte

59. The roots of the worship of Magna Mater can be traced back at least to _____.
a) Persia
b) Mesopotamia
c) Turkey
d) Rome

60. The Greek term *hubris* means _____.
a) folly
b) loving kindness
c) arrogant pride
d) holiness

**TRUE/FALSE. Write 'T' if the statement is true and 'F' if the statement is false.**

1. While encountering other religions, ancients would identify foreign gods with their own.

2. Creation out of nothing is a concept fundamental to the Egyptian creation myths.

3. Classical Mesopotamian myth regarded humanity as flawed from the beginning.

4.. Ancient Egyptian priests were circumcised, observed food taboos, and washed themselves several times each day.

5.. Some Sumerian women held high priestly offices.

6.. Ancient pantheons had as many goddesses as gods.

7.. In the ancient world, diagnostic omens were based on physical or behavioral characteristics

8.. The creation of humans was not a major theme in ancient Egypt.

9.. Gobekli Tepe's builders were pre-agricultural foragers.
10.. Catalhoyuk, located in modern-day Turkey, was an early agricultural town, inhabited from 7400 to 6000 BCE.

11.. One part of the complex at Nabta Playa, labelled the Valley of Sacrifices, held several burials, including the remains

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of entire cattle.

12.. The Egyptian goddess Hathor was depicted as a fox.

13.. Ptah was a Mesopotamian creator god.

14. A hagiography is a biographical account of a saintly figure.

15. Ahura Mazda translates into “Wise Lord” and is the omnipotent god in Zoroastrianism,

16. The central scriptural text in Zoroastrianism is the Avesta.

17. One of the major teachings of Zoroastrianism is cosmic dualism between good and evil.

18. The Zoroastrians who left Iran for Western India are called Manicheans

19. Mani and his Elect were tasked with liberating darkness from the light

20. One of the most famous former Manicheans was St. Augustine

**ESSAY. Write your answer in the space provided or on a separate sheet of paper.**

1. Which analogical models did Egyptians and Mesopotamians use in their creation myths?

2. What are the major types of ancient deities?

3. What were some of the typical visual representations of the divine in the ancient world?

4. In which ways were the cults of the gods thought to help maintain the cosmic order?

5. How did the ancients address the problem of suffering, especially the suffering and death of an innocent child?

6. What are the types of Mesopotamian omens?

7. In antiquity, what was the relationship between myth and power?

8. Which 12 gods lived on Mount Olympus, according to ancient Greek mythology?

9. What role did ritual purity play in the cults of the gods?

10. How did the ancients imagine the afterlife?

11. What are two examples of archaeological sites of prehistoric settlements that show evidence of religious activity?

12. What was the role of Magna Mater in ancient Greek and Roman mythology?

13.Discuss the concept of dualism as understood in Zoroastrianism

14. Discuss the lifestyle of the Manichean Elect.

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Multiple Choice Answers

1. a
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2. d
Page ref: 35
3. c
Page ref: 34
4. d
Page ref: 34
5. b
Page ref: 46
6. d
Page ref: 46
7. c
Page ref: 38
8. b
Page ref: 39
9. c
Page ref: 51
10. c
Page ref: 39
11. b
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12. b
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13. a
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14. d
Page ref: 40-41
15. c
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16. d
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17. d
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18. a
Page ref: 43
19. b
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20. a
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21. c

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22. b
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23. d
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24. a
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25. c
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26. c
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27. b
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29. c
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30. d
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31. d
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36. a
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37. d
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38. d
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39. a
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40. c
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42. b
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43. d

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44. c
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45. a
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46. b
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47. b
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48. a
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49. a
Page ref: 36
50. b
Page ref: 36
51. c
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52. c
Page ref: 44
53. d
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54. d
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55. a
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56. d
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57. c
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58. a
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59. c
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60. c
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True or False Answers

1. TRUE
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2. FALSE
Page ref: 38-39
3. TRUE
Page ref: 40
4. TRUE
Page ref: 45
5. TRUE
Page ref: 45
6. TRUE
Page ref: 45
7. TRUE
Page ref: 49
8. TRUE
Page ref: 40
9. TRUE
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10. TRUE
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11. TRUE
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12. FALSE
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13. FALSE
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14. TRUE
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15. TRUE
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16. TRUE
Page ref: 68
17. TRUE
Page ref: 69
18. FALSE
Page ref: 72
19. FALSE
Page ref: 73
20. TRUE
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Essay Question Answers

1. The multiplicity and diversity of the creation stories are essential components of ancient mythology (e.g., various Egyptian stories attributed the role of creator to different gods); however, all the myths share some key features. Both Egyptians and Mesopotamians used two analogical models explaining the creation process: nature and human behavior. The sun, lotus, and Nile waters were the central creation symbols corresponding to the former model in Egypt. Sexual intercourse (e.g., stories of couples: Ankh and Ma'at or Geb and Nut), competition (e.g., that of Osiris and Seth), and speech (e.g., stories about Ptah and Isis in Egyptian myths or Marduk in *Enuma Elish,* the Babylonian creation epic) are some of the major components of the latter model.

