the outcome in terms of its reference-work style, which is as fragmentary as it is overbearing even in the published version, it constitutes a powerful argument to the religious studies community that the category of the human condition and the subcategories by which it is elaborated should be used in future comparative work, thereby to test and refine those categories. There was much to be pleased about, accordingly. We had only begun to work collaboratively, however, and as that dimension of the project improved, despite the decision to abandon consensus conclusions, the strength of the comparative method we were using would become more evident.

The End of a Year

There were two endings to the first year: the eighth meeting and the end of the first round of revisions on the first volume, which was much later. It was in between these two endings that our working group had to go through the pain of confronting the dual problems of specialist chapters without much comparison and conclusions that said little synthetically and even less beautifully about the human condition. The two endings themselves were fairly positive events, however, with an air of celebration and, I think, a quiet determination to do better even when there continued to be misgivings about the project.

Many themes surfaced during the first year that I have not mentioned. Standard concerns in religious studies showed up repeatedly in discussions yet appear in the first volume only rarely or not at all. There were numerous stories and jokes, crucial debates about how to conceive of the project and how to organize the first volume, and many breathtaking distinctions of lasting value that are recorded only in the meeting reports and will probably never see the light of day, except perhaps in the work of a graduate student who keeps and rereads those reports or who made his or her own notes. Fortunately, comprehensiveness is not the goal of these appendices. Their point is rather to describe and analyze the way that our motley group of researchers made use of a collaborative method for comparative work. To be sure, the method was not always clearly understood and it changed as it was used—points broached here and to be considered more in another appendix—but it was used and it did produce results. Those results would improve as the specialists became bolder in the making of comparisons, the generalists more attuned to details, and everyone more vocal in their opinions. And through it all, improbable though it may seem given the levels of diversity and controversy, we became fond of each other and learned to appreciate the differences among us as enabling.

Appendix B

Suggestions for Further Reading

The Comparative Religious Ideas Project was designed to involve students both as participants in the seminar meetings and in background tasks. One of the more adventurous student projects has been the development of a set of twelve annotated bibliographies on a number of topics relevant to the project. These bibliographies are suggestions for further reading in each topic covered. I am grateful to the students involved in the annotation project: Marylu Bunting, John Darling, Greg Farr, Andrew Irvine, He Xiang, Mark Grear Mann, Matt McLaughlin, David McMahon, Glenn Messer, James Miller, and Kirk Wull. I am also grateful for the suggestions of books to annotate that we received from Prof. Jenise Andersen, John Berthrong, Frank Clooney, Jonathan Klawans, and Frank Korom. The one bibliography in this volume contains suggestions for further reading on the topic of the volume, the human condition.

—Wesley J. Wildman

Annotated Bibliography: The Human Condition


This work brings together many primary sources from the Jewish tradition. All focus on the question of “What is the purpose of creation and life?” The collection begins with a critical examination of the Tanakh and includes excerpts from the works of major thinkers such as Philo, Moses Maimonides, Baruch Spinoza, Moses Mendelssohn, Albert Einstein, and Abraham Joshua Heschel.
Suggestions for Further Reading


This work is a collection of ten introductory lectures on the theme of human nature in the Christian tradition. These lectures were intended for undergraduates at Otterbein College. The authors explore human nature with references to Christian concepts including the image of God, salvation, sin, and the nature of human being as related to time and eternity.


This volume gathers essays fostering comparative inquiry between theologians and anthropologists. Eight contributions are included. The initial descriptive essays of the collection include the following topics: “Images of Man in the Hebrew-Jewish-Christian Tradition,” “Order and Disorder in the House of Islam,” and “Images of Man, Nature and the Supernatural in the Buddhist Scheme of Salvation.” Several Christian theologians are represented, and their contributions range from an argument for theology as an indispensable key to anthropology (Edward Farley), to an examination of cultural forms of religion after secularization (Harvey Cox). James L. Peacock proposes a vision of the “good life” arising from reflection on anthropological method.


This work combines the resources of biblical and theological reflection to address what the contributors see as a split in the modern conception of self as either an ideal of wholeness or a position marker that is inescapably divided. In an introductory essay, Robert A. De Vito and William French trace the development of the modern concept of self through a consideration of Charles Taylor’s *Sources of the Self*. Six topical essays follow dealing with the concept of self in the Hebrew scriptures as imbedded in the community, in Paul as a microcosm or the macrocosm, in the Psalms as used by Augustine, in the autobiographies of two monks in the Middle ages, and as needing a fundamental re-evaluation in theology as theologians become sensitized to ecological issues. The final two chapters contain Paul Ricœur’s heretofore unpublished eleventh Gifford Lecture, “The Self in the Mirror of the Scriptures” and a transcript of a 1994 interview with Ricœur.