Page ref: 38-39

2. Various groups of ancient deities, such as state gods, local gods, and family gods, formed a system aimed to represent and maintain social order. Major categories included great gods (e.g., the twelve Olympians in Greece or the "seven great gods" in Mesopotamia), secondary gods (e.g., those acting as judges to humans or as counsellors to the sovereign god), minor gods associated with specialized functions (e.g., Greek *daimones* or some of the Egyptian underworld deities), demigods (including heroes and heroines, e.g., Marathon in Greece, Gilgamesh in Mesopotamia, or Romulus in Rome), personified abstractions (e.g., Ma'at, "Order" in Egypt; Mercy and Concord in Athens; or Hope, Harmony, and Victory in Rome), nymphs, the dead, and divinized emperors. The supreme gods (e.g. Olympian Zeus in Greece, Enlil or Marduk in Mesopotamia, El in Canaan, etc.) were associated with forces of nature (e.g., storms) and political power. Human rulers were often elevated to divinity (e.g. Egyptian and Mesopotamian kings, Alexander the Great, or Augustus Caesar). Sometimes a semi-god or hero could be elevated to a great god (e.g., Asclepius) or a local patron god could be elevated to supreme status (e.g., Marduk in Mesopotamia or Amun in Egypt).

Page ref: 34-35

3. Representations of the gods in Greece were anthropomorphic, while Egypt's depictions of gods showed them in either animal or human form (and sometimes both). Mesopotamians initially used emblematic animals or symbols to represent their gods, but human form later became predominant. Some groups (e.g., the Nabataeans and the Syrians) used abstract symbols (e.g., a black stone representing Elagabal or Cybele) and, to represent the supernatural power of the deities (a "divine splendor"), Mesopotamians and Egyptians often portrayed their gods with a halo surrounding their heads or with flames emerging from their heads and torsos.

Page ref: 34-38

4. Ancient mythology and practice emphasized the central role of order, both cosmic and social. The cosmic state had hierarchical structure, with its political institutions and the particular responsibilities assigned to every god. Securing that order legitimized claims to power of both divine and human rulers (e.g., Marduk in Mesopotamia). Rituals and ethical standards were supposed to maintain cosmic and social stability (e.g., Egypt's temples served as models of the cosmos; re-enacting the sun's routine in these temples was associated with the king's responsibility to ensure the cosmic order as the earthly representative of the god Ra).

Page ref: 39-40

5. Although a belief in the gods' benevolence was required, the origin of evil and human suffering was attributed to the gods' decrees. Hence, praying to the gods and performing magic and rituals were popular practices intended to change one's fate. On a theological level, such understanding led some to question a god's justice or compassion, which was expressed in some myths (e.g., Egyptian stories about Isis, Horus, and Re), in the "wisdom literature" (e.g., the *Babylonian Theodicy*) and in Greek tragedies (e.g., the plays of Sophocles and Euripides). While conveying the disappointed hopes of the devotees, these texts also call for the ultimate resignation to the inscrutable will and superior power of the gods.

Page ref: 40-41

6. Divination was an attempt to uncover the gods' decrees through the interpretation of "signs" (omens): unusual phenomena understood as divine messages. Mesopotamians recorded two types of omens: diagnostic (which were based on physical or behavioral characteristics) and predictive (which hinted at one's fate). Omens could be discovered through

observation of natural phenomena (e.g., the movements of the stars or the sudden appearance of birds), or could be solicited (e.g., by pouring oil on water or examining a sheep's liver).

Page ref: 49-51

7. Some myths, such as the *Epic of Gilgamesh,* presented a critique of the unjust and unlimited power of both divine and human rulers. The latter, however, often used myth to justify their authority, particularly through association with a deity. Such a tendency is evident in an Egyptian myth tracing the ancestry of a king to Amun, the supreme god. Some Greco-Roman rulers (e.g., Alexander the Great and Augustus) employed similar stories. Augustus also transformed the Roman foundation myths of Romulus and Aeneas into his legitimation myths.

Page ref: 36, 41-42, 64

8. Zeus, Hera, Aphrodite, Area, Athena, Poseidon, Artemis, Hermes, Hephaestus, Demeter, Apollo, and Dionysus

Page ref: 34

9. Holiness was associated with the spiritual purity necessary for performing rituals or entering temples. Anyone entering a sacred place had to be pure, both physically (e.g., through ritual cleansing in "bathing houses," by practicing abstinence, or observing food taboos, etc.) and morally (e.g., by avoiding falsehood, slander, self-indulgence, social biases, etc.). Similar requirements applied to the priests whose responsibility was to maintain the ritual purity of their sanctuary.

Page ref: 44-45

10. In an effort to transcend the world the ancients sought to have control over death. Some traditions, such as those in Mesopotamia, saw death as an ending whereas the Egyptians saw it as a transition. Ancient texts (e.g., Gilgamesh; the Greek myths) and practices (e.g., funeral rituals, family "cults of the dead," public festivals, etc.) imply a kind of continuation of physical or spiritual existence after death, an important element of which was the deceased's interaction with the netherworld gods.

The netherworld was usually thought of in spatial terms, as part of the cosmos. Communication between the living and the inhabitants of the underworld was believed to be possible, especially at certain physical places. However, the majority of Mesopotamians, Greeks, and Romans did not see afterlife as meaningful existence. Alternatively, Egyptians imagined it as the place of final justice. Evil would cease to exist, as in Egyptian myths. However, good people could gain eternal life among the gods, as Egyptian texts state.

Page ref: 44-48

11. Gopekli Tepe: Excavation in southeastern turkey unearthed a settlement dating from 9000 to 8500 BCE, which included a set of rings or circles edged by benches and is the oldest monumental architecture which includes a temple complex. The settlers were pre-agricultural foragers. The complex perhaps served as a meeting place for certain rituals including feasts and ceremonies. It is argued that this need prompted the establishment of agricultural techniques that could provide the wherewith all to feed the numbers at such gatherings. The earliest evidence of domestication of wheat is found nearby. This would then reverse the long-held belief that religion resulted as a consequence to settled agricultural life.

Catalayouk was an agricultural town inhabited from 7400 to 6000 BCE. What has been unearthed are clearly residential structures divided into two zones, one domestic and the other "sacred." This was as much a place of production as it was ritual as much cemetery as settlement.

Page ref: 31-33

12. Magna Mater means great mother and this goddess has had a long history. The origins of her cult can be traced to the seventh century in Phrygia but scholars suspect that the roots of this cult can be traced to the mid-second millennium BCE. The cult spread from Phrygia to Greece in the sixth century and then to Rome. By the second century her cult places could be found throughout the Roman Empire. Although known as Mater in Phrygia, she has as one of her epithets a name associating her with mountains, *kubileya*, which the Greeks rendered as Cybele. She was often depicted with a lion, a symbol of her power.

Page ref: 63-6413. The central tenet of Zoroastrianism was cosmic dualism, a near-eternal tension or conflict between good and evil, between asha (“Truth”) and druj (“Lie”), between light (sun and fire) and darkness. Asha was beneficent (spenta) and life affirming; druj was maleficent (angra) and life denying. Ahura Mazda was said to have created twin offspring: Spenta Mainyu (“Good Spirit”) and Angra Mainyu (“Evil Spirit”). Their constant battle was also believed to engage humans, who received free will to choose between them. Righteous humans, known as ashavans (“possessors of the truth”), had a moral duty to follow the principal ethos set forth by Ahura Mazda: good thoughts, good words, and

good deeds.

Page ref: 69

14. The Manichaean Elect, comprising both male and female monks, had to live a stringently ascetic life according to five commandments—no lying, killing, eating meat, sexual intercourse, or personal possessions—and three seals. The "seal of the mouth" demanded vigilance over thoughts and expression (e.g., no blasphemy), plus avoidance of prohibited foods (those lacking light, including wine and meat). The "seal of hands" required vigilance over actions, prohibiting the killing of any living thing. The "seal of thought" sought constant harmony with the realm of light. The Elect were further required to pray seven times daily and to fast at least 100 days yearly, including the entire month preceding the principal Manichaean feast day, known as the Bema, named for the throne on which Mani's portrait was placed on the anniversary of his death. Laypersons known as "Hearers" supported the Elect. They too were forbidden to lie, murder, rob, or commit adultery, but they could perform manual labor, own property, and "kill," since they prepared food (those grains, vegetables, and fruits with the most light) for the Elect. The other expectations for this group were also milder: they were required to pray only four times each day and to fast only 50 days per year.

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