Belkin explicates the religious underpinnings of Judaism’s legal definitions of man and society. His central thesis is that Jewish philosophy is essentially theocratic. All doctrines and laws find their meaning with reference to God as creator. Belkin is concerned with how theocracy ought to play out in human affairs and explores his view as it is applied to equality, community, public consciousness, and law. He concludes, “It must be recognized that even our love for man ultimately is dependent upon our love of God.”


Brandon’s study proceeds by way of extensive chapters on paleolithic cave art, the ancient religions of the Near East, and South and East Asia. Brandon concludes that all the religions evince a characteristically human “detachment of attention from immediate experience” for the sake of grasping temporal existence. Such existence is pictured in religions in various ways: as bounded by the limits of physical life, or as the life of a soul that owns one or another sort of kinship with divinity. Similarly, gods may exhaust their relevance to humans within the activities of the physical world (i.e. they may be relevant only with regard to judgment in an afterlife), or the divine may be considered an impersonal principle to which humans should conform. For Brandon, all religions express a common endeavor to gain personal and communal security against changes brought by the passage of time.


This book, a sequel to the author’s *Knowing the Unknowable God*, takes up the problem of human freedom as it relates to the doctrine of creation ex nihilo and, as this problem is addressed by three Medieval representatives of the so-called Abrahamic traditions: Ibn Sina, Maimonides, and Aquinas. Burrell’s explicit comparative approach exhibits the strength of thinking within a tradition and of eliciting mutual questioning. Burrell concludes that each tradition bears a doctrine of creation constituted around three elements: a source of all being and meaning (God), the word of revelation pointing to God as creator, and a community receiving the word. Moreover, recognition of this common core shows how each distinct tradition may correct the others with regard to excessive emphasis upon one focal element to interpret the other two.

In this work, Burtt argues that we should view religion from the perspective of how people have thought about the divine rather than from the perspective of the truth of divine matters that he sees as largely inscrutable. He claims that such a humanist perspective is a warranted and practical since "religion best reveals the deep seated forces which shape the course of human events." He urges a twofold methodology of "sympathetic appreciation" and "inclusive impartiality" when approaching each religious tradition. He contends that if one does not appreciate how religions function to give meaning to individual believers, one cannot hope to understand religious belief. By the same token Burtt contends that if it is helpful to understand one religion, it is more helpful to understand many. In line with such claims, Burtt begins his exploration of the Daoist, Confucian, Buddhist, Christian, and Islamic traditions.


This book contains twenty contributions, arising from lectures given to undergraduate level students in 1981. The essays primarily address the central topics from within a tradition, and do not entail detailed lexical or theological comparison. The terms "bondage" and "grace" are shown to exhibit a considerable variety of positions of relative significance for religious practice, from focal to mistaken. Perspectives drawn from Siva and Vigna devotion, Theravāda and Mahāyāna Buddhist paths, Shintoism, Ancient Greek religion, Judaism, Eastern and Western Christianity, and Islam are discussed.


The nineteen essays constituting this book are grouped into four categories: "Responses from the religions of the book," "Responses from Asian traditions," "Responses from African traditional religion," and "Contemporary responses." Jewish, Christian, Islamic, Buddhist, Hindu, Yoruba, and Unificationist perspectives are included, as well as essays with libertarian, ecological, process metaphysical and interreligious interests. Evil is a traditional and major concern in each of the religions, but no one definition of evil, of its source and its metaphysical status, or its remedy, can yet claim universal assent.

Chirban, John T. *Personhood: Orthodox Christianity and the Connection Between Body, Mind, and Soul*. Westport, CT: Bergin & Garvey, 1996.

This work presents a dialogue between Orthodox Christianity, psychology and medicine. Its contributors argue that while each discipline must focus on its own strength, all can and should work in complementarity to assist individuals in growth toward wholeness. They further argue that each discipline's commitment to the growth of human persons constitutes a foundation for cooperation. Topics covered include, "Spiritual Discernment and Differential Diagnosis," "Identity in Psychology and Religion," and "Addictive Adaptation," among others.


These careful essays arise from contemporary Western preoccupations, but seek also to review and correct those same preoccupations. Part I takes stock of contemporary Western perspectives on 'the body,' their sources and orientations. Part II reorients the contemporary scene by way of an examination of the Western religious inheritance concerning the body bequeathed by Judaism and Christianity—these essays are especially concerned to deconstruct glib characterizations of Christianity, or Western religion more generally, as 'negative' about the body. Part III looks at attitudes towards, and constructions of, bodies in Eastern religious traditions.


Abe Masao has been a diligent leader in interreligious dialogue since the 1960s. This book contains Abe's major theological statement, "Koranic God and Dynamic Sunyata," together with seven responses from Jewish and Christian theologians. Metaphysical questions feature prominently, but there is an experiential perspective fundamental to a number of the inquiries: for example, Cobb's "On the deepening of Buddhism," Catherine Keller's response "On feminist theology and dynamic self-emptying," and Schubert Ogden's "Faith in God and realization of Emptiness."


This book was written to aid comparative projects by disclosing the historical, philosophical, sociological and religious roles of the Theravāda "no-self" doctrine. Thus Collins is able to address the apparent disjunction between scholastic deconstruction of, and ritual care for,
selves as a matter of “soteriological strategy.” “No-self” is the highest truth of existence, but it means different things for people at different stages along the path of existence. Moreover, this differentiation is reflected in the textual tradition, giving rise to the doctrine of two truths. However, diverse concepts of self and “no-self” are also harmonized through imagery, including images of flowing rivers, growing vegetation, and decaying houses.


“The privilege of man” is humanity’s divinely instituted role to have dominion in nature, or to be God’s caliph in the world. The book exposes this theme of ‘humanity under God’ as it has been developed in each tradition, but it does so also with an eye to Cragg’s concern that humanity is losing itself for the sake of technological possession. The first lecture presents this concern. The central lectures meditate on three aspects of the experience of Abraham corresponding to distinct emphases of each tradition. Two concluding lectures offer the theme of the “privilege of man” as hope in the contemporary situation. The book comprises Cragg’s eight Jordan lectures, delivered in 1967.


De Silva argues that the Theravāda Buddhist doctrine of anatta (“no-self”) and Christian teaching about pneuma (spirit) are mutually enriching religious resources. The first part of the book surveys Theravadin thinking about anatta, concluding that there are problems in this thinking that require a doctrine of God for their resolution. Bearing this problem in mind, De Silva casts fresh light on Biblical themes regarding the self. Spirit is not an immortal substance but is divinely given and maintained relationality. De Silva advances a synthetic notion of anatta-pneuma, as “non-egocentric relationality or egoless mutuality.”


Duffy chooses the “theology of grace” as his topic because it “addresses axial questions: what it means to be a human person, how God is experienced by humans, and how God, humans, and their history are interrelated and made one in Christ.” Chapter 1 considers the roots of thought about grace in the Hebrew Bible and New Testament. This investigation is then followed by a detailed review of some focal periods and figures in the Christian theological tradition (i.e., early Christian anthropology, Augustine, Aquinas, Luther, the Council of Trent, Rahner, and Liberation theologies). Duffy considers that modern philosophies and theologies that emphasize a view of human beings as free agents confuse finitude with sin, and salvation with self-fulfillment. Grace, then, should not be considered as the rightful freedom of a self-constituting subject, but a transforming divine-human encounter.


Eliade explicates the fundamental difference he sees between archaic man and modern man. He characterizes archaic man according to archaic ontology that is built on myths of participation and archetypes that make this participation possible. For archaic man, Eliade argues, reality comes through participation in the archetypes. Through the archetypes, the whole of the cosmos and human society is drawn into the realm of the sacred. For modern man, on the other hand, reality comes from participation in history. Faced with the “terror of history”; that is, with the need to justify or explain great tragedies in human existence; modern man finds it necessary to depend on an omnipotent god. Christianity, in Eliade’s view, is thus the religion of modern man because it gives him a meaningful structure within which to make sense of history as a meaningful process from the fall to the incarnation to salvation to the final judgment.


Fingarette, a noted philosopher, looks to identify the true teaching of Confucius through a focused analysis of the first fifteen books of the Analects. Emphasizing the ritual performance of moral codes, Fingarette starts with the thesis of human community as holy rite and ends with a Confucian metaphor; namely, the noble person is a holy vessel. This work is one of the first modern Western studies to suggest that the ‘Confucian Way’ can make great contributions to our contemporary understanding of the world and society.


In this study of thirty-two thinkers, Friedman pursues the hypothesis that image of the human in each author studied is of significance because of its implications for moral philosophy. He argues that moral philosophy ought to be concerned with the values that are authenticated in
human lives. Among those authors surveyed are Steinbeck, Bergson, Huxley, Weil, Jung, Dewey, Tillich, Berdyaev, Buber, and Wiesel.


Goodman argues for a Jewish philosophy of justice based on the metaphysics of “deserts.” Each being’s deserts are proportional and identical with its claims, in balance with the claims of other beings. He traces the development of the idea of rights in Jewish sources and applies his metaphysics of deserts to the issues of abortion, personal liberty, and nationhood.


This collection of essays deals with the topic of theological anthropology from a feminist, catholic perspective. The contributors are white, Hispanic, and Asian feminists who discuss such related sub-topics of anthropology as sexuality, learning, suffering, sin, ecology, eschatology, and the re-thinking the image of God. The overall methodology flows from the insight that humans live, move, and have their being in God. The contributors draw out the implications of the fact that despite this commonality of life in God, elements of social location affect the experience of each individual.


This volume is one in a series arising from symposia sponsored by the University of Denver’s Center for Judaic Studies. The method is not explicitly comparative; rather, it is one of juxtaposing Jewish, Catholic and Protestant interpretations of three themes: human nature, sin and atonement, and eschatological hopes. In his introduction, Greenspan provides a helpful historical view on distinct emphases that differentiate Judaism and Christianity.


Tsung-mi was a Buddhist master in ninth-century China. His Inquiry is a systematic overview and classification of major teachings within early Chinese Buddhism, and as such, offers insight into contemporary Confucian, Daoist and Buddhist dialogue. In it, Tsung-mi develops an account of human nature as fallen from its true identity, locating the Buddha-nature at the root of all experience. Buddhism, then, is envisaged to provide the means to liberation. Also of central importance in this text is its discussion of the inculturation of Buddhism into China and its subsequent spread to Korea and Japan. Gregory provides a valuable introduction and running commentary as well as a glossary and a guide to supplemental readings.


While much scholarship has addressed the Buddhist doctrinal formulation of anatta or “no-self,” Hamilton argues that very little scholarship has addressed exactly what the human being is that can be said to have “no-self.” The main body of her work is devoted to a detailed analysis of the five constituent parts (body, feelings, apperception, volition, and awareness) that the Buddha saw as constitutive of the human being. She describes each of these in detail with reference to the Pali cannon and with careful attention to their roots in Brahmanic religion. She concludes that the Buddha was not concerned with the ontological status of these parts or of the human person, but sought rather to explicate how their mutual functioning produced the illusion of a self through a process of dependent origination.


Hefner, a Lutheran theologian and avid participant in the dialogue between science and religion, urges a reevaluation of traditional Christian anthropology in light of science and in light of the destruction which humans have wrought on the ecosystem in their application of technology. He sees humans as created co-creators whose purpose is to create the most wholesome future possible for humans and the ecosystem they inhabit. Religion, in his view, is an evolutionary, adaptive mechanism of human culture that came about and ought to help humans to understand and act responsibly in the world. He seeks to challenge, on both theological and scientific grounds, any anthropology that would separate humans from nature.


The author seeks a scientific approach to spirituality that is applicable outside the confines of religious traditions. He argues that spirituality is fundamentally a human quality that is a function of consciousness. As such, spirituality resides in the domain of psychology and has to do with the search for more authentic and self-aware living. Helminiak follows
 Lonergan in viewing the human a composition of spirit, psyche, and organism, in the sense that these determinants are distinct but inseparable elements of the whole human person.


This work celebrates the twentieth anniversary of the Universal Declaration of Human Rights. It contains quotations from diverse time periods and cultures roughly paralleling in subject matter the major themes of the Declaration.


Arguing from a Kantian perspective, John Hick defends the position that all religions are human expressions of their experience of the same ultimate reality, which he terms the Real. The Real is analogous to Kant’s noumena for Hick, whereas religious traditions are analogous to phenomena. Hick gives an apologetic for the reality of religious experience, arguing that religious believers can trust that their experience is of some existing thing; that is, the noumenal or the Real. Moreover, he defends the view that religious plurality can be affirmed on the grounds that all true religious traditions not only refer to an experience of the same Real, but also are salvifically efficacious for human participants in these traditions.


A collection of introductory essays that outline the anthropology of various religious traditions. This work seeks to illustrate the diversity of beliefs about the human condition and human ends both within and among the religious traditions that are described. The authors approach these topics not only by means of an historical description of the traditions’ beliefs, but also with special reference to contemporary issues, such as gender, race and class.


This is an introductory text that deals with the role and status of women, historically and presently, in Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism, as well as, in Chinese and Japanese traditions. The editors notice two striking facts that cut across these studies. First, equality between men and women was to a large extent greater in the earlier periods of each religion’s development. This, in part, is attributed to the fact that the initiators of religions were far more radical with regard to gender than either their cultures or their followers. Second, in most of the traditions, there is great disparity between core teachings that by and large advocate gender equity and the practice of discrimination by these traditions’ adherents. Some signs of hope are also noted. Rita Gross, writing the section on Buddhism, notes that as Buddhism becomes more established in the West, many women are being trained as leaders and taking leadership roles in practicing communities.


Jacobs seeks to rectify what he sees as an overemphasis on the role of the group in contemporary Judaism to the detriment of Judaism’s traditional respect for the individual. Referencing the Mishnah, Talmud, and rabbinical literature, he traces this traditional respect for the individual from early Jewish sources to the present.


An anthology of selections from Plato and Aristotle to a variety of twentieth century thinkers, men and women, advancing diverse views of what it is to be human. Thirteen college professors each take responsibility for a particular figure. Each selection is preceded by an overview of the person and his or her writings, as well as tips and/or questions to help readers engage the selection thoughtfully. A commentary and suggestions for further reading conclude each section.


The author gives a detailed exposition of ‘Buddha Nature’ according to the mid-Sixth century Chinese Fo Xing Lun ("Buddha Nature Treatise") and interprets it in light of Western thinking about the being and existence of persons, and the development of Buddhist thought in the West. The book begins with an introduction to the history and traditional importance of the motif of Buddha Nature and of the Fo Xing Lun. Succeeding chapters present the Chinese text’s theory of Buddha Nature with respect to soteriology, selfhood, ontology, spiritual cultivation, and implications for Western religious thought. Central to King’s interpretation is the non-substantial character of Buddha Nature; that is, it is saving action.

This volume explores the concept of personhood from diverse disciplinary perspectives including anthropology, philosophical hermeneutics, and sociology, and in view of Egyptian, Jewish, Christian, Hindu, Islamic, Ancient Indian, Hopi, and West African religious perspectives. While it is clear to the editors that the concept of personhood is a trans-cultural concept, they seek to show in this work that diverse meanings are attached to this concept in diverse contexts, and, therefore, a premature agreement on a universal understanding of personhood should be avoided.


There are five basic paradigms, associated with five cultural centers, by which human beings have made sense of their life and death according to the author. These paradigms include Theocentrism (ancient Mesopotamia), Thanatocentrism (Pharaonic Egypt), Anthropocentrism (Classical Greece), Psycho-centrism (India “throughout the ages”), and Craticentrism (China). From these five paradigms, Krejci offers explanations concerning the development and form of at least seven world religions, in terms of ‘encounter,’ ‘flirtation,’ ‘mutation.’ The last two chapters consider the future of religions and their import for global relations.


Krishna directs his book against two misconceptions: that Indian thought has exhausted its creativity and usefulness in a repetitive commentatorial tradition, and that non-Western modes of knowledge have been superseded by Western modes. The human person, “as a self-conscious being, finds himself embedded both in nature and society and yet considers himself apart from them in an essential sense. . . . A similar situation, though on a subtler level, exists in terms of his relationship to reality as a whole, in both its transcendent and immanent aspects.” Krishna articulates the ways this problematic of an empirical and a true self was handled in the ancient texts—especially through the formulation of a scheme of life-stages and life-aims—and delineates the conceptual structures that gave sense and connection to the various solutions.


This anthology contains excerpts from contemporary theologians pertaining to the concept of Christian personhood. The editors contend that Christian personhood is essentially relational and involves four basic relationships: namely, to God, to the material world, to other human persons, and to oneself. Four sections of this work are organized around these four relationships, and are linked with two additional sections discussing the role of religion in becoming human and Jesus as an ideally related person. Included are selections from Ninian Smart, Huston Smith, Harvey Cox, Carl Rahner, Wolfhart Pannenberg, Thomas Mann, and Elizabeth Kubler Ross, among others.


The authors of the work seek an explanatory and interpretive structure for religions. They focus on rituals as a facet of religions that is self-limiting and therefore more readily analyzable theoretically. Building on the insights of linguistics and cognitive science, they propose a new intellectionist view of religion, in which religion is a mental phenomenon analogous to language and the participant in ritual analogous to native speakers of a language whose intuitions about the rules of the ritual or language may not be precise, but are nevertheless trustworthy. They then seek universal principles of ritual structure.


Munro argues that Zhu Xi’s theory of human nature can be understood in relation to particular images such as the stream, the plant, and the mirror that occur repeatedly in Zhu’s works. These images, Munro contends, help Zhu Xi to bridge two fundamental polarities of the human condition; namely, duty to family versus duty to state and self-discovery of moral truth versus obedience to objective rules. The images Zhu Xi employs serve both a structural and an emotive function, giving Zhu Xi’s audience a sense of how human relationships work and why they should work that way. Munro concludes by exploring how Zhu Xi’s ideas can be related to those of Western philosophers and how Zhu Xi’s ideas continue to resonate in contemporary Chinese society and moral theory.


Contributions attend to the understanding of karma and rebirth in modern India, as well as in Sri Lanka, Southeast Asia, Tibet, China, Japan, and the West. Part I considers the influence of figures and movements of the Hindu Renaissance in India in the nineteenth and twentieth centuries. Part II looks at conceptions of karma in both Theravāda and
Mahāyāna Buddhist traditions. Part III looks at Western intellectual developments including theosophy and new religious movements.


This philosophical study develops a theory of spiritual freedom, freedom in respect to the divine, in terms of three models of human perfection. Each has its philosophical ground in one of the Platonic components of the soul: thus, will-soldier, intellect-sage, desire-saint. However, the models are also offered as a mode of comparative theology. They are found embodied in symbols of religious perfection and normative humanity in living religious traditions. The practice of the soldier, sage, or saint is said to make specific claims on the practitioner, leading the aspirant to engage in the ultimate contrast between the contextual world and the conditional possibility that there is a world at all. These practices, though distinct, all enhance responsible freedom in the world.


Arjuna’s plea to Kṛṣṇa in the *Bhagavad Gītā* is to “show me where my duty lies.” Part I of this collection of essays, “The Ancient Period: Duty and Dharma,” examines duty through the conceptual lens of dharma, and traces the notion of duty from its oldest appearances in Vedic literature and early Buddhist interpretations to legal hermeneutics. Part II, “The Medieval and Modern Period: Muslim, British and Nationalist Concepts of Duty,” evinces the rich and changing understanding of duty that so much cultural confluence has worked in India.


The essays in this volume consider the origins and establishment of theories of karma in India. No shortage of tension is evident in relating theories of karma to the varied religious stations a person may pass through in Hindu society, or during his or her own life (or lives). Questions are raised and addressed from a variety of methodological perspectives. Part I studies the emergence and development of the idea of karma in the literary roots of Hinduism, both Aryan (northern) and Tamil (southern). Part II looks at Buddhist and Jain approaches to karma. Part III reflects on philosophical traditions and their contributions to an understanding of karma.


This work’s primary focus is the development of the concept of creation in the Qur’an with special reference to the influence of other religious traditions. Through a careful study of the verbs and nouns used regarding creation, especially the creation of humans, O’Shaughnessy attempts to trace the development of the idea of the human person in Muhammad’s thinking. The author pays special attention to Syrian Christian, rabbinical and polytheist sources that may have influenced the development of Muhammad’s thought during the twenty-two years of the writing of the Qur’an.


Organ begins this long book by characterizing Hinduism as a quest, which subsequent chapters specify as a quest for reality, spirituality, integration, and liberation. The ideal of the perfected human is discussed in terms of relationship to the surrounding world, society, divinity, and as realization and practice. The author is much influenced by Hindu modernists such as Roy, Tagore and Vivekananda. He concludes with a commendation of Hinduism as a “catholic religion” for all humanity.


Panikkar, who holds doctorate degrees in philosophy, religion, and science, unites his knowledge of these three disciplines in his argument that the world is and must become more meaningfully inter-related because environmental destruction, overpopulation, and the unequal distribution of resources pose serious challenges to the survival of humans, as well as to many other species. He asserts that “divine, human, and earthly . . . are the three irreducible dimensions which constitute the real,” and argues that his vision of the ‘cosmotheandric spirituality,’ which brings together cosmos, theos, and andros, offers a viable option that could inspire appropriate action.


Park contends that the Christian notion of sin has failed to take full account of the pain that accrues to the victims of sin. He uses the Korean notion of han to elaborate on this deep pain and bitterness caused by sin. Just as the Christian tradition sees sin as fundamental to the human condition, han, Park argues, is also fundamental. Therefore, han should also be treated in any conception of salvation. Park seeks grounds for interfaith dialogue with Buddhism, Hinduism, and Judaism as traditions that
have already developed implicit or explicit analyses of *han*. Finally, he argues that in order to have a holistic view of salvation one must include not only forgiveness of sins but also resolution of *han*. Park calls for religious people to unite against global capitalism, patriarchy, racism, and cultural discrimination that Park sees as the primary perpetrators of *han* today.


Park explores the relationship between faith and sudden enlightenment in the Mahāyāna Buddhist tradition, particularly the Korean Rinzaï school of Ch'an (Zen). He outlines the fundamental difference between "doctrinal faith" and "patriarchal faith." The former is founded on the faith that one may become the Buddha through a long process of learning and practice. The latter is founded on the faith that one is already the Buddha. While enlightenment is thus gradual in the former, it is immediate and sudden in the latter. For Park, patriarchal faith is the true faith of Mahāyāna Buddhism, particularly Zen. A life of patriarchal faith consists of continual meditative reaffirmations of one's essential Buddha nature. Throughout, Park draws parallels between these two Buddhist notions of faith and Christian notions of faith drawing particularly on Tillich and Kierkegaard, with an especially interesting section on 'backsliding'.


This work is the second volume in Ricoeur's series on the *Philosophy of the Will*, which includes *Freedom and Nature* and *The Symbolism of Evil*. In this volume, Ricoeur explores a phenomenology of human fallibility. He argues that fallibility is inherent to human nature by virtue of the fundamental "disproportion" of human existence. Because humans always have a pre-philosophical, pre-reflective experience of existence, their self-consciousness is always a second order reflection. It is this fragile "fault" resting in the tension between pre-reflective and reflective, pre-philosophical and philosophical that opens the space for fallibility and therefore, according to Ricoeur, lends to human nature the "capacity for evil."


This is a collection of essays focusing on the question of human nature. The contributors voice various positions. Bhikhu Parekh argues that human nature has three-fold character—universal, cultural and self-reflexive. He notes that this tripartite conception takes into account Western (universal), Chinese (cultural), and Hindu (self-reflexive) conceptions of human nature. Daniel Dahlstrom argues that humanness rests on the recognition of one's humanity by others. He points to economic disparity, desire for superiority, and xenophobia as currents that militate against such recognition. Tu Wei-Ming calls for a reconsideration of Confucian filial piety within the context of the global environmental crisis. He argues that a conception of human nature as relational must go beyond human relations to include the earth. Other contributors include Lisa Cahill, Ray L. Hart, Robert Neville, Stanley Rosen, and Sissila Bok.


A brief, introductory work covering biblical visions and Catholic traditions regarding human nature. Topics include the divine image, freedom, individuality and community, gender, body and soul, sin, grace, death and resurrection, destiny, and Christian life. Suggested readings accompany each chapter.


Schimmel, a psychotherapist and professor of education and psychology, reflects on the contemporary human situation in dialogue with classical texts of the three traditions named in the subtitle. The writers of these works were "profound psychologists," whose insights into the persistence of sin can correct what the author sees as the psychological profession's amorality and scientific arrogance. Seven chapters treat of pride, envy, anger, lust, gluttony, greed and sloth. Schimmel concludes with a consideration of sin and responsibility.


Segundo argues in the work for a dynamic conception of Christian anthropology. He sees grace as the freeing agent in human life. It is an "irresistible force" that frees people so that they may participate in the "common task" of creating a "history of love in all its fullness." Grace is the force that liberates humanity to seek its true condition as free in whatever dynamic form this freedom takes.


Shari'ati, who was active in the Iranian renewal and liberation movement
Suggestions for Further Reading

of the 1970s as well as exiled and murdered in 1977 as a result of that involvement, here argues that the answer to Iran's problems will not be found in Westernization (which he calls "westomaniac") or religious conservatism, but in a renewed understanding of the two-dimensional anthropology of Islam. The human in Islam is both "clay" and "spirit," thisworldly and other-worldly. Shari'ati sees Islam as superior in this formulation both to Christianity's emphasis on ascetic, other-worldliness and to Judaism's emphasis on historical, thisworldliness. He concludes that any Islamic state must balance these two dimensions, not only respecting the religious tradition but also the free will and choice of the individual.


Shari'ati argues from the concept of ta'hid or the unity of God (entailing also the unity of the cosmos as God's creation) that the 'masse' are the most fundamental and conscious factor in determining history and society. He sees Islam as unique both in propounding this unity and in realizing the sociological importance of the masses to any movement for change.


This collection examines the role of women in world and aboriginal religions. The traditions that contributors cover include Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity, Islam, and Australian aboriginal religion. The contributors employ phenomenological and historical approaches, using sacred texts as their primary sources. The work contains a helpful introduction by Katherine Young that examines broadly how and why these various traditions became patriarchal.


Soloveitchik describes the world view of Halakhic man (the person who is formed by the Torah) in counterdistinction to what he calls homo religiousus and cognitive man. Where 'homo religiousus' seeks to flee the material world for the eternal, Halakhic man seeks to bring the eternal into the material realm to make reality into the ideal. Where cognitive man dissects reality for its own sake, Soloveitchik contends, Halakhic man dissects reality with the a priori categories of Torah. Halakhic man's aim is to view the correspondence between the Torah's ideal and the real, Soloveitchik concludes that Halakhic man represents a singular creative potential since his ultimate aim is to mold the world that presents itself everyday into the world which he possesses in his ideal image from the Torah.


Soper offers an overview of recent humanist and anti-humanist anthropology. Soper pursues the question, "Does human really make history," while defending humanism (albeit a humanism qualified with limits of agency and individuality). She provides a concise analysis of the roots of humanist positions in Hegel, Marx, Husserl and Heidegger, as well as the roots of anti-humanist positions in Levi-Strauss, Foucault, Althusser, Lacan and Derrida.


Thangaraj, a Tamil from South India teaching in the United States, argues that his conception of Jesus as the crucified guru has the potential to bridge the gap between traditional Christology and the Saiva tradition of Hinduism that is practiced in his home region. He critiques previous Hindu-Christian interfaith dialogue because they failed to speak to both Tamil Hindu's who see incarnation as miraculous to avatars and to Tamil Christians who saw avatar narratologies as minimizing Jesus' humanity. The guru, a human revealer of the divine, remains true on the other hand both to its Hindu origin and to the balance between human and divine in christological orthodoxy. Moreover, Thangaraj argues, the vision of Jesus as guru emphasizes the role of the community of followers or sishya that is enjoined not only to follow, but also to carry out the guru's message in the world. Overall, the book provides a detailed example of a comparative, cross-cultural, contextual christology.


Through the nine essays collected in this book, Tu Wei-ming attempts to answer the question posed to him by Robert Bellah: "What is the Confucian self?" Taking seriously the centrality of self-cultivation in the Confucian tradition, Tu Wei-ming explores the many subtle dimensions of Confucian thought by trying to understand Confucius in the light of the writings of Mencius and the thought of Mencius in relation to the teachings of Wang Yangming.


Ward seeks to explore, critique, and enhance a Christian view of
human nature in genuine encounter with the view of human nature in other religious traditions. Ward categorizes concepts of human nature in two groups. There are those who argue that the self is an illusion, a manifestation of the one spiritual reality, and there are those who argue that the self is a unique, individual with a unique individual reality, whether material or spiritual or a combination of both. In dialogue with their major living teachers, Ward considers the International Society for Krishna Consciousness, Ramakrishna, Theravāda and Tibetan Buddhism, Judaism, and Islam. He then argues for a revised and enhanced Christian view of human nature that would occupy the middle ground between "no-self" (Vedic religions) and "embodied self" (Semitic religions) perspectives.


This work examines the Greek and Hebrew concepts of human personhood through an exploration of the concept of "soul" in Philo and Paul. Warne attempts to judge how much Plato's understanding of the soul influenced both Philo and Paul. He does not find a unified view of the soul either in Philo or in Paul, but concludes that traces of Greek as well as Hebrew ideas can be found in each of these writers. The work provides a detailed analysis of first century social, religious, and political settings, as well as an in-depth etymological studies of the word groups relating to the soul in Greek and Hebrew.


This work is a reappraisal and experiment in the relationship between biology and the social sciences. It traces the historical development of these two disciplines, as well as the development of mutual distrust between them. In two sets of studies, one based on homology (the human is an animal) and one based on analogy (the human is like an animal), it reviews current conceptions of the human and explores the potential benefit of an "integrative pluralism" in which the methods of both social science and biology could be brought to bear in developing a more nuanced view of the nexus of biological and cultural factors that shape individual humans and human communities.


Wetherilt argues for the transformation of authority structures, epistemology, and praxis so that diverse voices may be heard efficaciously in theological discourse. She argues that theological discourse ought rightly be called theo-ethical discourse since it should be an example of the enacting of an inclusive ethic. She proposes that women challenge traditional structures of authority by claiming their own voices and means of expression. She argues that epistemology must be transformed to accommodate embodied and other personal ways of knowing. Finally, she urges the transformation of individualist praxis into coalitions of praxis that would have the effect of combating the one-sidedness of the limited socially located knowing of solitary individuals.


He argues that humans and their society, with its concomitant social institutions, should be viewed primarily as the products of biological evolution. He argues that such things as aggression, altruism, religion, and hope ultimately have their basis in the evolutionary drive to preserve the species. Moreover, he makes a plea for the union of biology and social science so that the biological basis of human nature, individual and cultural, might be better understood and thereby contribute to a more informed choice of the kinds of institutions and values that will truly be beneficial to humanity.